BRITISH RECORDS RELATING TO AMERICA
IN MICROFORM

General Editor: Professor W.E. Minchinton

WALES AND AMERICA
American material from the
National Library of Wales
Aberystwyth

Introduction by
Clare Taylor
University College of Wales
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This selection of material relating to the links between Wales and America has been drawn from the manuscript collections of the National Library of Wales. Beginning with the papers collected by Sir John Williams (1840–1926), which were given to the Library when it was founded in 1907, they have been added to from many sources through the years. It is impossible to make any general statement about the provenance of such a varied selection of manuscripts and therefore, where known, a note on the provenance of the items has been included in the listing of the contents of the film in section 11 of this introduction.
EP Microform Limited, in conjunction with the British Association for American Studies, will shortly be publishing a microfilm of AMERICAN MATERIAL IN THE NATIONAL LIBRARY OF WALES, the most recent title in the continuing series of British Records Relating to America in Microform (General Editor, Professor W.E. Minchinton, University of Exeter). The material for the microfilm has been selected by Dr. Clare Taylor, Lecturer in American History at the University College of Wales, Aberystwyth, and she has prepared a detailed introduction to this microfilm publication, which will be supplied with the microfilm in booklet form.

The material on microfilm is presented in seven main sections:

1 WALES AND AMERICA: THE COLONIAL YEARS c1600-1800

Welsh migration to the United States during the seventeenth and eighteenth centuries was to a large extent for religious reasons. Political persecution did indeed drive many to cross the Atlantic but freedom to practise their religion or to proselytise was more often the real issue - even during the eighteenth century. Welsh Puritan refugees and Quaker, Baptist, Unitarian and Congregational migrations all laid the foundations of Welsh American settlements in North America and the Caribbean. Although Welsh migration to America reached a peak in the later seventeenth century and then slackened, between 1669 and 1768 Welsh American migrations were still of significance and individual Welshmen were to hold positions of some prominence. By 1800, when the American colonies had become independent, Welshmen in North America had helped to prepare the ground for an independent American nation.

2 WALES AND AMERICA: THE MADOC LEGEND

According to Welsh legend, Madoc, a Welsh prince, sailed by accident or design in the twelfth century to North America. Settling among the Red Indians, he founded a new tribe, the White Padoucas or Welsh Indians. Revived in the early days of seafaring under Drake and Hawkins, the present version is basically an eighteenth-century legend, when the cult of the noble savage existing in a state of nature and freedom was strong. After 1790 the new American republic attracted increasing numbers of Welshmen and for chauvinistic and idealistic reasons they expounded and elaborated the legend, some even claiming that the White Padoucas, by now a Mississippi tribe living in a popular frontier environment, still spoke a few words of Welsh (conveniently that was also an age of linguistic study). By the mid-nineteenth century the legend faltered; in 1858 Thomas Stephens wrote an essay on Madoc for the Llangollen Eisteddfod denying the truth of the legend. This negative approach did not win great favour but in the 1890s Llywarch Reynolds published this essay and thereafter the legend - almost the equivalent of the Prester John Tale - was never widely believed again.

3 WALES AND AMERICA: SOCIALISTS AND POLITICIANS - ROBERT OWEN TO LLOYD GEORGE c 1830-1920

As the United States of America were widely regarded as a 'beacon of freedom' by liberals in the nineteenth and twentieth centuries, it is scarcely surprising that among those journeying to the United States to seek freedom were Welsh radicals, be they businessmen, clergymen, or politicians. To visit or to settle in America was
usually to be assured of a reputation for liberal thought - or occasionally to be on guard against it. Libertarian ideas also became allied to the cause of peace and as Welshmen sought support for freedom in the 'land of the free', so many Welsh socialists and politicians were to seek support from Americans.

4 Wales and America: Samuel Roberts and His Circle-Llanbrynmair, Montgomeryshire and the United States of America, 1790-1890

From 1790 onwards an increasing number of migrants went from Wales to the United States, and not for economic reasons alone. Although the stony hill farms of Montgomeryshire yielded a small return, nowhere was this idealistically-inspired migration a more powerful factor than in the small town of Llanbrynmair. Part of the Wynnstay estates, Llanbrynmair had from the seventeenth century been a Huguenot refuge, famous for its Congregational thought and the lead which its ministers took in every-day life, particularly in encouraging migration to the United States. From the 1790s onwards under the leadership of John Roberts, sr., and later that of his sons, especially the Rev. Samuel Roberts, many hundreds of Llanbrynmair people were to migrate to the United States, usually settling together. With the help of an American cousin, William Bebb, Samuel Roberts and his brother, Richard, planned in the 1850s to lead a group to settle in Tennessee. But the Civil War intervened, the scheme came to nothing and 'SR' returned to Wales almost ruined. Nevertheless, migration from the Llanbrynmair area continued and for another generation the hill farms round about were to be emptied as the community resettled itself in the United States.

5 Wales and America: Nineteenth Century Links

Although economic reasons were to drive many Welshmen to the United States, many still went for religious reasons and to join earlier settlers of similar denominations, including the Baptists, Congregationalists, Unitarians and even Mormons. Mostly the Welsh went as farmers and though the industrial links between Wales and America were important, the farmers' problems in settling in a new country dominate much of the nineteenth-century life. And when the American Civil War broke out, Welsh farmers took part. Enduring the hardships of frontier and rural communities, Welshmen in nineteenth century America played their part in winning prosperity for their new country.

6 Wales and America: The Twentieth Century

By the twentieth century Welsh migration to America was an old factor and on both sides of the Atlantic a major concern was to keep alive the ties binding families in the two countries together. Visitors, eisteddfodau, historical and family links, trade, the Welsh language, all had their place. Safeguarding these links came to be a preoccupation of the twentieth century.

7 Wales and America: Literary Links

Welsh and American cultural links were forged with the legendary coming of an early settler to America and it is scarcely surprising that they still constitute one of the closest ties binding the two countries together. The legend of Prince Madoc, eisteddfodau, a shared literary, historical and political tradition, have all helped to establish links between Wales and North America. Welsh American poems and poets, and visits by prominent Welshmen to America for cultural reasons, illustrate these literary links. From the interest stirred by the Madoc legend to the 1957 Celebrations of the early colonial Jamestown settlement in Virginia - the first permanent British settlement in the New World - it is clear that Wales and America have formed an enduring cultural union.

The microfilm will be available by mid-1974 at a price of £150.
During the seventeenth and eighteenth centuries Welsh migration to the British North American colonies was to a large extent for religious reasons. Though political persecution drove many to cross the Atlantic even during the eighteenth century, freedom to practice their religion or to proselytise was more often the real issue. Welsh Puritan refugees and Quaker, Baptist, Presbyterian and Congregational migrations all laid the foundations for the Welsh-American settlements in North America and the Caribbean. Although Welsh migration to America reached a peak in the late seventeenth century and then slackened, between 1689 and 1768 Welsh-American migrations were still of significance and individual Welshmen were to hold positions of some prominence.

Amongst the most important items relating to the colonial era is National Library of Wales Ms 92B which contains the history of the Morris family of Piercefield, Monmouthshire, including two of America's eminent citizens: Lewis Morris, a signatory of the American Declaration of Independence and his son, Gouverneur Morris, who helped to frame the Constitution of the United States of America. This manuscript, written in English for an eighteenth-century Valentine Morris, describes the family fortunes during the Civil War period with some account of their family history in the Caribbean and America before and after the Rebellion. In the National Library of Wales Catalogue it is stated 'it would seem to have been compiled about 1774 with additions at a later date'.

Certainly on the left-hand side for 30 pages there are entries in a copperplate handwriting whilst on the opposite side for about 32 pages there are additions in a later hand. This later writer has commented extensively on the original text, for example, remarking in one place, 'the above is all imagination'. It seems probable that the author of this second commentary was Sir Thomas Phillipps, an antiquarian who frequently bought manuscripts of a genealogical nature for his own use, who owned the manuscript for a period.

John Morris migrated to the West Indies in the Commonwealth period and Valentine Morris was connected with Cromwell's forces under Penn and Venables who tried to capture San Domingo but took Jamaica instead. The family history is traced from the middle ages to the middle of the eighteenth century. In medieval times, it was claimed, this Monmouthshire family first gained fame by being ennobled for its work for the King with Strongbow, Earl of Striguil. It continued its rise when, in the fifteenth century, William Morris married 'a lady of good fortune' from Devonshire, where a branch of the family settled. By the opening of the seventeenth century, another branch of the Morris family had settled in Cornwall, the elder branch - consisting of three brothers, Lewis, William and Richard - still remaining in Monmouthshire. Lewis, the eldest, owned Tintern Abbey and other estates. Under Charles I, William, the second brother, was among those dissatisfied with the King's policies and he went to sea, leaving his son, John, and his estate to the care of his brothers. With the outbreak of hostilities between the King and Parliament, John was on the Parliamentary side and was given a commission in the Puritan forces but the Cornish branch of the family, and another branch in Yorkshire, joined the Royalists. This side was headed by another John Morris, who took part in the defence of Pomfret Castle and was executed in 1649. Captain John Morris of the Monmouthshire branch took part in the Parliamentary expedition to reduce the island of Barbados. He then settled in Barbados and received grants of land there but on his return home in 1688, the ship in which he was travelling was shipwrecked off Deal Castle and he was drowned. He had, however, married a wealthy woman in Barbados and they had four sons. The eldest of these four brothers, John, settled in Antigua in 1676, married
a widow and by her he had five sons and a daughter, of whom only one, Thomas, had a family. The West Indian fortunes of the family rest largely on Thomas's two sons and two daughters and their marriages. One of these sons, Charles, had two daughters and two sons, one of whom was Valentine Morris II. Called after his godfather, Valentine Russell, Governor of the Leeward Islands, he was prominent in the West Indies. Commissioned into the Army at sixteen, he took part in the attack on Guadeloupe, was befriended by General Codrington and then made Governor of the Leeward Islands. His first marriage to Elizabeth Heynell had linked him closely to the important Codrington family in Barbados and his children of this marriage were to settle throughout the Caribbean, holding offices of profit and trust. He married again in 1720 and it is from this union that Valentine Morris III(2) (for whom this manuscript was written) springs.

The other two brothers, Lewis and Richard, joined the Parliamentary forces in the Civil War. According to the account, for Morris's part in the siege of Chepstow, Oliver Cromwell tried to make use of Lewis Morris when he, too, went to the West Indies, whence his nephew, John, had already gone (such can be pieced out, says the author, from the journal of Lewis Morris, once in the hands of the family in North America). And so when in 1655 Cromwell sent his forces under Venables into the Caribbean, there was a 'vacant' regiment for Lewis Morris who was given a Colonel's Commission. As the manuscript does not disclose, however, Lewis Morris did not take up this appointment. He was a planter resident in Barbados when the expedition arrived in the West Indies. Recruiting was done 'by beat of drum' and many bondsmen left their masters to join the ranks. Lewis Morris evidently recruited better men in a more orderly manner but at the last moment he refused to lead the expedition unless his debts were paid. This Venables refused to do and the command was given instead to Colonel Edward D'Oyley.(3)

At the Restoration, both Lewis and Richard Morris thought it best to make their peace with the new king. Richard had married well, into the Pole family, but though he had gone first to join the family in Barbados, he chose instead to settle in New York, where his son, Lewis, was born. Lewis senior came from Barbados to join them briefly in New York at the time of the Restoration also but both found Dutch opposition to English settlers in the area very hostile for some while yet and much of the family fortune was lost here in consequence. Lewis Morris, the elder, persevered, however, and with his second wife (a Barbadian lady of low extraction), he bought large tracts of land in New York and New Jersey, which he called Morrisania, Tintern and Piercefield in remembrance of his Welsh forbears—names which survive to this day. At his death his second wife and her lover burnt what remained of the family papers and tried to gain possession of his property through fraud but were unsuccessful so that young Lewis inherited his uncle's property.

But prosperity and position were not to be had for the asking and it is plain that, although Valentine Morris II enjoyed a considerable position in the West Indies, when he returned to Monmouthshire and re-purchased the family estate at Piercefield, he had again to acquire reputation and this present account was undoubtedly written to extol the family and restore its standing in Wales. This was not easy, as Valentine Morris III was to find when he tried to win a seat in Parliament.(4)

But this account of the family needs checking, since, as already noted in the case of Lewis Morris, it is not without inaccuracies. The later accounts of West Indian history, some of it perhaps in the hand of Sir Thomas Phillipps, bear something of the character of the early history of the family—a sonorous listing of names and little else.
Others in the seventeenth and eighteenth centuries emigrated so that they might more securely establish their own churches and forms of worship in the new world. Many of these Puritans were Independents, devout Protestants whose church membership and community life were closely intertwined, each church and each community having a separate existence of its own. NLW Ms 6710B is an account of one of these independent Congregational churches in New England, taken from a small manuscript book called the Heraldry Manuscript, describing the ordering of Congregational churches founded during the great Puritan migration to North America before the English Civil War. With this manuscript a typewritten synopsis has been provided to assist in reading the text which is written in a seventeenth-century hand.

Congregationalists were not the only sect seeking religious freedom in North America. During the seventeenth century, Quakers also went from Wales to the American colonies, particularly to that region of Pennsylvania known as the Great Valley, Y Dyffryn Mawr. Negotiations with Penn after 1681 were started by the Welsh Quaker leader, John ap John, and between 1682 and 1700 there was a great wave of Welsh Quaker migration to Pennsylvania. There they formed the Welsh 'Barony' in the Great Valley, with its close Welsh community feeling which was only broken in 1690 after strong pressure. Though instances of close Welsh ties and spirit prevailed long after formal ties were broken and Welsh Quaker migration continued into the eighteenth century, the early character of Welsh settlement was not repeated. NLW Ms 6413E contains miscellaneous extracts relating to early Quaker migrations and (like the previous manuscript relating to Congregational churches) gives some indication of the character of this migration, for example in the traditional Quaker custom of peace and friendship with the Indian tribes (see a copy of a letter from Conrad Waser, the Indian interpreter for the Province of Pennsylvania to Christopher (Lower?), printer in Germantown, pp.79-83). But it is revealing chiefly for its glimpses of 'the inner life', that guiding spirit so prized by the Quakers, with which the extracts are mainly concerned. See, for example, the Meditations of Francis Rowles of Philadelphia found among his papers after his death (pp.20-3).

Although religious reasons predominantly lay behind much seventeenth- and some eighteenth-century migration, migration for purely secular reasons also occurred. Amongst the correspondence of the Griffith family in the Llanfair and Brynodol Documents, there exists together with the personal, official and estate documents of this north Wales family, a letter to Hugh Griffith (Caernarvon) from Evan Thomas, Chester River, Maryland, 1708, which reveals the active life of the planter and merchant in colonial Maryland. Although only a clerk, Evan Thomas appeared to be prospering; not only was he rich enough to support a wife but his trade in tobacco was sizeable. The links of this north Wales family with the American colonies are also brought out in NLW Mss 474E and 14143D, which relate to the life of the Anglesey poet, Goronwy Owen. A colourful figure, he had received a classical education and became a schoolmaster and minister in the established church. He was a friend of Richard Morris of Anglesey, one of the Morris brothers whose letters are so revealing of eighteenth-century Welsh life, and through him a member of the Society of Cymmrodorion. Much of Owen's best work was already written when he emigrated to America to settle in 1758 in Virginia as the headmaster of the grammar school attached to William and Mary College, where he was also, it appears, professor of classics. He soon resigned, however, and bought a tobacco and cotton plantation, also holding the living of St Andrew's, Brunswick County, Virginia. He died in 1769 and was buried on his plantation.
The Noyadd Trefawr Documents shed interesting light on Anglo-American relations at the time of the American Revolution. Among the 1800 items relating to estate history, especially that of Gellidwyll, Cenarth, Carmarthenshire, are the papers of Thomas Lewes, the last of the Lewes of Gellidwyll, including manuscripts, some in Lewes's hand, concerning his work when he accompanied the Commission of 1778 sent by the King to treat with the North American colonies then in revolt. Thomas Lewes had served in the Royal Navy, rising to the rank of Captain in 1782, when he was 'a lieutenant of twenty years standing'.(10) Earlier, in 1768, he went to Quebec and Newfoundland (Ms 1755)(11) and in 1776 he accompanied the mission to Dresden of a Carmarthenshire neighbour, Sir John Stepney. But his most famous journey was his visit to North America in 1778. In April 1778 he set off, apparently as a private secretary to Lord Carlisle,(12) on Carlisle's peace mission to the American colonies. Carlisle spoke well of Lewes - 'Extremely well behaved, Mr Lewes answers the character fully that was given of him, and I consider myself very lucky in receiving Sir John Stepney's recommendation' - and clearly Lewes took an interested part in the delicate negotiations to try to win back the disaffected colonies. The mission had been advised to be conciliatory but also to adhere firmly to the conditions of 1763, especially with regard to taxation and billeting. In view of the successes already won by the colonist, the Commissioners met with little success and by the end of the year Lord Carlisle had returned to Britain and in 1779 Lewes was in full pay by the navy. Among Thomas Lewes's papers is a petition dated 1778 (Ms 1805) to the Earl of Carlisle [and] Sir Henry Clinton, William Eden and George Johnstone (Commissioners appointed for quieting the disorders in North America) from 108 merchants, traders, etc of New York, hoping for a restoration of trading privileges suspended by the Prohibitory Act. This petition was not entirely conciliatory since it re-stated the colonists' grievance that trade was confined only to goods useful to Britain. Together with this document is another in Lewes's hand, a roughly pencilled memorandum regarding trade and the American colonies (Ms 1757). Trade, Lewes felt, operated as a mode of taxation, though he also points out that the colonies had been acquiring the right to tax goods and send them elsewhere without Britain being able to do anything about it.

