

THE WELSH BIBLE



Generations of Welsh people learned to read their Welsh language in Sunday School. So the Welsh Bible has fostered literacy and insured the continuance of the Welsh language.

These family Bibles continue to be prized as family treasures and as repositories of a lost language.

The folks had a Welsh Bible, oh pretty good-sized one. It was given to them for a wedding gift. Well, they had that, and when the kids at Davenport—there was a son up there and he had a family—when they’d come down, Mom always had to read. Now she could still read some. But she probably just read the same chapter over and over. But she’d read from that old Welsh Bible, and those kids just thought that was something great, another language like that! Well, then when my dad died first and Mom, and nobody seemed to want the Welsh Bible, I said, “I’ll take the Welsh Bible.” So after that, quite awhile, my brother asked me if I still had the Welsh Bible. I said, “Yes, would you like to have it?” I said, “I can’t read it. It doesn’t mean anything to me only it’s from my folks.” He said, “Yes, my son would love to have it.” He couldn’t read, but then they just remembered Mom reading Welsh out of that Bible. So, you see, if we’d a kept on with it, those kids would’ve like to’ve learned too.

EVELYN ARTHUR QUIGLEY

My son has the old, big Welsh family Bible. When I gave up my home that was one thing he wanted. ROSELLA WILLIAMS CRAWFORD

I have one or two complete Bibles. Some are all in Welsh and some of them are, one side of the page is in Welsh and the other in English. LEILA WILLIAMS CARLO

CHURCH



The church was a vital part of keeping the Welsh identity and language alive in the Long Creek Settlement. "Well, the Welsh went to church," as LeRoy Owens said, and they surely did.

Gayle Edwards Rotter remembers church twice every Sunday through her childhood, even when the snow was hip-deep. An absence prompted a formal inquiry from the church.

In three churches, Zion Congregational, Salem Calvinistic Methodist, and what is now Cotter Presbyterian, the Welsh heritage was guarded in the Welsh service and handed on to the next generation in Welsh Sunday School. Many of our informants' parents had met as young people in church. Salem, in particular, was the place where the sense of a Welsh community was reinforced by all the local information exchanged. Dorothy Davis Plett remembers people standing round and talking for at least an hour after the service. It was also the place where the Welsh musical tradition was, for a while, nurtured.

Although Welsh services at Salem continued until 1942, and Welsh Sunday School classes for a time after that, the Welsh language became a problem as the second and third generation of Welsh-Americans married non-Welsh speakers. Newcomers saw no point in sitting through a long sermon in a language they did not understand. Congregations dwindled, Zion was eventually torn down, and the County Historical Society houses the pulpit. Salem still stands and is the home of the Salem Singers who continue the musical tradition of the Welsh, but in English now.

Now my mother and father went to Zion Congregational Church. But when my sister was four and I was five years old, they quit preaching Welsh, and they quit the Welsh Sunday School classes. My folks wanted us to learn to read and speak Welsh, so they sent us over to the Salem Church. We were three-fourths of a mile from the Zion Church, one and a half miles from the Salem Church.

We were instructed to walk over to Gramma and Grampa Rees's and stop there and go with them. Now the Reeses were distant relatives, but we always had a lot of older people that we called Grampa and Gramma.

One Sunday we knocked on the door and made timid little knocks and nobody answered, and we thought we were late. So we went crying up to church—to Salem—walked there, and, of course, we were early. Nobody was there. We went to the seat where Gramma Rees was supposed to be and waited.

After that we thought we were grown up enough we could go by ourselves. So we would walk the half-mile of the lane and wait there and get a ride to church. It was nicer to get a ride than walk the whole way. I think we rode with everyone that ever went to church. They were always real nice to us. We liked [the early ones] because then we could go stand on the register and visit. They gathered round the register to visit before church started.

In winter, when the snow would be melting, why we would fall through and sink clear to our hips, and we'd be wet when we got to church. [We'd] go to the back and stand on a great big register with the draft coming up there and dry off. Never caught cold, never caught pneumonia. God was taking care of us, I guess.

We never missed a Sunday. They always expected you to be there unless you were sick. And they would call if you would forget. So we were in the habit of telling someone if we weren't going to be at church, then we wouldn't have to get a call.