Some Welshmen, like Richard Price, sympathised with them colonists in the War of Independence. In recognition Price was made an honorary citizen of the new United States. Nor was he the only one to be honoured by Americans: in 1792 Brown University, Rhode Island, conferred on John Ryland (1753-1825), Baptist minister at Broadmead Chapel in Bristol, the degree of Doctor in Divinity (NLW Ms 14348D).

The papers of William Dillwyn and his son, Lewis Weston Dillwyn, illustrate the ties between Quakers in Britain and America. William Dillwyn, an Anglo-American Quaker (1743?-1824) first came to Britain in 1774 and, after travelling throughout the country meeting other Quakers, returned to America in 1775, only to journey back to Britain in 1777, when because of the war he needed a passport.(13) Once in Britain, he resumed his early interest in anti-slavery and for the rest of his life was to remain a staunch abolitionist, like so many Quakers (see the Certificates showing Dillwyn to be a member of the Pennsylvania Society for the Abolition of Slavery, dated 1790 and 1792). He visited Granville Sharp, the British abolitionist, and had a profound impact on Thomas Clarkson.(14) Indeed, William Dillwyn was regarded as the human link between British and American abolitionists.
As the experience of John Ryland and William Dillwyn show, British Dissenters were instrumental in re-establishing old ties between Britain and the new United States once the Revolutionary War was over. Among these Dissenters was Dr. George Lewis whose correspondence with the Rev Jedidiah Morse is included in NLW Ms 13713D. George Lewis (1763-1822), a noted divine, was famous for his preaching as well as for his theological writings. He had thought of migrating to America and Morse was to encourage him in this view but in the event he never left Wales.

Once the Revolutionary War was over, the steady stream of migrants from Wales to America, in search of both material improvement and religious freedom, was renewed. For example, NLW Ms 18334E summarises immigrants from Llun to North America between 1795 and 1800.

In view of the heavy migration to North America during the colonial period and just after, it is not surprising that modern antiquarians and genealogists should find it of interest. NLW Ms 2703F contains the genealogical miscellanea of Edward Griffith of Dolgelly (1832-1918), who became one of the great experts on Welsh-American records during the colonial period. The collection consists of the papers and correspondence of historians researching into this early period of American history such as Thomas Allen Glenn and James Jones Levick and a list of pamphlets relating to Welsh-American history in the seventeenth and eighteenth centuries. NLW Mss 14233-42D are the working papers of the antiquarian and genealogist, George K Miles, who from 1902 to 1914 kept up an extensive correspondence in Wales and America relating to American colonial history. Starting with a search into his own family background, George Miles's interests soon extended into research into other related fields. Originally his family were Quakers but some time after settling in Chester, Radnor County, Pennsylvania, they became Baptists. Miles’s correspondents included a librarian of the National Library of Wales, John Ballinger, and the historian, T Allen Glenn, as well as distant Miles' connections.

Notes

1 National Library of Wales Catalogue of Manuscripts, vol. 1 Sir John Williams manuscripts (Aberystwyth, 1921) p.105. The dates 1764 and 1774 are in the frontispiece of the manuscript. These have been crossed out and 1780 substituted at a later date.


3 I am grateful for this information from Dr Stanley A G Taylor, author of The Western design: an account of Cromwell’s expedition to the Caribbean (Solstice Productions, 1969).

4 See Walter Morgan, 'County elections in Monmouthshire', National Library of Wales Journal, X (1957-8) 170-4. Mr Morgan points out that Valentine Morris III (1727-98) laid out the grounds of Piercefield in a sumptuous fashion. He married Mary Mordaunt, a niece of Lord Peterborough, and lived grandly at Piercefield. His losses, however, forced a return to St Vincent, where he became Governor. He developed the cultivation of the island and defended it at his own expense. But although he received recompense for this on his return to Britain, he was imprisoned.
for debt and in consequence of these trials his wife went insane. He
died at the house of his brother-in-law, Mr Wilmot, in Bloomsbury
Square, having been released from the King’s Bench by Lord North.
Piercefield was then sold out of the family but remained a famous
showpiece. See Waters, Chepstow, pp.70-4.


6 See Edward G Hartmann, Americans from Wales (Boston: Christopher

7 Hartmann, Americans from Wales, pp.42-4.

8 See John H Davies, ed. The letters of Lewis, Richard, William and John
Morris of Anglesey, 1728-1765 (2 vols. Aberystwyth: the editor,
1907-9).

9 See Dictionary of Welsh Biography, pp.703-4 and NLW Ms 11609 (not
filmed) which is a photostat facsimile of the vestry minutes (1760-9)
of the parish of St Andrew’s, Brunswick County, Virginia, during the
rectorate of the Rev. Goronwy Owen. See below, p.34 for the account
of Goronwy Owen in the Sir John Cecil-Williams papers.

10 See Daniel Huws, 'Noyadd Trefawr deeds and documents', National

11 See Huws, 'Noyadd Trefawr deeds and documents', p.381.

12 Historical Manuscripts Commission, 15th Report (1897) Appendix pt
VI. The Mss of the Earl of Carlisle, pp.322 ff.

13 See NLW Ms Dillwyn-Venables-Llewelyn Deposit.

14 See Thomas Clarkson, The history of the rise, progress and
accomplishment of the abolition of the African slave-trade by the
According to legend, in the twelfth century, Madoc, a Welsh prince, sailed by accident or design to North America and, settling among the Red Indians, founded a new tribe, the White Padoucas or Welsh Indians. The legend was revived in the early days of seafaring under Drake and Hawkins but was elaborated in the eighteenth century with the cult of the noble savage existing in a state of nature and freedom. Moreover, after 1790 the new American republic attracted increasing numbers of Welshmen who for chauvinistic and idealistic reasons adopted the legend, some even claiming that the White Padoucas, by now a Mississippi tribe and living in a popular frontier environment, still spoke a few words of Welsh (conveniently this was also an age of linguistic study). By the mid-nineteenth century the legend faltered: in 1858 Thomas Stephens wrote an essay on Madoc for the Llangollen Eisteddfod denying its truth. Though this negative approach did not win great favour at that time, in the 1890s, Llywarch Reynolds published the essay and thereafter the legend - almost the equivalent of the Prester John tale - was never widely believed again.

The first four manuscripts in this group illustrate early interest in the Madoc legend. Thus NLW Ms 2577B relates to transcripts made for Thomas Pennant (1726-98), naturalist, antiquary and traveller, of seventeenth-century papers relating to the Madoc legend. They include a letter from Morgan Jones to Thomas Lloyd. Morgan Jones was a Protestant minister of a church in New York(1) and he wrote of visiting the southern part of Virginia and of being captured by an Indian tribe, the Tuscaroras, who were about to put him to death. At this point he spoke a few words of Welsh and Indians of another tribe, the Doegs, replied, as he alleged, in Welsh, ransomed him and took him to live with them for some months. This tale, not unnaturally, attracted seventeenth-century Welsh Quakers who knew well the difficulties of relations with the Indians and, until the end of the eighteenth century, attitudes to the Madoc legend were probably influenced by the important and difficult problem of getting on with the Indians. Thomas Lloyd, to whom Morgan Jones wrote, was a distinguished Welsh Quaker and pioneer in Pennsylvania,(2) a colony where Welsh settlement was particularly numerous and peaceful relations with the Indians had been established. It was in part due to Pennant’s collection of this early material that late eighteenth-century belief in the Madoc legend became so widespread.

NLW Ms 32B is a transcript by John Williams(3) of a letter by William Owen[-Pughe], a famous eighteenth-century antiquary,(4) whose interest in the legend was particularly keen, as his work on linguistic study bears out. That the Welsh Indians spoke Welsh was one of the claims for - indeed proof of - the truth of the legend. The information gathered by William Owen[-Pughe] led to a search for the Indians which resulted in a journey far up the Missouri by a Welshman, John Evans.(5) This was based on the evidence of 'General' William Bowles, an Irish-American who had a Cherokee wife and lived with the Indians. The Welsh Indians, he claimed, belonged to the Padouca, a Comanche tribe noted for their ferocity.

NLW Ms 493B is a nineteenth-century copy of a letter written in English in 1773 from a gentleman in America to a friend in Wales (Kingsbury, 15 June 1773). In this document the similarity of the language spoken by the Tuscaroras and Doegs to Welsh is given as proof of the existence of a Welsh Indian tribe and the early tale of Morgan Jones is here recounted, Jones being described as 'a certain inhabitant of Virginia'.
NLW Ms 6687D contains transcripts of papers of Sir Walter Raleigh and Sir John Hawkins referring to Madoc's early discovery of the Americas. They show again how very early fears of Spanish hegemony in the New World led to chauvinistic claims of an early Welsh discovery. (6)

In the romanticism of the late eighteenth and early nineteenth century the Madoc legend flourished and Robert Southey, the poet laureate, made good use of his friendship with his patron, Charles Watkin Williams Wynn (1775-1805), MP for Montgomeryshire, to write his epic poem, 'Madoc'. Fittingly, much of Southey's evidence came from the anti-slavery poet and literary forger 'Iolo Morganwg', whose work had helped to inspire John Evans's journey in search of the Welsh-speaking Indians. Equality for the Indians is the half-spoken plea at every point, giving real pathos to the legend, in spite of Iolo Morganwg's invention of early Welsh sources. But sympathy for the legend was short-lived and in the more accurate historical study of the later nineteenth century, the legend quickly died. In 1858 the Llangollen Eisteddfod set as a subject Madoc's journey to America and the prize essay was clearly that of Thomas Stephens. Because, however, he conclusively disproved the truth of the legend, the judges withheld their prize. Stephens's work is discussed in NLW Mss 921B, 942C, 962C, 963C and 1964E. That Stephens had access to early historical accounts of the legend is shown by Ms 921B, a transcript of a letter of 1753 giving an account of a meeting with the Welsh Indians written for the benefit of Governor Dinwiddie, the then Governor of Canada, by George Cochran. The significant fact of their speaking Welsh was the highlight of the story. Thomas Stephens's research was thorough and he was in possession of correspondence with American naturalists and historians of the day. (7) Stephens's correspondence (Mss 962-3C and 964E, a letter from John D Jones, Yale Theological Seminary, 1861) shows that throughout 1858 the excitement regarding the Madoc essay mounted but he was firm as to the unlikelihood of the legend being true. Though he was not awarded the coveted prize, (8) Thomas Stephens did not go unrewarded for in 1893 his essay was edited and published by Llywarch Reynolds (NLW Ms 995C), after which all further belief in the legend ceased. Even a quick reading of Stephens's essay (NLW Ms 966B) should be sufficient to convince of the falsity of the Madoc legend: he disproves most of the stories given as 'proof' of the existence of a tribe of Welsh Indians.

But interest in the subject did not cease with this publication. In the early twentieth century, just after the first world war, interest in Anglo-American relations were keen and all Anglo-American ties were explored as Britain acknowledged her debt to America. The notes on the history of madoc and the possibility of such a journey compiled by J Meredith Hughes in 1919-24 (NLW Ms 8566A) fill part of a small notebook and another small notebook (NLW Ms 8570C) contains a lecture that he gave on the subject, aligning himself, as some others have continued to do, with those who believed or half believed the tale to be true.

Today the legend is almost dead. Professor David Williams of the University College of Wales, Aberystwyth, has disproved the legend beyond all scholarly doubt. But the power of myths is strong and the Madoc legend has survived rough passages to emerge as one of the oldest strands in Welsh-American folklore. Myth though the tale of Prince Madoc is, it is only to be expected that some will continue to find inspiration from the story of a legendary Welsh prince setting out in his small boat across the Atlantic to found a home in the distant continent and there to continue the speech of his own country.
Notes

1 See David Williams, John Evans and the legend of Madoc, 1770-1799 (Cardiff: University of Wales Press, 1963) pp.19 ff.

2 Dr Thomas Lloyd (1640-94) of Dolobran had migrated to Pennsylvania in 1683. He soon rose to prominence among the Welsh Quakers settling there and in 1684 was made President of the provincial council and then Deputy Governor of the colony under Penn. He was opposed to any form of violence and opposed the setting up of a militia, views which apparently received great favour. His brother Charles (1637-98) also had interests in Pennsylvania, having purchased a large amount of land from Penn in 1684.

3 John Williams (1760-1826) of Llanrwst was a cleric and schoolmaster who took a special interest in preserving old Welsh records.

4 William Owen[-Pughe] (1759-1835), lexicographer, had a special interest in the preservation and history of the Welsh language and though many of his views were incorrect, the task he undertook was a formidable one and led to a greater interest in the study and preservation of the language. Paul Panton (1758-1822), to whom he wrote, was an Anglesey man with a keen interest in Welsh antiquarianism.

5 See Williams, John Evans, pp.25-7; also David Williams, 'John Evans's strange journey', American Historical Review, LIV (1948-49) 277-95, 508-29.

6 Williams, John Evans, pp.25-7. Raleigh's claims for Madoc's discovery of the Americas are very extreme, including most of the Spanish Main.

7 Eg Ms 942C, a letter from S P Hildreth (1783-1865), an American physician and naturalist who lived in Marietta, Ohio, to James Price, 1860, containing details relating to Indian burial mounds.

8 See also below, p.34.
Most of the letters in this section are from radicals who visited America to see a land where the 'tyranny of church and state' did not exist, where economic poverty was hard to find, where the unpopularity of the church did not oppress and the true benefits of democracy could be enjoyed to the full. These views were shared by others whose letters were carefully preserved or published in local newspapers. (1) Most were nonconformists - or deists or non-believers - all found in the United States either freedom to practice their views or support to practice the ideals of liberty more fully.

Among the most famous cross-atlantic radicals was one of the earliest of them all, the socialist, Robert Owen (1771-1858). Born in Newtown, Montgomeryshire, he left home at ten to begin work and only returned to Wales to die in 1858 (see NLW Ms 2163E). His experience as a draper, cotton spinner and owner of a model factory in New Lanark, Scotland, gave him a reputation for Utopian socialism which was already established when he first visited America in 1824, where he founded his idealistic community, 'New Harmony', on the banks of the Wabash river in Illinois. His two sons settled there and made names for themselves in America but their father was not able to give his full time to the experiment, in which New Harmony developed rather as a millenarian, Rappite or even Mormon community. (2) By 1828 he had ceased his journeys to the United States and by 1830 was confining his activities to Britain (NLW Ms 14352C) where his philanthropic and communitarian ideas become more widely known. His faith in education and in his communitarian experiments as a means of spreading more widely his beliefs gave to his views the sense that they could literally be accomplished by building 'a new moral world in bricks and mortar' - 'a translation of Owenite philosophy into actual communities of land and building'. (3) The quest for the new moral world was to be along the lines of practical development. Certainly Owen never ceased to believe that self-sufficient communities could be accomplished, even after the failure of his American experiments by 1829 (NLW Ms 3294E). At this point both in Britain and in the United States industrial changes were bringing into being numbers of working men's organisations and they seized on Owen's views as expressing their ideals, (4) thus giving to Owen the support he badly needed. For a decade and more Owen's views circulated in working men's organisations where schemes for a ten-hour day and adult education were discussed on both sides of the Atlantic (NLW Ms 14352C). But Owen himself, though aware of the value of organised support in general, preferred his views to circulate among all classes of society.

Almost the reverse of Robert Owen was Sir George Cornewall Lewis (1806-63) whose papers are to be found in the Harpton Court Collection. A leading and very conservative Welsh politician, Sir George, well-informed on the subject, came to hold American democracy in some respect. Sir George Cornewall Lewis was Chancellor of the Exchequer in Palmerston's first administration (1855-8) and then Home Secretary and Secretary of State for War in Palmerston's second administration (1859-63). His views at the time of the American Civil War were very important. (5) That under his aegis Britain signed a Proclamation of Neutrality in 1861 with regard to the American Civil War then raging, was a victory not only for the Union Government in America but for radicals in Great Britain. That Britain adhered to her Proclamation of Neutrality was a triumph for British radicalism for it was this neutrality which was to give the North additional advantage over the South. Sir George Cornewall Lewis had for years been informed about Anglo-American relations. His letters
(Mss C/1519 - C/1560 and C/2515 - C/2552) from Sir Edmund Walker Head (1805-68), Governor of New Brunswick, 1854-61, and Governor General of Canada; and from Edward Twistleton (1809-74), a fellow politician, are of vital interest for Canadian, American and British relations during the 1850s and especially during the American Civil War. Although both men had close links with the United States, it will be seen that they are not notably pro-American. Probably in part because of his information he ensured that the garrisons in Canada were extensively fortified (Ms 2922-96). The consequences of British neutrality were the Dominion of Canada Act of 1867; the second Parliamentary Reform Bill in Britain (1867); peace and reconstruction in the United States (1865-77); and international arbitration in Geneva to settle differences between Britain and America (1870).

After the American Civil War Welsh radicals sought reassurance for their faith in visits to America. Thus in 1874 Thomas Lewis (1821-97), MP for Bangor, visited Welsh settlements and the Mormons in Salt Lake City (Mrs E Yale Deposit). Though interested in the Mormon community, he was very critical of its origins and customs. His American tour gave him a great respect for Western pioneers and above all for the cause of women's rights. Then WJ Parry (1842-1927), the Welsh labour leader and author, went to the USA in 1879 (NLW Ms 8827C). His visit to President Rutherford Hayes, who spoke highly of the Welsh in America, was one of the highlights of his tour. Another Welsh leader who planned to visit North America, though illness prevented him from going, was Sir Thomas Marchant Williams (1845-1914), a noted liberal and barrister (NLW Ms 4861D). Of humble birth, he had made his way in the world by his own efforts and kept in close touch with many circles of Welsh life. He was a friend of the noted Welsh bookseller and bibliophile, Henry Blackwell, who arranged the proposed visit to New York for him. After 1918 the cause of peace also received support from Welsh and American leaders. This support for the peace movement was not new: as early as 1856 the noted Welsh politician, Henry Richard, received a letter from the leader of the American peace movement, Elihu Burritt, and two more, in 1875, cemented the friendship between the two men (NLW Ms 5503B). In 1923 David Lloyd George, who had always maintained an interest in American affairs and worked in close harmony with Woodrow Wilson, and his wife, Dame Margaret Lloyd George, visited America (NLW Mss 20463C, 20472C and 2288C). And in 1924 a group of leading Welsh women went to America bringing with them a petition of peace to the women of America (NLW Mss 14334E, 14335E, etc).

Thus for a hundred years from 1824, which saw the first visit of Robert Owen to America, to 1924, the year of the women's petition for peace, Welsh men and women visited America to propagate idealistic doctrines. A few, like Sir George Cornwell Lewis, feared American democracy but most welcomed it.

Notes
1 Eg, Y Drych (The Mirror), Y Faner and The Friend of the Old Country. Missionary societies also had their journals.
3 Harrison, Robert Owen, p.151.
4 Harrison, Robert Owen, pp.195 ff.

5 See NLW Mss The Harpton Court Collection: Ms 3510, a statement on International Law (a written résumé about the state of war and neutrality) 1861; Ms 3509, recognition of the independence of the southern states of the North American Union (a long historical record on the subject of neutrality); Ms 3514, a memorandum on the question of slavery and recognition of the South. Cornewall Lewis was keenly aware of Britain's position on the question of slavery.

6 See also below, p.32 and NLW Ms 4861D.
With the coming of peace after the Revolutionary War and the formation of the United States of America, an increasing number of migrants went from Wales to the USA. One of the largest sources of this migration was the small Montgomeryshire town of Llanbrynmair. Part of the Wynnstay estates, Llanbrynmair had from the seventeenth century apparently been a Huguenot refuge, famous for its Congregational thought and the lead which its ministers took in encouraging migration to the United States. From the 1790s onwards under the leadership of John Roberts senior and later of his sons, especially the Rev. Samuel Roberts, many hundreds of Llanbrynmair people migrated to the United States, usually settling together. In the 1850s, Samuel Roberts and his brother, Richard, planned to lead a group to settle in Tennessee but the American Civil War intervened and the scheme came to nothing. But migration from the Llanbrynmair area continued and for another generation the hill farms roundabout were depopulated as the community resettled itself in the United States.

The interest of intellectuals in this renewed migration is illustrated by NLW Ms 13221-2, the letter book of William Owen[-Pughe] (1759-1835), lexicographer, grammarian, editor, antiquary and poet, containing correspondence from the 1790s with leading Welsh thinkers. Three letters of 6 December 1791, 26 January 1801 and 14 February 1805 from Edward Williams, the poet 'Iolo Morganwg', express interest in Welsh settlements in America and in the existence of a tribe of Welsh Indians and the same subjects are covered by letters from 'Cadvan', 7 May 1794; Dafydd Thomas, 24 March 1790 and 28 March 1796; William Jones, 19 May and 1791; Thomas Pennant, 11 April and 2 July 1791; Thomas Edwards, 1791; Ieuan ab Ieuan, 22 November 1792; J Phillips, 23 July 1793; W Richards, 4 July 1797; and J Owen, 9 May 1799. But perhaps the most important letters in this group came from Morgan John Rhys, 14 June 1796, 30 December 1797 and 5 December 1797, a Baptist minister and settler who went to America in 1794 taking with him a group of settlers, many from Llanbrynmair. There they founded a famous settlement in the Allegheny mountains of Pennsylvania, which Rhys was to call Cambria, and he built his town, Beulah. The settlement never prospered, though the Congregationalists among his party who settled at nearby Ebensburg were to fare better and Ebensburg became a haven for the Llanbrynmair settlers. Morgan John Rhys, who doubted the existence of Welsh Indians, was more interested in the reality of John Evans who journeyed in quest of the Indians and surveyed as much of the trans-Mississippi lands as were to be known to Americans for some time yet to come. (1) The first great spate of migration from Llanbrynmair begins with Rhys's expedition. Helping Rhys was Ezekiel Hughes (1766-1849) and his party which set out from Llanbrynmair in mid-July 1795 and reached Philadelphia in late October and began the Ohio settlement for which Llanbrynmair is famous. Ezekiel Hughes became something of a folk hero in both Wales and America and many years later Samuel Roberts wrote a Welsh biography of the famous leader (NLW Ms 491E).

Although Rhys's Beulah was to fail, the Cambria-Ebensburg settlement and Ohio settlement prospered; settlement was never easy and the failures abounded by the steady stream of migrants from Llanbrynmair to America continued. From the first three settlers kept in the closest touch with their Welsh relations and for a generation and more, exchanged letters regularly with each other. The Howell family of Machynlleth received many such letters, giving news of family life in...
the new country, and David Howell became the solicitor of many of those who had been at school with him earlier in the century. Rees and Grace Morgan were among the earliest of their correspondents (NLW Ms 13201D) but the Roberts family of Llanbrynmair dominate the scene. John Roberts senior and his brother George were the first of the Roberts family to begin the American connection and they established the character of this connection. The chief centre of religious and social life in Llanbrynmair was the Independent Church in the town and for two generations the Roberts family were pastors of this 'Old Chapel'. The views of the Enlightenment and the Methodist Revival had penetrated into the hill towns of Wales and, much as did the enlightened thought of Lyman Beecher in America at this time, they brought about a revolution in the Calvinistic faith of many Congregationalists and Presbyterians and the pastors of Llanbrynmair, especially John Roberts senior, helped to bring about a marked spiritual shift in the thought of Llanbrynmair congregations. John Roberts senior and George Roberts were deeply profound thinkers but to Lyman Beecher, the spokesman of the Second Great Awakening in America, and probably to Edward Williams of Wales and Rotherham, belong the real credit of humanising Calvinistic beliefs at the beginning of the nineteenth century. Certainly the effect of Edward Williams's ideals on the two brothers is clear but their own views were also important and for years they ministered to or otherwise led their communities, becoming their spokesmen and leaders. Thus from the outset the Llanbrynmair-America connection was especially characterised by its religious nature. The Calvinistic faith of Llanbrynmair congregations had been turned from the rigid determination of earlier generations to a more enlightened creed and this they took with them to a region where enlightened religious ideals also burned brightly. By chance, for nearly half a century, Llanbrynmair, with its links with the religious life of north Wales and Ohio, where the Beecher family and Calvin Ellis Stowe worked, brought to the middle-west of America some of the finest religious thought of the nineteenth century. Characterised by piety, perseverance and diligent labour, conditioned to work under the most difficult conditions, whether frontier dangers or the unsympathetic hold of landlord and established church, throughout the nineteenth century Llanbrynmair settlers went to North America, taking with them some of the finest aspects of the social and intellectual life of Wales. Their letters to their friends and relations in Wales, interesting in themselves, are also of real historic importance. Profoundly radical, with a deep distrust of European establishments; deeply pious with an equally strong abhorrence of Roman Catholic thought; loyal, hardworking and very closely knit, the Welsh-American communities of Ohio and Pennsylvania clung together and clung to Wales for more than a century and during this century the sentiments of these Welsh immigrants made the American middle-west a centre for agrarian radicalism. And this radicalism was not without influence. Ezekiel Hughes had been a friend of William Henry Harrison who was briefly President of the United States in 1840 and leader of the newly-founded Whig Party (formed to counteract the Tory repression of Andrew Jackson); and another Llanbrynmair descendant, Governor William Bebb of Ohio and Illinois, was a campaign manager for Abraham Lincoln, placing him in power in 1860 and for the rest of the century identifying Welsh-America with the prairie radicalism of Lincoln's Republican party.

John and George Roberts of Llanbrynmair and their sister Margaret were the founders of this connection. George went to America with Ezekiel Hughes's party. Margaret emigrated six years later, married Edward Bebb, another early settler from Llanbrynmair, and became the mother of Governor William Bebb. For years the correspondence flowed; to Evan
Roberts, the father of John, George and Margaret, and especially between George Roberts and his Llanbrynmair family; and later between the children of the second generation of Roberts – Samuel Roberts ("SR"), John Roberts junior ("JR") and Richard Roberts (NLW Mss 13191D, 14094E, 13189D and 13190D). The Pictons, a distinguished Welsh family, also joined in this correspondence (NLW Ms 15505E).

By the 1830s, with the death of John Roberts senior, the correspondence had passed into the hands of the junior members of the family although George Roberts lived to an extremely old age, still maintaining a lively correspondence (NLW Ms 13204D). In these years the main pivots of interest were undoubtedly Governor William Bebb in America and Samuel Roberts in Wales (NLW Mss 13196D, 590C, 9511D, 14091, 14092, 13202D, 13203D and 177613). Both were children of distinguished stock and leaders in their communities and worked together with that close family spirit Wales expects of her children. Samuel Roberts or 'SR' as he was better known (1800-85) became the pastor of his father's old chapel and for many years, from the 1830s to the mid 1850s, acted as the town's spokesman against the alleged repressive landlordship of Sir Watkin William Wynn. In these years he campaigned for cheap postal rates, for the Anti-Corn Law League, for peace and for a railway to run from the Midlands, through Montgomeryshire, to the sea. The two cousins came into close contact through the aid they gave Llanbrynmair emigrants going to America. For the Llanbrynmair migration to the United States did not cease with the Ezekiel Hughes's party. Poor farming conditions in Montgomeryshire and better opportunities in America were a great draw, especially after the 1830s when rack renting and the enclosure acts made rural life in Wales yet more difficult, and sometimes as many as fifty migrants a month left for the USA. The Llanbrynmaur fold kept in close touch with each other, especially through their pastors, and the radical heritage in the United States clearly appealed. Nowhere is this seen better than in the views which the Welsh and the Americans shared on slavery: both were deeply opposed to such an institution and for many years struggled fiercely against it. Indeed, it was one of the closest ties binding together the Welsh in Wales and in America. On both sides of the Atlantic pastors often had to be both Welsh-speaking and anti-slavery (see NLW Ms 382D).

Had it not been for William Bebb and SR, the ties between Wales and Welshmen in America might have been only those of friendly correspondence, common religion and social links, and deep and private family tics. But another factor made the Llanbrynmair and America connection yet more famous. Both cousins, William Bebb and SR, began to co-operate in encouraging migration from Wales to America. At first they acted as bankers and Bebb also assisted in the purchase of lands in America but by the mid 1850s SR determined himself to lead a group of emigrants to America to found a settlement. What actually decided him is not clear, though the continuing hardships and disabilities of life in Llanbrynmair and Bebb's position in America may have persuaded him. His friend, R D Thomas, 'Iorthryn Gwynedd' (1817-88), a fellow congregational minister, made a visit to America in 1851 to collect funds. Thomas travelled widely, visiting Welsh settlements throughout the country, and made notes of his journeys and returned determined to let his experiences encourage other Welshmen to migrate. Whether his was the formative influence on SR is not clear although SR's small pocket diaries contained printed notes on America made by 'Iorthryn Gwynedd'. SR was, at least he said, fully informed of conditions in America and especially those existing among Welsh-American communities. By 1856 SR had determined to migrate and an elaborate scheme was under way. With the aid of William Bebb, he and his brother Richard and Richard's wife and
daughter were to settle on large tracts of land in eastern Tennessee, to which they would attempt to encourage other settlers. Brochures in Welsh and English were printed, pointing out the advantages of eastern Tennessee to intending settlers, and these were circulating in 1856, acting also as deeds for those who chose to purchase the lands. It was probably Bebb who thought of the scheme of the Tennessee settlement but whoever first made the suggestion, it remains a very important one. The virtues of east Tennessee set out in SR's brochure were no exaggeration and in the land-hungry America of the 1850s it is scarcely surprising that poor western farmers, frustrated by the hard living imposed by their difficult lands, turned wistful eyes to the south 'where the living was easy'.

The Tennessee scheme (NLW Tennessee Papers etc) seems at the outset to be an extraordinary one. New settlement was not easy and usually needed a fair outlay or considerable help to sponsor it. As Bebb had just moved to Illinois, a typical mid-western American always on the move in quest of profitable new lands to settle, it might have seemed natural for him to invite his Welsh cousin and other settlers to 'go west' with him. Instead he and a New York land agent, Edmund Saxton, arranged with SR and his brother for the purchase of several thousand acres of land in Tennessee. The land was empty and fertile and the climate was better than that of Montgomeryshire but, like the Montgomeryshire farm the Roberts were leaving, the area badly needed a railroad or even a good road to serve it. And Tennessee was a slave state and might in the tense atmosphere of the 1850s have seemed more than ever a 'closed' state, so that its settlement by anti-slavery Welsh farmers was extraordinary. In the light of our knowledge of the events of the Civil War, the scheme seems doomed to failure from the start; even to contemporaries it might have appeared a risky enterprise.