GAYLE EDWARDS ROTTER

Welshness was never very big at our church—Cotter Presbyterian. Never in my whole lifetime did we have any Welsh sermons. It was all over at the Salem Welsh Presbyterian Church, farther down the road. They used to say Long Creek kind of divided the people. They'd say that the people on the south side of Long Creek bridge—some of my cousins—were better than the people on the north side 'cause they were Welsh.

DOROTHY DAVIS PLETT

It seemed like talking after church was longer than the sermon. They'd stand out there speaking Welsh and catching up on all the neighborhood news. HARRIET JONES

In those days, the Salem Church was everything. You went to church every Sunday with the horse and buggy, and that's the only entertainment we had in those days. Afterwards the schools kind of took over a lot of activity. EVERETTE DAVIS

There was a big Bible on the pulpit [in old Zion] and I remember a little table down in front of the pulpit. It had no cover on it or anything and more than one Sunday Mother would whisper to me "go back and get the dust rag and go and dust that little table up there." I just hated to do that because there would be people there already.

I can see it [Zion Church] in my mind just as plain as plain. There was a lobby clear across the back. There were coat hooks all across there, and on this side a winding stair went up to the gallery. Sunday school classes were up there. There were two rows of pews. Then on the other side there was a big closet, just junk mostly. The original chairs were just thrown back in there—pulpit chairs. There were double doors [from the lobby into the church]. We had two side aisles. The pulpit was kind of in the center, two steps up. The first step was clear across and then another step had this little table I had to dust. No, we didn't ever have a choir.

We had a piano, and two stoves with long pipes they had to take down and clean out once in a while. Walter Jones was the only one who understood the lighting system They had to pump something and he had to go with a long stick and light the lights.

Grandma and Mrs Jones always sat under the clock. There were several old ladies sat up there. All widows. They were short seats because the stove was there. Somebody'd wind the clock every Sunday. IRENE THOMAS MORROW

Zion Church used to have a balcony overhead. Dad said when they were young they used to like to go up there and watch. There was a lady from Roscoe, and she always had some fancy hats. And the kids were always watching to see what kind of a hat she had on.

DONALD DAVIS

We walked, we three walked to Cotter Church. We'd walk in the morning, we'd walk in the evening, think nothing of it. There were no sidewalks then. All the way from the railroad clear up to the church. DOROTHY DAVIS PLETT

That's the way we walked at night, too. It was a half-mile this way, half-mile that way. Every Sunday night. GAYLE EDWARDS ROTTER

Spent a couple of hours [in church] Sunday morning. Church first. Then everybody could stay for Sunday School. There was a lot that didn't. But there was a lot that did. Long sermons sometimes, good ones, too. They were in Welsh if we had a Welsh preacher.

LUTHER DAVIS

Now M. G. [Jones at Zion], he preached in Welsh a lot, and he preached . . . It was when some women were bobbing their hair and, oh, he would preach sermons on that. Women that cut their hair. Because women had always had their long hair, but they were cutting it.

EVELYN ARTHUR QUIGLEY

My grandfather was pastor of the Welsh Church, Salem Presbyterian Church. That's where my father met my mother, She lived half a mile west of the church, and he lived half a mile south of the church. And when he was going over to see her, he'd hang an old sheet he'd torn up on the windmill. That was her signal that he'd be over. We kidded her that she'd spent most of her time looking out the window to see if the sheet would go up on the windmill. ROSELLA WILLIAMS CRAWFORD

And another thing, when you read a Welsh obituary, back around 1900, it always mentions something about the church. You could read a hundred obituaries today and they wouldn't one of them say a word about the church. LEROY OWENS

Preserving the Language in the Church

Good heavens, yes, they spoke Welsh. And there were Welsh ministers in the church and everything was entirely different. They'd [Salem] call us [Zion] "Northerners" and they'd be "Southerners." They have today a group of Salem Singers, of course the Welsh is all gone. But those are young married people, they do a good job. When we combine our Christmas services with the Salem Church, or when we have Easter Sunrise Service, they sing at those programs. DOROTHY DAVIS PLETT

Salem was the last Presbyterian church in the State of Iowa that held Welsh services. They were discontinued in 1942 when we couldn't get another Welsh minister. But the Welsh Sunday School classes—I know in 1959, when they had their centennial, there were at least three Welsh classes going there. I don't know how long they continued. At least until people just got too old to attend, or had passed away, or there were not enough in the class.

One Sunday a month everybody in the congregation stood up and repeated the Ten Commandments in Welsh. Or we said the Twenty-Third Psalm in Welsh.