In one theory SR was correct, as circumstances were to prove - the land was bountiful and fairly ripe for settlement. SR had experience of hill farming, of difficult conditions in remote country areas and of cruel landlords; he had capital and successful American relatives; he was a hard worker. In 1857 when he finally left for America, SR was 57; he was unmarried and had years of experience, both as a minister and a journalist, behind him. Unlike his friends of recent years, he was directly leading a settlement, not visiting or joining other settlers. He was treading in the steps of Morgan John Rhys or Ezekiel Hughes.

His failure when it came was on a grand scale. He arrived in America in a year of financial recession and, after a short visit to Ohio, joined his brother Richard who had already settled in Tennessee. As was to be the case for the next few years, the last part of the journey to the land they called Brynyffynon in Scott County, Tennessee, was accomplished with difficulty. He was there only a few months before setting off again on a tour of the north and therein lay one of the factors in his failure. Throughout his stay in Tennessee, SR was only too ready to make long journeys to Welsh-American settlements in the north, leading his old life of minister and journalist; but by so doing he could not make a living off Brynyffynon, nor could he make a living for it. Moreover, virtually no one was anxious to join them and not alone because of slavery and the financial crisis. Vast holdings, poorly surveyed, with no improvements save what could be made by the settlers themselves, meant frontier conditions at their most difficult. By the mid-nineteenth century more settled lands could be had almost as cheaply and with far less risk. For the first few years land suits and the failure of his bankers to come to his aid and that of his brother plagued Samuel Roberts. At first Edmund Saxton was blamed for the hardships, as a dishonest land broker, then Governor William Bebb himself came under attack by the brothers. By this
time the Civil War was raging and all hope of any reasonable settlement had vanished. SR did not leave Tennessee and America until 1867 but the only true chance of making a success of Brynyffynon had been in the early years before the Civil War. Then Bebb had been full of enthusiasm, writing long encouraging letters to cheer on his cousins. But, like SR, he was not prepared to give his full-time efforts to settlement and with the lack of settlers to take up the lands, no progress could be made.

SR passed the war years quietly, mostly farming and writing and making a long northern tour under difficult circumstances. But the venture was dead and he and his brother were lucky to be able to return to Wales without too great difficulty. Although SR was warmly received on return and a handsome purse made up for him, he left America under a cloud. His publishers in Utica were never able to sell his book widely, so great was the suspicion in the United States that SR had collaborated over slavery. In fact, the reverse was the case, as SR was not slow to point out. Moreover, as a supporter of peace, the war must have been a grave matter for him, though apparently the brothers' farm became something of an rendezvous for northern forces. This led SR and his brother to make a claim on the United States government for money after the war was over but, like so many other claims, this was unsuccessful, though for years SR pressed his suit. But the worst feature of the failure was financial. SR, his brother and cousin had all sunk considerable sums into the venture and lost everything. Bebb was lucky to gain a government appointment. As his voluminous correspondence indicates, SR was cruelly pressed and was obviously left by his partners to bear the brunt of the burden. He was scrupulous, perhaps to the point of protesting too much, but he and his family were ruined by the end of the war and were lucky to live the rest of their lives quietly, hearing occasional tales of the rise in value of the lands, as they had always promised.

With the failure of the Tennessee lands the Llanbrynmair migration might well have ended. But the brothers and their cousin had been faced with an impossible situation and all their frugal work could not bring success to Brynyffynon. Emigration from Llanbrynmair to America did not cease and whilst free land was still to be had in America, families continued to migrate there as to a 'promised land' (NLW Mss 2600E, 6174D, 14110B-14111D, 16787-16789C).

What then was the significance of these migrations? As has been shown, Wales gave to middle-western settlement a special character of far reaching intensity and contributed to the character of American radicalism. Where agrarian radicalism existed, its character was often Welsh - honest, thrifty, hardworking, Protestant, anti-slavery and republican. Not all the Welsh agrarian radicals in the United States came from the Llanbrynmair region but Llanbrynmair sent more immigrants to the USA than other areas. Moreover, the settlements of these immigrants were frequently distinguished ones. Two of the three major Welsh leaders of this period, Morgan John Rhys, Ezekiel Hughes and Samuel Roberts, had links with Montgomeryshire and all with Montgomeryshire migration and helped to give Welsh-America its distinctive character. That so much of the middle-western region of America - the area settled by these men - became so quickly prosperous is due in part to a group of Montgomeryshire hill farmers and artisans who, following their chosen leaders, made new homes for themselves in America. Not all met with instant success but all left their mark in the new country, as generation after generation came to join those who had gone before.

19
Notes

Although economic factors drove many Welshmen to the United States in the
nineteenth century, many still went for religious reasons to join earlier
settlers in America of similar denominations, including the Baptists,
Independents and Unitarians. These groups will now be considered in turn.

The Baptists

In the seventeenth century there had been Baptist migration associated with
the name of John Miles(1) and there were Baptist settlements at Swanzey in
Massachusetts and in Rhode Island, Pennsylvania, Delaware and South Carolina.
These ties between Wales and America are carefully tended by the Baptists
so that by the nineteenth century, correspondence, friendships, visits and
migrations between Baptists in Wales and America became a regular feature.
Although Beulah was to prosper only during Morgan John Rhees's lifetime and
though his plans were perhaps too idealistic to work properly, his humanitarian
views, most notably his championship of negro slaves, won him enduring fame.
Others followed him and by the 1840s 117 Welsh Baptist Churches had been
established.

The Isaac Mann (1785-1831) collection, NLW Ms 1207E,(2) consists of a group
of holograph letters from distinguished Baptists including J M Phillippo,
a prime mover in securing the abolition of slavery in the West Indies, and
Asa Messer,(3) President of Brown University, Rhode Island, a famous Baptist
College, which was to award Isaac Mann an MA degree for his writings. The
five letters filmed below deal with American events and travel and demonstrate
the far-flung but close-knit nature of Baptist religious ties. Phillippo's
American tour, the conferring of the degree of MA on Mann by Messer and the
discussion of a Baptist student at Brown, Joshua Thomas, are among the topics
mentioned.

This selection from NLW Mss 7163-6, 7176-7 and 7779E, the 'Nefydd Manuscripts'
(1787-1930), consists of holograph letters in Welsh and English largely
concerning religious matters and especially interesting for their account of
Baptist ministers in America and the need for such Welsh speaking men to
go out to the United States (see the letters from Theophilus Jones to 'Nefydd',
1846-57). William Roberts, 'Nefydd' (1813-72) was a prominent Baptist Minister
and author. He was interested in education and was active in Baptist circles
as an editor and historian. The American letters (from J Edred Jones, New
York, 1871; William B Jones, New York and Kansas, 1858-71; and Philip D
Phillips, Utica, 1871) also stress the importance of the cultural competitions
called eisteddfodau in keeping Welsh links alive.

Probably the best known collection of nineteenth-century American Baptist
letters in the National Library of Wales is the Cwrt Mawr Collection.(4)
Many of these holograph letters, some in Welsh and some crudely written,
outline the hardships of farmers settling in a new country. The letters
of William Davies (Utica, 1821-2), Jesse Jones (Steuben, 1844) and Owen
Owens (Utica, 1821) (NLW Mss 818-19) describe the settlement of upstate
New York. Davies went to the United States in 1794 and writing from towns
which were then scarcely more than small villages, he describes the
hardships of early frontier days, low prices and economic depression,
relieved, it was hoped, by the building of the Erie Canal. But Owen Owens,
who thought the government was the best in the world, showed that Welsh
settlers did well. By 1844 there were sectarian differences among the
Baptist churches at Steuben where the traditional Baptist faith rather
than the new traditions was insisted upon and schism was to occupy much
attention. The 1840s also produced comment from Baptist settlers travelling up the Erie Canal to the new prairie lands of the Middle West (NLW Ms 1044E, letters from Hugh Evans, Utica 1843; John H Evans, Remsen, 1842; and John Owen Jones, Green Hall, Jackson, Illinois, 1848). Thus early Welsh settlers, many of them Baptists coming to America to join their fellow Baptists, played an important part in the successful founding of the small New York townships. Enduring hardships and poverty, they created in a new country a home maintaining Welsh customs in virtually frontier conditions.

The Independents

The Independents also emigrated in groups or joined close-knit communities of like minded Welsh people when they got to the United States. The most famous Independent groups are perhaps the Contingents who for almost 100 years left Llanbrynmair in Montgomeryshire for the United States(5) but other groups of Independents also settled together and kept firmly to their old traditions. In 1796, the Rev. Rees Lloyd, an Independent minister, led a party of Welsh Independents into the wilderness to found Ebensburg, in the heart of the Pennsylvania frontier country, and they were followed, particularly to Pennsylvania, by many independent groups, usually headed by a minister. Unlike the Baptists, Independents only began to found their churches in America after the colonial period(6) but they soon caught up and over 200 Welsh Independent churches were founded in the United States.

NLW Ms 384D concerns one of these Independent groups in America and contains three holograph letters to Dr Thomas Rees DD (1815-85), Independent minister and historian. In English and Welsh, they date from 1845 to 1877 and deal mostly with professional matters on both sides of the Atlantic. From them we gain a glimpse of a small Welsh professional coterie, indicating that Welsh immigrants were not all illiterate farmers and that Welsh Independent communities included men of some standing. NLW Ms 2631C, Miscellanea by John Peter, 'Ioan Pedr' (1833-77), Independent minister, college tutor and Welsh scholar, includes a letter from John Edwards to his parents in Merioneth. Edwards bore the bardic name of 'Eos Glan Twrch' and was evidently a poet of great enthusiasm. Though writing from Delaware, Edwards mentions Utica which was to become one of the leading places for Welsh Independents in the United States.

NLW Ms 2704F, 2719C and 2722E are some of those collected by Edward Griffith of Dolgelly (1832-1918), a self-taught antiquarian who worked to promote education, collected manuscripts of Independent interest and became a noted local historian. NLW Ms 2704F contains a holograph letter of 1848 from Rowland Owen in Utica to Morgan Davies (Clochydd Llanelltud). He refers to the schismatic nature of Welsh religious life in upstate New York and concludes that only a Welsh speaking church would solve the problems. NLW Ms 2719C, a group of holograph letters written in Welsh from New York, also deal with church matters, such as the need for a Welsh speaking minister and a Welsh church, and show that the minister was accorded not merely professional status but very great community loyalty. They also mention the Oregon crisis of 1846. NLW Ms 2722E contains transcripts of letters in Welsh and English from David Jones, Albany, NY, 1817; Hugh and Catherine Thomas, Trenton, Oneida, 1816; William Thomas, Utica, 1818; John Richards, Johnsburg, NY, 1817; and David Richards, Utica, 1818, to relatives in Merioneth. They give details of and advice on the voyage across (American ships were preferred) and deal with nearly every aspect of their new life - farming and food prices, soil, crops and climate, the hardships of settlement both physical and, for skilled workmen, economic, politics ('royalists should go to Canada') and religion.

22
NLW Ms 15267B, 17687B, 17688B, 17746B and 18932B illustrate the life of a Welsh Congregational community on the prairies and deal with the work of the Rev. David Davies, Congregational minister at Oshkosh, Wisconsin from 1888 to 1892. NLW Ms 15267B is a minute book of the Welsh Prairie Presbyterian Church. It covers several years and the original is written in Welsh; on this film an English précis is included. It gives a glimpse of the life and workings of a Congregational church on the prairies and shows that as late as 1890 the language of the Church was still Welsh. The other volumes of the Davies papers are collections of sermons and NLW Ms 20171A is a volume of sermons in Welsh by the Rev. David Williams, another prairie minister.

The next group of manuscripts are letters from Congregational settlers. The two from NLW Ms 3292E dated 1887 and 1888 deal with Welsh Bardic craft. The one from NLW Ms 3293E is a letter from John A Williams, Algoma, 1895, describing life in the Wilkesbarre and Elkhorn coalfields of West Virginia, including an account of negroes. NLW Ms 3294E includes a letter from Robert Owen introducing W J Birch of Oxford to some American friends and an account of his views on the universal happiness of mankind, 'The glorious future' (1844). NLW Ms 3367E is part of the collection of Josiah Thomas Jones (1799-1873), a Congregationalist minister in Caernarvon and Aberdare and radical publisher and printer. The three letters filmed here include one from Titus Davies (Newark, Ohio), written during the American Civil War, in which he comments that gold mining was continuing in the west in spite of the war.

The Unitarians

Although Baptists and Independents were among the foremost in the migration to the United States, both individually and in groups, a smaller but no less significant group in the nineteenth century were the Unitarians. With the flight to America in the 1790s of Joseph Priestley (to say nothing of the work of Richard Price himself) and the growing support for Unitarians throughout the eastern seaboard of the United States, this minority sect was to enjoy considerable status during the nineteenth century. Thus the collection of Rees Jenkin Jones, Unitarian minister, schoolmaster, historian and hymn writer from Aberdare, (NLW Mss 14158B and 14159D) is an important record of a Welsh Unitarian family in the United States, covering several generations. Although many of the American family had to give up their Unitarian faith for want of a preacher, it remained an extraordinarily united group, not least in its consciousness of its Welsh ties. The hundreds of letters from 1856 to 1919 directly relate to Rees Jenkin Jones's family in America and portray a fascinating saga of family settlement and devotion to their new country for the opportunities it offered. Only occasionally do great matters, such as the Civil War, the impeachment of General Grant or the discovery of oil in Ohio, draw much comment from them. Writing to his cousin Rees from Cheyenne, Wyoming, on 17 May 1892, Rees Williams describes the American west as a country of few strong friendships but where everyone must be a fighter. There was need for a woman's work, too, but farming, shopkeeping, western experience and the problems of maintaining Unitarian links, especially with Unitarians in Carmarthenshire and Cardiganshire dominate the correspondence.

The Mormons

Finally, migration for religious reasons will be remembered for that peculiarly nineteenth-century factor, Mormon migration. In two beautifully produced booklets, the Leah Wooley Donation, the Mormons themselves have commemorated this migration. The booklets, biographies of John Davies Rees and Zillah Mathias Rees, describe the lives of two newly
converted Welsh Mormons who emigrated to America. In 1849 John Davies Rees
and his first wife joined the famous party of Latterday Saints under Captain
Dan Jones and sailed from Liverpool to New Orleans in the Buena Vista and
thence went to Utah via the Mississippi. Rees was probably born on 4 March
1815 in Merthyr Tydfil. He seems to have been trained as a blacksmith and
married Mary Morgan (b.5 November 1821), daughter of William and Elizabeth
Davis Morgan of Merthyr, in 1842; shortly after this they moved to England
where they began to rear a family and possibly were converted to Mormonism;
John Davies Rees was baptised in 1846 and his wife in 1847. The voyage to
America in 1849 was a significant one, coinciding with the California gold
rush. They followed a famous route to the west by way of New Orleans, the
Mississippi and Council Bluffs, Iowa, where they remained for over two
years, before continuing to Salt Lake City, Utah where they entered fully
into the life of the Mormon community around them - John married his wife's
sister, Jane (who died shortly after this). Salt Lake City prospered as
new immigrants settled and built houses and Rees practiced his trade as a
blacksmith. In December 1857 he married as a second wife Zillah (Celia)
Mathias of Brigham City (against his wife Mary's wishes). Zillah Mathias
Rees was the daughter of Thomas and Margaret Williams Mathias, who had also
come to America with Dan Jones. Indian attacks alone marred the years of
settlement for these pioneers and Zillah was eventually to have nine
children. John Rees, who fathered 27 children in total, lived for the
remainder of his life in Salt Lake City, visiting Wales once again in 1867
and contributing generously with time and money to civic enterprises including
the sponsorship of further British Mormon migration. He died in 1880 during
a typhoid epidemic which struck Salt Lake City and spread to Malad, Idaho,
where he was staying. As one of the early Mormon settlers in the west, John
Rees's life is particularly important; it is an example of the early Mormon
pioneers, many from distant places, who farmed the desert, built their temple
and adopted plural marriages, remaining aloof from and hostile to both the
Indians and the rest of the white population.

Notes

1 See for example, Edward G Hartmann, Americans from Wales (Boston:

2 See Handlist of Manuscripts in the National Library of Wales, I, 96;
F G Hastings and W T Whitley, 'Calendar of letters', Baptist
Quarterly, VI (1932-33) 177-9; VII (1933-35) 90, 138, 178-80.

3 Asa Messer (1769-1836) devoted his life to education. He was connected
with Brown University for 35 years and for 20 of them was its President.
He was assisted in his work by Alva Woods (1794-1887) who for some
years, before moving to other colleges, was professor of mathematics
at Brown University (see Dictionary of American Biography, XII, 578).

4 See Arthur B Dodd, 'Letters from Welsh settlers in New York state,
1816-1844', National Library of Wales Journal, IX (1955) 42; Alan A
Conway, The Welsh in America: letters from the immigrants (Cardiff:
University of Wales Press, 1961).

5 See above pp.15-20.

6 Hartmann, Americans from Wales, p.116.

7 See Hartmann, Americans from Wales, pp.73-5, 102.
NINETEENTH-CENTURY LINKS: THE FIRST SIXTY YEARS

The farmer's life

Economic factors as well as religious were important spurs to migration. The difficulties caused by the Enclosure Acts throughout Wales in the first part of the nineteenth century coincided with the rapid spread of westward expansion in the United States after 1820. Although Welsh farmers were not ignorant of the hardships of settlement in the United States: the need for ready funds and an initial sum to purchase land not only checked the migration of all but the most pressing cases (e.g. the Irish after the famine of 1846) but underlined the high probability of failure. Not until the passing of the 1862 Homestead Act when free western land for all became reality, did farming become easier; and the American Civil War delayed its impact. Nonetheless Welsh farmers migrated to the United States in ever increasing numbers before 1890 as their lot in Wales had long been difficult. The Enclosure Acts and rack renting had helped to provoke some of the most important Welsh agrarian riots, the Rebecca Riots. (1)

The farmers' letters filmed here illustrate the nature of their settlements in America - close-knit communities preserving their Welsh traditions - their continuing links with home and the problems they faced. The first group is to be found in NLW Ms 16704D and includes a letter in Welsh from Griffith Thomas, Delaware, 17 June 1846, dealing with family news and prices of goods in America (Thomas himself only signed the letter with his mark); and a photographic copy of a letter, dated 3 January 1853, written in English and Welsh to David Rees, Ironton, Lawrence County, Ohio, from his brother, John Rees, in Bristol, again containing family news and greetings. NLW Ms 16008C consists of two holograph letters written in 1844-5 by Evan and Rachel Lewis of Bridgend to their daughter-in-law, Mrs Jane Lewis, Danbury, Fairfield County, Connecticut. The first letter, of 6 May 1844, is full of religious consolations; the second, of 1845, contains some interesting information concerning railroad construction.

The most famous farmers' letters in this collection is NLW Ms 6478D - the Plas yn Blaenau Papers, the correspondence and papers of the Williams family of Plas yn Blaenau, Llangernyw. The Williams were of yeoman stock. Their maternal grandfather, John Hughes, left small legacies to his grandchildren whose father and mother then took possession of the family farm, Plas yn Blaenau. John Williams, Hughes's son-in-law, farmed Plas yn Blaenau from 1826 with his wife, Ann, raising a large family of children, all but one of whom were still living in 1840. (2)

During the 1830s Wisconsin Territory became an especially favoured Welsh area of settlement, dairying and wheat farming and shopkeeping proving great attractions to newcomers. Welsh Prairie, spreading from Lake Erie through Columbus County, the southernmost part of Wisconsin, came to be not only the seat of the Welsh settlement in the Territory but an advance post for frontier settlement. The Illinois and Central Rail Road was soon to pass through the region, turning frontier farms into settled and cultivated regions. To this area came William and Elias Williams in October 1844 and from then until May 1865 members of the Williams family continued to correspond with their relations remaining in Plas yn Blaenau, Llangernyw. Writing sometimes in Welsh and sometimes in English from Plas yn Blaenau, Wisconsin Territory, their letters (over 60 in number) describe the problems of settlement, the eternal shortage of money, good roads, bad and good harvests, exploration of the prairies, the coming of the railroads, the hazardous nature of farming, the spread of Welsh communitarian activities, hymn singing and revivals, the presence of schools and excellent transport - all that went to make an American prairie community.
Elias was to discover that early settlement could be very difficult (letter 5). Settling with his brother, William, in Welsh Prairie, he describes the work of a new settlement - the yearly harvesting, making roads and the founding of a school. The two brothers' first farm was in Portage County, near Milwaukee, a regulation 160-acre lot with good black prairie loam, a spring and timber. Government land was plentiful and they had many Welsh neighbours. Land speculation was already beginning with sawmills in the vicinity, giving additional value to the land. But conveniently settled with Lake Erie and the canal linking them easily with New York, with Welsh settlements around them and large settlements like Racine and Milwaukee nearby, not even the high cost of living could at first deter the two brothers. They were so firm in their wish that others should join them that they retained a copy of a traveller's guide, showing that emigration to the United States had already become a standardised affair (letter 7). Most of the travellers were still advised to bring provisions sufficient for the voyage and a certain quantity of dry goods. Even the route to Wisconsin was widely travelled and clearly marked by 1845; New York was the best port of entry but New Orleans could also serve as a gateway to the west (letter 8).

By the end of 1846 (letters 9, 11-14) the brothers had finished their first spell of house building and though their farm implements were still extremely simple, they had increased their holdings. But even so the hazards of farming were never far away. The soil was light and grey beneath its top layer of black loam and already timber was in short supply and of poor quality. Nevertheless the land was selling rapidly and soon government land would be available. Were the family to invest in the project (and here the first of a long series of letters begins urging that family funds be sent to assist them) it would be to their advantage as new farms were theirs for the asking if only a little capital was available. So remote was the settlement that outside events were to prove of small interest. Plas yn Blaenau, Wisconsin Territory, remained a self-contained little community, concerned with survival and little else. Thus the brothers, although interested in the Texas solution in 1846, especially if it were to curtail overseas trade, were equally concerned with immediate local interests. Their reliance on their Welsh home continued; they needed Welsh woollen clothes and boots and drugs for the chemist shop which Elias intended opening. But as they begged their family in Wales to send funds, they promised in return to guide them in the setting up of a new and better life (letters 17-19).

By 1847, their third year of settlement, both brothers were married. Michael Williams, a third brother, joined them in 1848 and in the long cold winter of 1848 to 1849 he turned from farming to shop keeping, running a drug store for the increasing settlement roundabout. William predicted in 1849 (letter 36), the year of the great gold rush to California, that they would soon be linked to the Atlantic and the Pacific by the Great Lakes and rivers of the continent whilst steamboats from the Mississippi came to within 18 miles of their settlement, making the markets of the central, eastern and southern United States all readily available. In letter 37 the brothers write of a journey of exploration into the wilds of the territory, meeting Indians, exploring the land and learning of the wild life of the area.

Although careful husbandry on the prairies could bring increasing returns and John Williams, the fourth of the brothers, came to join his family in Wisconsin in 1850, farming soon became too great a problem for most of the Williams brothers. The slow returns did not compensate them entirely for the freedom of farm life in America and almost at once John began to contemplate entering business as Michael had done. Elias alone found his farm prospering; William became a JP and lawyer. At nearby Oshkosh, the
Welsh settlement had increased extensively and a Republican school was founded. Steamer were plying the Great Lakes and Congress was putting through a Bill to bring railroads to the area (letters 48-50). As early as 1850 transportation charges and technological advances had already extended quite far into the American territories and the Williams brothers remarked that roads and horsedrawn transport were better than in their north Wales home (letters 56-63). Throughout the difficult period of the 1850s the Williamses made slow headway - John's business apparently failed and he returned to Wales in 1851 - and the absence of letters for this decade suggests that the growing tensions of prairie life and American national life, together with the long absence from Wales, meant that the brothers' time was too occupied to write long family letters.

A few letters in 1860 from William Williams and Mary Ann (his sister) to their mother in Wales take up the tale again (letters 64-66). Slowly they were repaying their debts to their family in Wales and their sister Mary Ann came to join them. Their religious life was their great preoccupation. But by 1861 the peace of Welsh farm life in the Wisconsin prairies was being broken by war. A small fire which destroyed part of their property seemed almost insignificant beside the national conflagration raging as the southern states seceded from the Union. Though somewhat removed from the scenes of conflict, Wisconsin had wheat in abundance to sell and she could not ignore the situation. Unfortunately, the Plas yn Blaenau papers virtually close Elias's letter of 11 February 1861 to his mother in Wales. Only one other letter, that of 12 May 1865, gives any clue to the Williams' subsequent life. Writing to his mother from New York, Elias and his sister were trying to return to Wales. Elias, the most successful farmer of the brothers, now found himself facing mounting financial burdens and the terrible rate of exchange was preventing Mary Ann and himself from travelling immediately. Moreover his indebtedness to his mother remained. Twenty years in Welsh Prairie, Wisconsin, had not brought prosperity to the Williams family as they prepared to return to Wales.

As a record of settlement in America, the Williams letters are very valuable, recording the small everyday details of farm life in the American middle-west in the 1840s and 1850s. The Williams's failures and hardships during their prairie years were not unique. Indeed, it was not until the 1890s that really intensive settlement of the prairie began.

Cardiganshire journeys

Although farmers from all the counties of Wales went to America, some of the most interesting letters came from Cardiganshire migrants to the United States. NLW Ms 6426D consists of letters in Welsh from Thomas Thomas (New York, 1832); David Evans (Ogden, Utah, 1879) and T Evans (Cleveland, Ohio, 1879). These three letters are part of a collection of autograph letters written between 1832 and 1879 to the Thomas family of Pantyclochyd and others in the Llanwenog district of Cardiganshire from relatives in New York, Cleveland, Ohio and Salt Lake City, Utah. The letters are in poor condition and deal mainly with family matters, though religion and the long journey are also mentioned. NLW Ms 8269C contains two letters written to David Lewis (1828-1908) of Llanrhystyd, Cardiganshire, a musician famous for his hymn tunes and work for eisteddfodau. The letters are from Thomas Lloyd (1841-1904), a Liverpool born Welshman who became a choir master and music teacher in Pennsylvania; and Thomas Price (1857-1925), a composer and teacher of music. Their letters discuss musical matters in both Wales and America. Writing from Merthyr Tydfil, Price reveals a
hidden complication in this shared musical tradition, however - the law of copyright. The Americans habit of pirating British writing and composition did not help Anglo-American relations.

NLW Ms 12290C includes letters from John G Jones (Columbus, Ohio, 1889); Annie Williams (Milwaukee, Wisconsin, 1891) and P D Williams (Sparta, Wisconsin, 1829-92) to Peter and Elizabeth Williams of Tregaron, Cardiganshire and again mainly discuss family matters and religion. But there is also a mention of the visit of Charles Edwards, principal of the recently founded University College of Wales, Aberystwyth, to America in 1889 to raise funds for the College. NLW Ms 14287B consists of letters to Morgan and Daniel Davies Evans of Oakford in Cardiganshire from immigrants settled mostly in New York and Ohio, including David Davies (Nelson, New York, 1884-6); Benjamin Evans (Granville, Ohio, 1875); Morgan Evans (1882); David Jones (Scranton, 1906); Griffith Jones (Granville, Ohio, 1874-98); Maggie Jones (Granville, 1880-8); C H Lewis (Granville, 1874); Sarah E Lewis (Columbus, Ohio, 1917) and Griffith Thomas (Chicago, 1914). Written in both English and Welsh, the letters are full of family news. The letters of David Jones (NLW Ms 18866E) of New Quay, on the Cardiganshire coast, are family correspondence from emigrants in America. The Mrs E Williams Deposit includes emigrant letters of the 1870s written most from Pittsburgh, Pennsylvania, by R A and Sarah Jenkins and also the papers of the Ellis family of Aberystwyth, iron-founders and owners of two ships, the Madonna and the Industry. From these we get a glimpse of the business of an iron-founder and ship's provisioner and a shipowner whose ships plied the Atlantic to America. Before the railway reached Aberystwyth in the 1860s the small Cardiganshire ports had a substantial trade in carrying emigrants to America but by the 1870s this was dying.

Cyfarthfa papers

The Cyfarthfa papers, the records of one of the major iron works in Britain at Cyfarthfa in south Wales, contain surprisingly few references to America. Only in the letter book of 1851-5 where there are entries in 1852 of iron being sold to America for railroads, does an Anglo-American trade come to light. The Welsh iron-founders usually had to look elsewhere for their trade and the industrial migrant from Wales found no shortage of iron mines or foundries in America in which to seek work.

Notes

1 These were specifically directed against toll gates. See David Williams, The Rebecca Riots: a study in agrarian discontent (Cardiff: University of Wales Press, 1955, 1971).

2 Will of John Hughes, Llangernyw; Administration of John Williams, Llangernyw, 1847 (St Asaph Probate Records, National Library of Wales).

3 Under the provisions of the Land Ordinance of 1785 all incoming settlers could purchase no less than a quarter section of federal land at federal prices. Although pre-emption (squatting) had begun by the 1830s, few settlers being able to afford even relatively low government land prices, it was not until the Homestead Act of 1862 that the powerful demand for free land in the west was met. Even then, the hardships of unscrupulous land agents selling good lands dear was to continue for the rest of the century.
An important part of the National Library of Wales collection of Welsh-Americana is the material relating to the American Civil War. In this war Welsh-Americans actively participated and shared daily in the travails of war, being accurate commentators on the scene and markedly pro-northern, while Welshmen at home were closely informed of the situation overseas.

NLW Ms 15506D consists of typescript copies of letters in Welsh, mostly from Corporal John G Jones, Company G, 23rd Regiment, Wisconsin Voluntary Infantry. Jones had only recently emigrated to the United States and his letters for the years 1862-4 are a poignant comment on the war and the Vicksburg Campaign in particular. He gives a detailed account of army life and manoeuvres, from the early days of training and drilling in Wisconsin to the embarkation south via the Ohio and Tennessee Rivers and thence by the Mississippi River to the Vicksburg Campaign. Jones and his regiment were frequently on the move and after the capture of Vicksburg he was moved south again into Texas and Louisiana where he was killed in 1864, showing that the 'mopping up' operations in Louisiana, Texas and Arkansas were highly dangerous affairs in areas where the Confederacy was far from subdued. NLW Ms 16098C is a holograph letter in Welsh from a Welsh emigrant, John Davies, probably in a New York regiment, written in 1862 from Washington to his parents and referring to his service as a farrier in the American Civil War.

NLW Ms 17673D consists of photographic prints of six holograph letters in Welsh written on active service in the American Civil War by Elias J Richard (1840-86), a native of Caernarvon and subsequently a resident of Racine, Wisconsin, to his sister and brother-in-law, Mr & Mrs Daniel E Hughes. Richard was in the 22nd Regiment Wisconsin Volunteers, 2nd Brigade, 3rd Division. From his first letter, of 11 March 1864, we can trace the progress of his regiment in the Western Campaign from the fall of Vicksburg, through the Tennessee Campaigns of 1864 (where the poor pay offered soldiers, 30 cents a day, is remarked upon and the leadership of General U S Grant given some prominence). He then briefly describes skirmishes at Chattanooga though at this point he was apparently more concerned about the presence of a Welsh Baptist minister from Racine and home news than with the major battles then being fought. In the battles of summer 1864 in Tennessee he appears constantly to have been under fire, the regiment suffering terrible losses, and the hospital work involved kept part of the regiment in Tennessee, the other part breaking off to head for Atlanta. By August 1864 Richard, too, was in Atlanta with the vanguard telling dismal stories of the hardships encountered from sickness and battle injuries. By September he and his regiment were strong enough to move again, some returning to Chattanooga, their depot, others believing that they were to take Macon, Georgia, while Sherman dealt with Hood and his army in Alabama. The final letter, of January 1865, reveals that his regiment had in fact been sent back to Kentucky for the dreaded mission of 'mopping up'.

NLW Ms 20017E is an edited and translated transcription of a letter written during the Civil War by Private Robert Davis of Merioneth and Paddy's Run, Ohio. Like many other Welsh soldiers, he served in the Vicksburg Campaign, dying of fever shortly after.
NLW Ms 10297A is an essay by John Robert Pryse, 'Golyddan' (1840-62) on the American Civil War and its causes. Pryse was an Anglesey man, apprenticed to Dr Jones of Llanfachraeth and Holyhead. He had studied medicine at Glasgow University and done brilliantly but in the course of the summer holidays he returned to Holyhead as usual. Though very young he had already gained recognition as a poet but as a consequence of his very hard work he caught a heavy cold and tuberculosis and died in 1862 at the very early age of twenty-two.

All the documents in this group were originally written in Welsh; the writers all came from north Wales and they used the language not only as a literary but as a familiar vehicle and translation merely underlines the force and freedom with which the writers expressed themselves in their native Welsh. For the soldiers it was a mother tongue which could in security reveal 'hiraeth', homesickness, and family and army secrets with impunity. For Pryse it was a literary language, an ancient and cherished heritage.

Patagonia: a Welsh quest for peace

The upheaval caused by the American Civil War led some of the Welsh-American communities to seek a new life in a more remote and peaceful area. Since the rapid economic development of North America meant such an area was hard to find in the USA, this led to attempts to settle in South America, in Patagonia in the southern part of Argentina.

A prime mover behind the Patagonian venture was David Stephen Davies (1841-98), another Welsh minister and patriarch who determined to lead his flock to freer and more congenial lands. He trained in the United States as a minister and worked in both Wisconsin and New York before 1872 when he formed his scheme for a Welsh company to settle in the southern hemisphere. The project was thoroughly researched but the first venture failed; a second company was formed only to face shipwreck and painfully difficult conditions. Davies was given up for dead but though he returned to Wales from South America and almost at once went back to New York to found yet another company for emigration (another failure), he himself returned to Wales to end his days as a preacher and left his settlers to manage as best they could. The scheme eventually succeeded but not entirely due to Davies's efforts.

NLW Ms 2381B is a book of anecdotes written whilst Davies was a student at the Theological Seminary in Allegheny City, Pennsylvania in 1861 and mainly consists of jottings on religious matters and good causes. NLW Ms 2383B consists of notes on baptism written whilst Davies was working in Centreville, Ohio. NLW Ms 2386B includes references relating to George Washington. NLW Mss 4616B and 16704D are letters to Davies relating to the Patagonian venture.

Later nineteenth-century migration

But for the majority the United States still remained the chosen field and after the American Civil War was over, migration to the United States began again in some numbers. Although many were interested in farming or in retailing, more were beginning to come as industrial migrants to work in the coalfields, iron mines and foundries of the United States.

NLW Ms 16098C contains a single letter from George R Rowland, written in 1867, showing that travel to the United States was once again beginning and that Welshmen had lost none of their courage in speaking on behalf.
of liberalism. He describes his journey to St. Louis, Missouri and praises the 1867 Reform Act in Britain. NLW Ms 3191-7C, letters to Daniel Davies, Ton, Ystrad, Glamorganshire, speak of religious matters, family news and the need to maintain the old Welsh links. Such, also, is the tenor of letters in Welsh and English to Jonathan Reynolds ('Nathan Dyfed') NLW Ms 986C: family information, eisteddfodau and political and topical news occupy all the attention. Two letters from immigrants who settled in Racine in 1864 indicate that Wisconsin was still a favourite state for incoming Welsh settlers. The letter from an unknown late nineteenth-century Caernarvonshire migrant from the Bob Owen collection gives something of the thrill which going to America brought to most Welshmen and presents a memorable picture of arrival in New York and the first glimpse of the Statue of Liberty.

In an article on the Welsh in America from the Troy Times Supplement, 'Y Cymry', or 'Cambrians in America', preserved in a volume of Blackwell's 'Cambrian Clippings' (1) the subject of Wales and America is dealt with at length. It is an eulogistic article and purports to show that most men of distinction in the United States were descendents of Welsh settlers.

NLW Ms 8827C relates to a visit to North America made by W J Parry (1842-1927), a Welsh labour leader and founder of the North Wales Quarrymen's Union. He visited North America in 1879 in part as an accredited agent of certain intending emigrants from Wales. From the outset his visit was highly sponsored. He took with him a letter of introduction from the Surveyor General in Ottawa, Canada, and was received by the President of the United States, Rutherford Hayes, who remarked that in his own State of Ohio, Radnor was a leading Welsh community and Welsh-Americans were among the finest citizens the country could produce. An illness apparently prevented Parry from completing a tour of the western states of America. Another leading citizen to visit America in the late nineteenth century was Thomas Levi (1825-1916), a leading Calvinistic Methodist minister who made several visits to the United States; he describes in Welsh the churches he visited whilst in the United States and his account is presented on this film as an edited transcript of NLW Ms 17537B. John Gwynoro Davies (1855-1935), a Calvinistic Methodist minister, was an ardent radical whose chief interest lay in public affairs, especially education, rather than in religious matters; he visited the United States in 1893 and his diary of this journey (NLW Ms 17239C) includes a description of the Chicago World's Fair. Finally, the wheel turns full circle with NLW Ms 10982E, the papers of Harry Davies, a Welshman who was a US Consul in Cardiff in the last years of the nineteenth century. A veteran of the Civil War, he retained his old links with Wales whilst clearly anxious to be acquainted with the new economic and cultural heritage.

Notes

1 See below, pp. 32-3.
By the twentieth century, Welsh migration to America was well established and on both sides of the Atlantic ties were kept alive by visits, eisteddfodau and other means. Safeguarding these ties came to be a special preoccupation of twentieth-century Welsh and Americans.

One of the most important pieces of evidence is the papers of Jack Edwards (NLW Ms 20995), an Aberystwyth bookshop owner and music lover who spent several years in America. Covering a period of several years, his letters give a rich account of his connections with the United States both then and subsequently. Born in Aberystwyth in 1853, Edwards died in Wales in 1942. He came of a musical family; his father, Edward Edwards, 'Pencerd Ceredigion' (d.1897) was noted for his musical ability and Jack was fortunate enough to study under Joseph Parry, professor of music at University College of Wales, Aberystwyth. He first visited the USA whilst still a young man from 1880-7 and these early letters form a major part of the collection. Leaving Wales in early April 1880, Edwards arrived in New York after a voyage of thirteen days. Travelling via Philadelphia and Pittsburgh, he reached Cincinnati, Ohio on 4 May and settled there for the next seven years. There he led the life of a typical young immigrant, working for the Singer Sewing Machine Company and interesting himself in the musical life of his community, in the political life of his day and in an allied matter, the temperance movement, which was a prominent feature not only of social but also of political life in America at that time (see letters from Jack Edwards to his sisters: 10 April, 25 July 1881; 9 February, 31 May 1882; 9 August, 10 October 1883). Edwards’s correspondence with Americans continued in 1941, long after he had left Cincinnati and returned to Aberystwyth. This correspondence, which consists of 134 items mostly of family interest, is of particular value for its discussion of contemporary events. Jack Edwards's niece, Martha, who lived in Washington, DC, was an excellent correspondent and many of the highlights of the 1920s and 1930s receive comment from her: Woodrow Wilson's first speech since leaving the White House (letter of 12 November 1923); American admiration for Lloyd George (undated letter); Herbert Hoover’s visit to Aberystwyth (undated letter); the failure of A.1 Smith to win the Election in 1928 (1 December 1928); Hoover and the depression of the 1930s (2 October 1932); the Ethiopian problem (25 August 1935) and Edward VIII’s abdication (letter from Minneapolis, Minn, 11 May 1937).

Private letters of Welsh-American interest such as those from D V Thomas to Gwenlyn Evans (NLW Ms 12272B) and from Jacob Jones and Admiral Thomas Washington (NLW Ms 14359B) disclose the continuing close links between Wales and America. But one of the strongest ties in the twentieth century can be found in the activities of Henry Blackwell (1851-1928). Welsh born, Blackwell went to the United States and settled in New York in 1877 whilst still a young man, becoming there a famous bookseller and bibliophile, specialising in work of Welsh-American interest, and a leading figure in Welsh circles in New York. On his death many of his books and papers came into the possession of the National Library of Wales. A letter from one of his correspondents (NLW Ms 4861D), an account of a proposed visit to North America by Sir Thomas Marchant Williams,(1) gives some idea of Blackwell’s wide ranging work for Cambro-American relations. A great deal of Blackwell’s work is contained in his scrap books as well as in his bibliographies and NLW Mss 5945-6D are a fair indication of the value of Blackwell’s 'Cambrian Clippings' which record day-to-day events of interest to Welsh-Americans from newspapers published in America and Britain, mostly for the years 1885 to 1891.
Notes

1 See above, p.13.
In the manuscripts in this section, Welsh-American eisteddfodau, Welsh-American poems and poets and visits by prominent Welshmen to America for cultural reasons, illustrate the literary links between Wales and America.

An important means of keeping the language alive have been the eisteddfodau held in America as well as Wales. Accounts of the Cymro-American eisteddfodau illustrate this point well. Such are NLW Ms 5942A, the Minute Book, 1883-5, of the New York Eisteddfod Committee with balance sheets of eisteddfodau, 1880-84, which show how involved were the preparations for such events; NLW Ms 5943A, a list of entries for New York Eisteddfod of 1886 which sets out the programme of the eisteddfod itself; and NLW Ms 8855B, press cuttings of adjudications by Rowland Williams ('Hwfa Mon') and D W Jones ('Dafydd Morganwg') on the Chair poems at the International Eisteddfod, an important Welsh-American cultural event, held in Chicago in September 1893. A prominent figure in organising these eisteddfodau was Henry Blackwell. No detail was too small to escape his notice; for example, NLW Ms 6361D is a list of assumed, or Bardic, names he compiled. The popularity of Welsh entertainment did not decline in the United States in the twentieth century. In 1925 and 1926 the Royal Mountain Ash Choir successfully toured Canada and the United States and this visit is recorded in a collection of press cuttings, bills and photographs (NLW Ms 5595D).

An example of the literary connections between Wales and America is the interest aroused by the American writer Edgar Allen Poe in Welsh literary circles. Thus, as a young man, T F Roberts, who later became principal of the University College of Wales, Aberystwyth, submitted a metrical translation of Poe's poem, 'The Raven' to the Birkenhead National Eisteddfod in 1878, securing a prize (NLW Ms 6477D). And Gwilym Hughes, a journalist, gave a brief address on Edgar Allen Poe to the St David's Mutual Improvement Society (NLW Ms 8463A).

Welsh-Americans retained a love of Wales and they formed St David's Day societies, nostalgically linking themselves to their old mother country. But their first loyalties came clearly to belong to the United States as poems by 'W ap Madoc', J Daniel Evans (NLW Ms 2303C) and E Morddel Evans (NLW Mss 5258-60) make plain.

The legend of Madoc also gave rise to literary interest and, as we have seen, in 1858 Thomas Stephens wrote an essay disproving the legend for the Llangollen Eisteddfod (NLW Ms 993C).

If Madoc's journey was a myth, the crossing of the Atlantic by a group of settlers in 1607 was not. Three hundred and fifty years later, in 1957, special celebrations to commemorate the Jamestown settlement were held in the United States. The then Secretary of the Honourable Society of Cymmrodorion, Sir John Cecil-Williams, made two visits to Jamestown in that year in his official capacity to take part in these festivities. He went not so much to celebrate Wales's connection with the original founding, for this was done by a London company of adventurers, but to do honour to the Welsh poet Goronwy Owen who had settled in Virginia in 1758 and died there in 1769.
Notes


2 See above, pp.32-3.

3 See above, pp. 9-11.

4 See above, p.5.
11 CONTENTS OF THE FILM

Reel 1

The colonial years: seventeenth- and eighteenth-century migrations

Notes on the text of Ms 6710B

Ms 92B An account of the family of Morris (Mawr Rhys) of Piercefield, Monmouthshire and of their connections with the West Indies and the USA, seventeenth and eighteenth centuries. 1 item; 190 cm x 156 cm, paper bound with boards, 94pp. Formerly Phillips Ms 20138 and Sir John Williams Ms 297. Originally owned by Sir Thomas Phillips, the manuscript was bought in 1895 by Sir John Williams who gave it to the NLW.


Ms 6415E Volume of transcripts of letters, testimonies etc relating to Quakers and their faith, seventeenth to nineteenth centuries. c.13 items. Purchased on 26 July 1929 from Messrs Bernard Quaritch Ltd., London.

Llanfair and Brynodol Documents Letter to Hugh Griffith, Caernarvon, from Evan Thomas, Chester River, Maryland, 1708. 1 item. Deposited in 1941 by the Rev. R L Langford-James of Edgbaston.

Ms 474E Goronwy Owen Ms 3 letters, 1757, 1757 and 1767. Sir John Williams Collection.


Noyadd Trefawr Documents

Ms 1755 Aspects of American fisheries and fishing, eighteenth century. 1 item.

Ms 1756 Statement against reports of taxation in the colonies, ? c.1788. 1 item.

Ms 1757 Memo on trade and the American Revolutionary War, ? c.1788. 1 item.

Ms 1805 Petition from merchants of New York to Peace Commissioners, 1778. 1 item. Deposited in 1955 by Miss F N Norman of Noyadd Trefawr, Llechrydd.
Ms 14348D  Correspondence and papers of Dr John Ryland (1753-1825): diploma of degree of doctor of theology from Rhode Island College, Providence, RI, 1792. 1 item. Purchased in 1942 from Ivan Kyrle Fletcher.


Ms 13713D  Letters and miscellanea relating to Dr George Lewis (Llanuwehlllyn, Merioneth): letter from the Rev. Jedidiah Morse, Chaplestown, 1793. 1 item. Given in July 1940 by Dr A L Davies of Bala.

Ms 18334E  p.20 Emigrations from Llun to North America between 1785 and 1800. 1 item. Purchased in 1959-61 from the library of the late R G Jones of Borth y Gest.

Ms 2703F  Genealogical miscellanea, mainly relating to Merioneth Quakers and their descendants in Pennsylvania and elsewhere, from the collection of Edward Griffith (1832-1918) of Springfield, Dolgelly, late nineteenth and early twentieth century. c.50 items. Formally Edward Griffith Ms 641. The Edward Griffith Collection came to the NLW about 1910-13.

Mss 14233-14242D  Notes on the Miles family and other early Welsh settlers in Pennsylvania, 1902-1914. 11 volumes. Given in March 1925 by Miss Sarah R Miles of Pittsburgh, Pa, USA.

Reel 2

Ms 13235D  continued

Mss 14236D-14242D

Reel 3

The Madoc Legend

Ms 2577B  Transcripts for Thomas Pennant of early material relating to the Madoc legend, 1686, 1734, 1740. 3 items. Source of originals unknown. Formerly Pennant Ms 57. This was part of the collection of Thomas Pennant (1726-98), traveller, naturalist and writer, and his son, David (1763-1841), both of Downing, Flintshire. Purchased c.1910-13.
Reel 3 continued

Source of original unknown.
Sir John Williams Ms 236.

Ms 439B  Copied extract of a letter from a gentleman in America to a friend in Wales, 1793. 1 item.
Source of original unknown.
Sir John Williams Ms 641.

Ms 6687D  Papers relating to the Post Office, 1789-90: transcripts on the Madoc legend from the papers of Sir Walter Raleigh and Sir John Hawkins. 1 item.
Source of original unknown.
Given in May 1930 by C T Owen of Hampstead.

Ms 921B  Copy of a letter on the Welsh Indians from George Cochran, Winchester, 24 August 1753, to Governor Dinwiddie. 1 item.
Formerly Thomas Stephens Ms 18 from the library of Thomas Stephens (1821-75), chemist and litterateur, of Merthyr Tydfil.

Ms 942C  Letter from S P Hildreth, Marietta, Ohio, 20 April 1860, to James Price. 1 item.
Formerly Thomas Stephens Ms 39.

Ms 962C  Newspaper cuttings and letters on the Llangollen Eisteddfod of 1858 relating to the adjudication of the 'Madoc' essay, 1858-60. c.40 items.
Formerly Thomas Stephens Ms 59.

Ms 963C  Letters to Thomas Stephens on the Madoc legend, 1859-60. c.40 items.
Formerly Thomas Stephens Ms 60.

Ms 964E  Letter from John D Jones, Yale Theological Seminary, 30 November 1861, to Thomas Stephens. 1 item.
Formerly Thomas Stephens Mss 61-2.

Ms 995C  Llywarch Reynolds's papers on Stephens's work, nineteenth century. 1 volume.
Came to NLW in 1916 from the library of Llywarch Reynolds (1842-1916) of Merthyr Tydfil.

Ms 996B  Llywarch Reynolds's corrected proof of his edition of Thomas Stephens, Madoc: an essay on the discovery of America by Madoc ap Owen in the twelfth century, 1893. 1 volume.
Formerly Llywarch Reynolds Ms 27. Acquired in 1916.

Mss 8566A and 8570C  Notes on the Madoc theme by J Meredith Hughes, 1919-24. 2 items.
Purchased on 20 February 1933 from Goronwy Williams of Ruthin.
Socialists and politicians: Robert Owen to Lloyd George

   Purchased on 5 July 1920 from Messrs Grafton & Co., Coptic Street, London.

Ms 14352C  Typescript copies of letters addressed to Robert Owen, 1822-51, from the William Galpin Collection, 1825, 1828, 1846 and 1844. 5 items.
   Purchased in March 1942 from David Low, bookseller.

Ms 3294E  Robert Owen's views on 'The glorious future', 1844. 1 item.
   Purchased on 6 January 1911 from Baker.
   Letter from Robert Owen, 1856, to his friends in America introducing W J Birch of Oxford. 1 item.
   Purchased on 24 June 1912 from H B Williams.

The Harpton Court Collection: Letters and papers of Sir George Cornewall Lewis, Chancellor of the Exchequer (1855-8), Home Secretary and Secretary of State for War (1859-63)

Mss C/1519 - C/1560  Letters, 1850-62. c.40 items.
Mss C/2515 - C/2552  Letters, 1850-62. c.37 items.
Mss 2922-2957  Letters and memoranda sent to Cornewall-Lewis as Secretary of State for War regarding Canadian fortification, 1850s. 35 items.
Mss 2956-2996  Letters and memoranda sent to Cornewall-Lewis as Secretary of State for War regarding Canadian fortifications, 1850s. 40 items.

Reel 4

Harpton Court Collection: Ms 2968-2996 continued

Ms 3509  Recognition of the independence of the southern states of the North American Union, early 1860s. 1 item.
Ms 3510  Statement on international law, early 1860s. 1 item.
Ms 3514  Memo on slavery and recognition, early 1860s. 1 item.

Mrs E Yale Deposit: Journals of a tour in America by Thomas Lewis, MP for Bangor, 1874. 3 volumes.
   Given in 1947/8 by Mrs E Yale.

Ms 8827C  Correspondence relating to a tour of North America made in 1879 by W J Parry. 10 items.
   Formerly W J Parry Ms 95. Purchased in December 1932 from the library of William John Parry (1842-1927).
Ms 4861D  Volume of correspondence, mainly with Henry Blackwell of New
York, and newspaper cuttings relating to a proposed visit to
New York and Scranton by Sir Thomas Marchant Williams, 1913.
22 items.
Given in 1923 by Henry Blackwell.

Ms 5503B  Letters to Henry Richard, MP: three letters from Elihu
Burritt, New Britain, Conn. 1856, 1875 and 1875. 3 items.
Given in 1925 by the Misses Magdalen and Mary Evans,

Lloyd George Manuscripts

Ms 20463C  Letter from W C Williams, Salt Lake City, 1919, to David
Lloyd George. 1 item.
Formerly Lloyd George Mss 2393-447.

Ms 20472C  Dame Margaret Lloyd George: speeches and notes for speeches
and notes of a visit to Canada and the USA in 1923. 1 item.
Formerly Lloyd George Mss 3014-45.
Purchased in 1969 from the Lloyd George family.

Ms 2288C  An address of welcome to the Right Honourable David Lloyd
George, New York, Friday November 2nd, 1923. 1 item
(printed).
Given in 1968 by R R Cavey Evans, DFC, the grandson of
Lloyd George.

Pamphlets on the memorial from the women of Wales to the women of America,
1923-4:
first draft of the text of the material
first draft Welsh version
Wales & world peace: leaflet on the promotion of the petition
1922 The memorial - Petition drawn
The memorial from the women of Wales to the women of
America, 1923-4
Privately owned and lent for this series.

Ms 14334E  A replica of a memorial on peace signed by 390,296 women in
Wales and addressed to the women of America, 1923. 1 item.
Given in February 1942 by the Welsh Council League of
Nations per D Samways.

Ms 14335E  A replica of a memorial signed by leaders of religious
bodies in Wales and addressed to the Federal Council of
the Churches of Christ in America, 1925. 1 item.
Given in February 1942 by the Welsh Council league of
Nations per D Samways.

Mrs Peter Hughes Griffiths's personal account of a visit to the USA in
1924 on behalf of the women's peace petition of the women
of Wales. 1 item.
Privately owned by Mrs T I Ellis of Aberystwyth and lent
for this series.
Reel 5

Samuel Roberts and his circle: Llanbrynmair and the USA, 1790-1890

Mss 13221-13222 Letters addressed to William Owen[-Pughe] relating to the Madoc legend and the Ezekiel Hughes's party, c.1790-1805. c.18 items.
Formerly Mysevin Mss 1 and 2. Purchased in 1940 from W Churchill Owen of Mysevin, Denbigh.

Sir John Williams Collection.

Ms 13201D Letter to William Howell from Rees and Grave Morgan, Ebensburg, 1807. 1 item.

Ms 13191D Letters to Evan Roberts, Dolgadfan Mills, Llanbrynmair, from his children, George Roberts (Ebensburg) and Grace Morgan, 1804-11. 3 items.
Formerly J M Howell Collection no. 3. Given in 1939 by J M Howell of Aberdyfi.

Ms 14094E Correspondence of the Roberts family of Llanbrynmair, 1800-59: letters from George Roberts (near Beulah), J D Roberts (Delafield, Wankasha County) and John Roberts (Llanbrynmair). 3 items.
Given in May 1940 by the Rev. J Luther Thomas of Cwmavon.

Ms 13189D Letters to John Roberts, sr, Llanbrynmair, from George and Jane Roberts, Ebensburg, 1800-21. 3 items.

Ms 13190D Letters to George and Jane Roberts, Ebensburg, from John and Mary Roberts, Llanbrynmair, 1822-4. 3 items.
Formerly J M Howell Collection no. 2. Given in 1939 by J M Howell of Aberdyfi.

Ms 15505 E Picton letters: seven letters from Thomas Picton, minister at Woodbury, New Jersey and West Point, New York, 1799-1834. 7 items with translations.
Given in January 1948 by N Picton of Ardrossan.

Reel 6

Ms 13204D Letters from George and Jane Roberts, Ebensburg, 1805-90. 5 items.

Ms 590C Samuel Roberts Collection: correspondence mainly addressed to Samuel Roberts, 1806-80. 9 items. Formerly Celynog Ms 64. Bequeathed by Richard Williams (1835-1906) of Celynog, Newtown to the Welsh library being formed by the University College of Wales as a nucleus for the projected NLW.

Ms 9511D Correspondence addressed to the Roberts and other families in Llanbrynmair, 1844-71. 3 items. Formerly 'SR' and 'JR' Ms 1. Given in 1932 by Miss C E Williams of Bodhyfryd, Gyffin, Conway.

Ms 14091D Letter from William Jones, Cincinnati, to Samuel Roberts, 1858. 1 item. Given in May 1940 by the Rev. J Luther Thomas of Cwmavon.

Ms 14092C Letters addressed to Samuel Roberts and others, 1830-70. 7 items. Given in May 1940 by the Rev. J Luther Thomas of Cwmavon.

Ms 13202D Letter to David Howell, Machynlleth, from William Bebb, Hamilton, Ohio, 1848. 1 item. Formerly J M Howell Collection no. 15. Given in 1939 by J M Howell of Aberdyfi.


Ms 382D Papers relating to Moses Ellis, Congregational minister of Mynyddislwyn, Monmouthshire: copy of letter from Daniel D Evans and David Howells, Cincinnati, to Samuel Griffiths and Samuel Roberts, 1848. 1 item. Sir John Williams Ms 584.


Ms 9521A Handbook for emigrants: miscellaneous notes on the USA and Welsh settlements and settlers there, written by R D Thomas, 1852. 1 item. Formerly 'SR' and 'JR' Ms 10. Given in 1932 by Miss C E Williams of Bodhyfryd, Gyffin, Conway.

America 1851-1852 notes on and translations of Ms 9521A

Ms 3265D Correspondence mainly addressed to Samuel Roberts, 1846-83. 45 items. Given on 29 April 1931 by the Rev. J Luther Thomas of Cwmavon.
Reel 6 continued

Ms 14093C  Letters addressed to Samuel Roberts and others, 1857-60.  
15 items.  
Given in May 1940 by the Rev. J Luther Thomas of Cwmavon.

The Tennessee Papers, 1856-64.  3 boxes.  
Deposited by the Rev. J Luther Thomas of Cwmavon.

Reel 7

Tennessee Papers continued

Reel 8

Tennessee Papers continued

Mss 14046A-14050A  The diaries of Samuel Roberts, 1856-66.  7 volumes.  
The diaries for 1856 and 1866 are from the D J Williams 
(Bethesda) Collection which came to the NLW in 1959.  
The other volumes were given in May 1940 by the Rev. J 
Luther Thomas of Cwmavon.

Ms 9522B  Notes of journeys made by Samuel Roberts in Ohio and 
elsewhere, 1860, 1862-4.  1 item.  
Formerly 'SR' and 'JR' Ms 11.  Given in 1932 by Miss 
C E Williams of Bodhyfryd, Gyffin, Conway.

Reel 9

Ms 9522B  continued

Ms 9523A  Notes on slavery by Samuel Roberts, 1860s.  1 item with 
translation.  
Formerly 'SR' and 'JR' Ms 12.  Given in 1932 by Miss 
C E Williams of Bodhyfryd, Gyffin, Conway.

Ms 6404D  Typescript copies of letters from J G Whittier, Danvers, 
29 January 1879, to a friend from Abby Johnson Woodman, 
Danvers, Mass, 1879, to F J Gibbins.  2 items.  
Given on 18 August 1932 by John L Nickballs.

Ms 13197C  Letters to Samuel Roberts from Victor Drummond, 1859-83.  
5 items.  
Formerly J M Howell Collection no. 9.  Given in 1939 
by J M Howell of Aberdyfi.

Ms 9529B  Letter book of Samuel Roberts, 1873.  1 volume.  
Formerly 'SR' and 'JR' Ms 18.  Given in 1932 by Miss 
C E Williams of Bodhyfryd, Gyffin, Conway.

Ms 987C  Letter from Thomas Gwallter Price, Sacramento City, 
1866, to David Howell.  1 item.  
Formerly Llywarch Reynolds Ms 18.  Acquired 1916.

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Reel 9 continued

Ms 13195D  Letter to David Howell from Samuel Roberts, 1886. 1 item.  
Formerly J M Howell Collection no. 7. Given in 1939 by J M Howell of Aberdyfi.

Ms 13199D  Broadsides and reprints of articles and letters by Samuel 
Roberts, 1872-83. 6 items.  
Formerly J M Howell Collection no. 11. Given in 1939 by 
J M Howell of Aberdyfi.

Ms 2600E   Letters sent home by Humphrey and Sarah Roberts, with 
copies, 1856-64. 4 items.  
Given by Mrs E M Tollit of Gosforth.

Ms 6174E   Letters from Llanbrynmair immigrants, 1847-1912. 7 items.  
Formerly Frondiron Ms 24. Purchased in March 1929 from 
the library of Einon Evans, 'Frondiron', (1863-1925) of 
Dolgelly, a collector and publisher.

Ms 14110B-14111B   Letters from Ann and Edward Peat, 1860-87.  
Translations of originals in NLW. 54 items.

Mss 16787C-16789C   Bontdalgadfan Manuscripts: letters from and about  
immigrants, 1834-94. 16 items.  
Formerly Bontdalgadfan Mss 46-8. Given in 1947 by W  
Emyr and Eluned Williams of Wrexham.

Reel 10

Nineteenth-century links: sectarian migration

Ms 1207E  Isaac Mann Collection of letters from Baptist ministers etc:  
Letter from Thomas Baldwin, Boston, 1821, to Josiah West  
Letter from Asa Messer, Brown University, 1825, to Isaac  
Mann  
Letter from J M Phillippo, Spanish Town, Jamaica, 1829,  
to Isaac Mann  
Letter from Joshua Thomas, Leominster, 1788  
Letter from Alva Woods, Brown University, 1826, to  
Moses Fisher and James Lister  
After Isaac Mann's death in 1831 these letters were  
carefully preserved by an unknown person until 1885  
when they came into the keeping of W Thomas Lewis of  
Aberdare. Later they were sold for the benefit of the  
Red Cross and purchased by the NLW.

Mss 7163-6E, 7176-7E, 7779E   Correspondence addressed to William  
Roberts, 'Nefydd':  

7163E no. 45 from John Edwards, Liverpool, 24 July  
1861.  
Formerly Nefydd Ms 153.

7164E no. 163 from Theophilus Jones, 1857  
no. 164 from Theophilus Jones, Pugh Town, Chester  
County, Pennsylvania  
no. 165 from Theophilus Jones, Wilkes Barre
Reel 10 continued

no. 171 from William B Jones, 277 Hudson Street, New York, 1858
no. 172 from William B Jones, New York, 17 February 1868
no. 173 from William B Jones, Emaria, Kansas, July 1871
no. 174 from William B Jones, 1 November 1871
no. 183 from R Littler, New York, 3 November 1848
no. 184 from R Littler, 1848
Formerly Nefydd Ms 154.

7176E no. 16 from William David, New York, 1843
no. 38 from J Gould, 1846
no. 76 from J Edred Jones
no. 88 from William B Jones, Brooklyn, New York
no. 90 from William B Jones, 1868
no. 91 from William B Jones, 1868
no. 92 from William B Jones, Brooklyn, New York, 2 September 1868
no. 100 from R Littler, South Trenton, Oneida County, 1858
Formerly Nefydd Ms 155.

7177E no. 125 from Phillip D Phillips, Utica, New York, 1871
no. 144D from the Rev. J R Loomis, Lewisburg, Pa, 1868
Formerly Nefydd Ms 167.

7779E from Theophilus Jones, Philadelphia, 1853
from William B Jones, 6 March 1871
Formerly Nefydd Ms 192.

Originally in the library of the Rev. William Roberts and given in 1930 and 1933 by Caleb Lewis of Blaina, son-in-law of William Roberts, and Miss Lily Roberts of London.

Cwrt Mawr Manuscripts

Mss 818E-819E Letters to Ellis Evans:
818E no. 89 from William Davies, Deerfield, Utica, 1821
no. 92 from William Davies, Deerfield, Utica, 1822
819E no. 215 from Jesse Jones, Steuben, 1844
818E no. 93 from Owen Owens, Trenton, Oneida, 1821

Ms 1044E Miscellaneous correspondence:
Letter from John H Evans, Remsen, 1842
Letter from Hugh Evans, Utica, 1843
Letter from John Owen Jones, Illinois, 1848

The Cwrt Mawr Manuscripts originally formed part of the Ellis Evans, Cefnmawr, collection, used for his incomplete 'History of the Baptists', 1860. They then passed to William Roberts and thence to J Spinther James who used them for his history of the Baptists of 1907 and then to Principal John Humphrey Davies who left them to the NLW when he died in 1926.

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Reel 10 continued

Ms 384D  Letters to Thomas Rees, DD (1815-85), Independent minister and historian:
from Albert Barnes, Philadelphia, 1845-56 (4 letters)
from W A Jones, San Francisco, 1876, 1877 (2 letters)
from Douglas Putnam, Marietta, 1862
Formerly Sir John Williams Ms 586.

Ms 2631C  Miscellanea of John Peter: copy of a letter in Welsh to
his parents at Tynyfedw, Cyn Llwyd, Merioneth from John
Edwards, 'Eos Glan Twrch', Delaware, 21 September 1828.
From the manuscripts of John Peter (1833-77), Independent
minister, tutor at Bala Independent College, author and
bibliographer.

Ms 2704F  Letter to Morgan Davies, 'Clochydd Llanellitlud', from
Rowland Owen, Marcy, Utica, 1845.
Formerly Edward Griffith Ms 14. From the library of
Edward Griffith (1832-1918) of Springfield, Dolgelly.

Ms 2719C  Miscellanea from the collection of Edward Griffith,
Dolgelly: An appeal by Congregational ministers in
Monmouthshire to ministers of Welsh churches in the
USA urging them to endeavour to avert war between
Britain and the USA over the Oregon boundary question.
Formerly Edward Griffith Ms 29.

Ms 2722E  Edward Griffith Collection: transcripts of letters:
from David Jones, Albany, NY, 1817, to Hugh and
Catherine Thomas
from Hugh and Catherine Thomas, Trenton, Oneida,
September 1816
from John Richards, Johnsburgh, NY, 1817
from William Thomas, Utica, 1818
part of a letter from David Richard, Utica, 1818
Source of originals unknown.
Formerly Edward Griffith Ms 32.

Ms 15267B  Minutes of Welsh Prairie Presbyterian Church District
Meeting, Wisconsin, 1888-1905. 1 volume.
Given on 24 May 1951 by J Williams Hughes of Marian
Glas, Anglesey.

Reel 11

Ms 15267B  continued

Ms 17687B  Sermons by the Rev. David Davies, Oshkosh, Wisconsin,
1881-1900. 1 volume.
Given in 1961 by the Rev. Howell D Davies of Oak Park,
Illinois, son of David Davies.
Reel 11 continued

Ms 17688B  Sermons by the Rev. David Davies, Oshkosh, Wisconsin, 1889-97, 1882-1900. 1 volume.
Given in 1961 by the Rev. Howell D Davies.

Reel 12

Ms 17746B  Sermons by the Rev. David Davies, Oshkosh, Wisconsin, 1879-1900. 1 volume.
Given in May 1961 by Mrs R A Pennant of Saundersfoot.

Ms 18932B  Sermons and lectures by the Rev. David Davies, DD, Oshkosh, Wisconsin, 1879-1901. 4 volumes.

Reel 13

Ms 18932B  continued

Ms 20171A  Volume of holograph sermons by the Rev. David Williams, Independent minister, Berea, Blaina, Monmouthshire, nineteenth century. 1 volume.
Given in August 1969 by Dwight Wiemann of San Marino, Calif.

Mss 3291-6  Llythyrau (letters)

Letter to Robert Isaac Jones from William Aubrey Williams and T R Hughes, Rooms of the Cymrodorion Society, Scranton, Pa. 12 February 1887
Given in 1910 by E Christmas Jones, Madoc Printing Company, Tremadoc.

3293E  Letter from J A Williams, Algoma Coal & Coke Company, Aberdare, WV, 10 November 1895, to Mr & Mrs Thomas
From the D M Richards Collection.

3294E  Robert Owen's views on 'The Glorious future', 1844. 1 item.
Purchased on 6 January 1911 from Baker.
Letter from Robert Owen, 1856, to his friends in America introducing W J Birch of Oxford. 1 item.
Purchased on 24 June 1912 from H B Williams.

Ms 3367E  Letter of introduction, with envelope, from J B Jenkins, Pittsburgh, Pa. 1883
Letter from Titus Davies, Newark, Licking County, Ohio, 6 August 1863
Letter in Welsh from E W Davies, Yale, November 1863, to Richard Foulkes-Edwards
Formerly J T Jones, Aberdare, Ms 67. Josiah Thomas Jones (1799-1873) of Caernarvon and Aberdare was a Congregational minister, translator, printer and publisher.
Reel 13 continued

Rees Jenkin Jones Collection

Ms 14158B Letters addressed to Rees Jenkin Jones, 1867-1915. 46 items.

Reel 14

Rees Jenkin Jones Collection continued

Ms 14159D Letters addressed to Rees Jenkin Jones and others, 1842-1921. 47 items.
Given in 1926-41 by his son, Dr Coronwy Jones of Swansea.

Biographies of two Welsh Mormons:
John Davis Rees (1816-80)
Zillah Mathias Rees (1839-1923)
Given in 1966 by Miss Leah Wooley of California.

Nineteenth-century links: the first sixty years

Ms 16704D Typescript copy of letter from M and W Roberts, Utica, 30 August 1832, to Richard Hughes, Glyn, near Harlech, Merionethshire.
Given in 1944-5 by Sir Henry Hayden Jones.

Letter from Griffith Thomas, Delaware, 17 June 1840, to Thomas Evans, Spite, Llanfynydd
Given in 1965 by Miss Beti Morgan, Brynamon.

Photocopy of a letter from John Rees, Bristol, 1853, to his brother David Rees, Ironton, Ohio
Given in 1965 by Mrs Herman Nuyken, South Bend, Ind

Letter from Jenkin T Jenkins to his father, Daniel Jenkins, 1851
Given in 1968 by Mrs Garfield Jones of Aberystwyth.

Ms 16098C Two letters from Evan and Rachel Lewis, Bridgend, 1844-5, to their daughter-in-law, Mrs Jane Lewis, Danbury, Conn
Given in 1964 by Mrs Charles R Pope of New York.

Ms 6478D Plas yn Blaenau Papers, 1840-1865. Translation of originals in NLW. 1 item.
Given in 1946 by Miss Susanna Meredith of Caernarvon.

Ms 6426D Letters of emigrants from the Llanwennog district of Cardiganshire:
from Thomas Thomas, New York, 1832
from David Evans, Ogden, Utah, 1879
from T Evans, Cleveland, Ohio, 1879
Given on 4 September 1929 by Miss Mary Thomas of Pantyclochydd, Llanwennog, Cardiganshire.
Reel 14 continued

Ms 8269C Letters addressed to David Lewis, Llanrhystyd, Cardiganshire:
from Thomas Lloyd, New York, 1865
from Thomas Price, Merthyr Tydfil, 1890
Formerly Lewis, Llanrhystyd Ms 257. Given in 1934 by
R Lewis of Llanrhystyd and the Rev. D Wyre Lewis of
Rhos.

Ms 12290C Letters addressed to Peter and Elizabeth Williams,
Tregaron:
from John G Jones, Columbus, Ohio, 1889
from Annie Williams, Milwaukee, Wisc, 1891
from P D Williams, Sparta, Wisc, 1889-92
Given on 19 January 1939 by Mrs J Jones, Cilcert,
Llangeitho.

Ms 14287B Letters to Morgan and Daniel Davies Evans, Oakford,
Cardiganshire. 31 items.
from David Davies, Nelson, NY, 1884-6
from Benjamin Evans, Granville, Ohio, 1875
from Morgan Evans, 1882
from David Jones, Scranton, 1906
from Griffith D Jones, Granville, Ohio, 1874-98
from Maggie Jones, Granville, Ohio, 1880-8
from C H Lewis, Granville, Ohio, 1874
from Sarah E Lewis, Columbus, Ohio, 1917
from Griffith Thomas, Chicago, 1914
Given in January 1924 by Mrs Jones of Oakford, Llanarth.

Ms 18866E no. 246C Letter from David Jones, Aberdare, 1879,
afterwards Independent minister at New Quay,
Cardiganshire and at Scranton, Pa
Formerly J Seymour Rees Ms 244. Given in November
1964 by Mrs A Seymour Rees of Seven Sisters from the
library of her husband.

Ellis Papers: letters from emigrants to the United States of America,
1872-5. 7 items.
Deposited in 1968 by Mrs R Williams of Aberystwyth.

Cyfarthfa Papers

Calendar, volume I, p.259, nos. 24-6, 1852. 1 item.
Ms, volume IV, Letter book, 1851-5
p.8 George Peabody, 12 January 1852
David Brooks, London, 15 January 1852 (3 items)
W W Gilbert, London, 2 January 1852
p.14 London, 16 January 1852
Typescript of original in NLW.
Deposited in 1935 by Captain Geoffrey Crawshay.

The American Civil War and after

Ms 15506D Typewritten copies of letters from John G Jones to his
family during the Civil War, 1862-4. 91 items.
Originals given on 18 August 1933 by J Williams Hughes
of Marian Glas, Anglesey.
Reel 14 continued


Ms 10297A  Essay by John Robert Pryse, 'Golyddan' (1840-62) on the American Civil War and its causes. Original formed part of the collection of Hugh Ellis (d.1931) which was purchased in November 1935 from his widow, Mrs M Ellis of Blaenau Ffestiniog.

Ms 17673D  Photocopies of letters from Elias J Richard, written on active service during the American Civil War, 1863-4. 6 items. The original letters were given to Emory University by the recipient's granddaughter, Mrs J Strahorn of Baltimore; photocopies given to the NLW in 1960 by the Head of Special Collections, Emory University, Atlanta, Ga per Professor A A Conway.


Ms 2381B  'Book of anecdotes or of records' begun by David Stephen Davies when he was a student at the Theological Seminary, Allegheny City, Pa. 1861. 1 volume. Formerly Rev. D.S Davies Ms 1. From the notebooks and papers of David Stephen Davies (1841-98), Congregational minister at Bangor and Carmarthen.

Ms 2383B  Notes on baptism written in 1868-9 by David Stephen Davies when he was living in Centreville, Ohio. 1 volume. Formerly Rev. D.S Davies Ms 3.

Ms 2386B  Miscellanea by David Stephen Davies including notes for a lecture on George Washington and a history of the Rehoboth Congregational Church, Brynmawr, nineteenth century. 1 volume. Formerly Rev. D S Davies Ms 6.

Reel 15

Mss 3191C-3197C  Letters to Daniel Davies, Ton, Ystrad, Glamorganshire. 1881-5. 6 items. Formerly Daniel Davies, Ton, Mss 1-7.

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Ms 4616B  Letters to David Stephen Davies including the papers of the Welsh Colonizing Society and the General Trading Company concerning the Patagonian venture, 1875-1911. c.7 items. Formerly Rev. D S Davies Ms 33.

Ms 16704D  Letter from Patagonia. Given in 1965 by J H Lloyd of Y Ddol, Bala.

Ms 16098C  Letter from George Reginald Rowland, St Louis, Mo 1867, giving an account of members of the Cleaver family settled there. Given in 1945 by H M Cleaver.

Ms 17441E  Letters from America: Racine, 1 January 1841 Racine, 24 September 1846, to Rees Davies Providence, 25 May 1812 Providence, nd Providence, 1 January 1878 letter sent by Miss Kate Jones to Alfred A Jones, Salt Lake City, 25 November 1925 Given in 1960 by the Misses M A and C F Davies of Bryn Celyn, Trefonen, Oswestry per Professor A A Conway.


Bob Owen, Croesor, Purchase. Letter from an anonymous late nineteenth-century immigrant giving an account of a journey to West Pawlet, Vt, sailing from Liverpool. Purchased in 1947 from Bob Owen, a clerk in a quarry and later a WEA lecturer who collected much information on Welsh migrants to America and became an expert on Welsh Quakers in America.

Ms 8827C  Correspondence relating to a tour of North America made by W J Parry in 1879. 12 items. Formerly W J Parry Ms 95. Purchased in December 1932 from W H Parry.


Ms 17239C  J G Davies's diary of a trip to the Chicago World's Fair, June 23rd 1893. 2 volumes. Given in 1951 by the Rev. Gomer M Roberts of Pontrhydyfen.
Ms 10982F  Papers relating to Harry H Davies, US Consul at Cardiff, 1865-1933. c.26 items.
Formerly Miss M C Cooke Collection no. 1. Given in March 1937 by Miss M C Cooke.

Ms 4602C  Broom Hall Manuscripts and Documents: nos. 61, 63-5, 76, 255, 83, 627-8 and 1559, 1824-88. 10 items.
Papers relating to the Broom Hall estate, Caernarvonshire. Given on 24 August 1917 by Evan Owen of Liverpool.

The twentieth century

Ms 20995  Jack Edwards's letters from America, 1880-7. 2 volumes.
Given in 1941 by Miss Elizabeth Richards of Aberystwyth.

Ms 12272C  Letters to W Gwelyn Evans, Caernarvon, from D V Thomas, La Grange, Illinois, 1919-20. 7 items.
Given on 17 February 1939 by A R Lewis of Morriston.

Ms 4933A  Miscellaneous correspondence: a letter to Henry Blackwell from William Thomas, Denver, Colo, 1915. 1 item.
Given in September 1924 by Henry Blackwell of New York.

Ms 14359B  Letters from Jacob Jones, Philadelphia, 1900, and from Rear Admiral Thomas Washington, Philadelphia, 1936. 2 items.
Given in March 1942 by John T Evans of Prestatyn.

Ms 4861D  Volume of correspondence, mainly with Henry Blackwell, and newspaper cuttings relating to a proposed visit to New York and Scranton by Sir Thomas Marchant Williams, 1913. 22 items.

Reel 16

Mss 5945D-5946D  Blackwell's Cambrian Clippings: press cuttings collected by Henry Blackwell from newspapers published in America and Britain, 1885-92. 2 volumes.
Given about 1926 by Henry Blackwell of New York.

Literary links

Ms 5942A  Minute book, 1883-5, of the New York Eisteddfod Committee with balance sheets of eisteddfodau, 1880-4. 1 item.
Given in 1927 by Henry Blackwell of New York.

Ms 6477D  A metrical translation into Welsh by T F Roberts of 'The raven' by Edgar Allen Poe, 1878. 1 item.
Given in 1929 by Isaac Davies of Birkenhead, general secretary to many national eisteddfodau.

Ms 8463A  An address by Gwilym Hughes, Cardiff, on Edgar Allen Poe, nd. 1 item.
Given in 1934 by the widow of Gwilym Hughes.
List compiled by Henry Blackwell of Welsh (including Welsh-America) 'ffugenwau' - assumed names - and bardic names, alphabetically arranged with proper names given, 1913. 1 volume.
Given in 1929 by Henry Blackwell of New York.

Press cuttings, bills and photographs relating to the visit of the Royal Mountain Ash Welsh Choir to North America, 1925-6. 1 volume.
Given in 1927 by W Hammond Williams of San Francisco.

Press cuttings of adjudications by Rowland Williams, 'Hwfa Mon', and David W Jones, 'Dafydd Morganwg', on the Chair poems at the International Eisteddfod held in Chicago, September 1893. 1 volume.
Formerly W J Parry Ms 123. Purchased in December 1932 from W H Parry.

List of entries for the New York Eisteddfod, 1886. 1 volume.
Given in 1927 by Henry Blackwell of New York.

Three entries in a competition for a handbook on emigration for Welsh farmers and workers at the London Eisteddfod, 1887. 3 volumes.

Manuscript of 'An enquiry as to the extent to which Welshmen from home retain their peculiar characteristics in the lands of their adoption' submitted to the Mountain Ash Eisteddfod, 1905, by D Jones, Scranton. 1 item.
Deposited in 1922, 1933, 1936 and 1940 by the governing body of the National Eisteddfod.

Two English versions by 'W ap Madoc' and J Daniel Evans, 'Ap Daniel', of a Welsh poem on St David's Day written by W Cynwal Jones; letter from J D Evans, New York, 22 February 1889, to his cousin concerning contributions to The Cambrian; letter from Josiah Jones, Machynlleth, 6 March 1915, to his nephew D T Evans, Llandyssul, containing biographical details about D D Evans. 3 items.
Given about 1917.

A copy, prepared for the press, with an index and introduction by Llywarch Reynolds of NLW Ms 961 (see above, p.38) Madoc: an essay on the discovery of America by Madoc ap Owen Gwynedd in the twelfth century written by Thomas Stephens for the Llangollen Eisteddfod, 1858. 1 item.
Reel 17 continued

Mss 5258A-5260A Poems by and in the autograph of E Morddel Evans, Parisville, Ohio, 1862-4, written for eisteddfodau held in Glamorgan, Monmouthshire, Denbighshire and Pittsburgh, Pa. 3 volumes.
Given in August 1925 by the Rev. Evan Isaac of Aberystwyth.

Sir John Cecil Williams Manuscripts, twentieth century. 3 volumes.
Given in 1965 by Lady Cecil-Williams.

Reel 18

Sir John Cecil Williams Manuscripts continued

Reel 19

Sir John Cecil Williams Manuscripts continued
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———, John Frost: a study in Chartism (Evelyn, Adams & Mackay, 1969)

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