GAYLE EDWARDS ROTTER

I remember [1930-1936] the Rev. Morris Gwynedd Jones would give the sermon in Welsh for a special occasion. The singing was in English that I remember. The Bible verses were in English. LEILA WILLIAMS CARLO

[Dad] met my mother over at the Welsh church and they were married. Dad taught Sunday School and I think some of that was in Welsh. I know there was one man in the class, by the name of Newton Davis. He always prayed in Welsh. In fact my dad told him one time, "Newt, I can't see how you can keep on being able to pray in Welsh." And Newt says, "Ohhh, I don't know. I put it together something funny." GOMER OWEN

Bending Young Twigs

You see, all our activities centered around church and school. And so we had annual Sunday School picnics. We had Christian Endeavour every time. We had Children's Day. We had Christmas programs. We had ice cream socials. Now Children's Day came in June between Mother's Day and Father's Day and the minister's wife always prepared the program. There was some singing and instrument playing and recitations and things like that. Then on a week day they would have us come to Salem and they'd prepare food and we'd have a picnic and we'd play games in the churchyard. GAYLE EDWARDS ROTTER

We always had a Christmas program and my dad was great on teaching us recitations. He'd stand my oldest sister up in the seat when she was three, four years old. I understand she was pretty good at carrying a tune at that age. And she would always sing at the Christmas program. Now we weren't too overjoyed with this development, because we weren't too fond

of getting up there with these recitations. But he always insisted that we get up and say a recitation at Christmas time. He was great at teaching us a lot of things in Welsh.

GOMER OWEN

We went up front and said a verse every Sunday. My sister learned two verses. And she said one one Sunday and one the next Sunday until my Uncle Evan reported it to my folks. My folks were going to the Congregational Church. Then we had to stand up in front of my folks and repeat what we were going to say. GAYLE EDWARDS ROTTER

A long time ago, we had to learn a Bible verse every Sunday and say it. And then I could talk Welsh. The one that I remember is:

Iesu Grist, ddoe a heddyw
Yr un, ac yn dragywydd. [Hebrews 13.8]

Now that's Jesus Christ, the same yesterday, today, and tomorrow. Those are just some things that have stuck with me. EVELYN ARTHUR QUIGLEY

We had to go down to the front, eight or ten of us would have to recite Bible verses in English. The sermon would be in Welsh, but that's way back. EDWARD GRIFFITH

They used to teach us Welsh verses in our churches. The children used to go up and say verses every Sunday. Young ones'd start out on "Jesus wept," or *Gwraig Lot* [Lot's wife]. Course the children sometimes would forget. It'd come pretty handy to use an old verse if they'd forgot. Used to be till they joined the church, then they'd sort of graduate from learning to say their verse. Most of my verses were in English, because I never spoke Welsh really. I just learned some words and talked to the dog and so forth. DONALD DAVIS

Mrs. T. H. Jones would take all us younger children and there was a balcony in this church. That was so much fun to follow Mrs. T. H. around that curving stairway up to the balcony. She'd line us up on a bench and she'd have us learn a memory verse. And then we went downstairs, and to close church all of us children we'd go up to the front and stand in a line and recite what we had learned during Sunday School. The church was Zion Congregational Church in the Long Creek neighborhood. I'm talking of, oh, 1930 to 1936. In 1937 we moved to Winfield. LEILA WILLIAMS CARLO

Well, Rev. Trevor Williams, who was pastor of Salem, decided we were going to have a contest to learn [Bible] verses. Fortunately he decided they could be in English. So, the first Sunday my sister said nine, but I had learned a hundred. And there was another girl that learned a hundred. So my sister decided that learning one was enough. The other girl was from Missouri, she was Welsh, but these were in English. My poor sister got tired of having to sit after church and listen to us. If you attended every Sunday for six weeks and participated you got fifty cents, but the winner got a Bible. I had nine hundred verses; the other girl had

over seven hundred. I don't know how I did it. I have the Bible still—in the cedar chest upstairs.

Now our Sunday School was all in Welsh, and we had the Welsh teachers, and they really held us to Welsh. Of course we had English and Welsh Testaments, one page Welsh and one page English, right across from each other. GAYLE EDWARDS ROTTER

It was before World War II. I don't know if they have Welsh Sunday Schools now, but half the Sunday Schools were in Welsh and half in English. I was never in a Welsh Sunday School. All the people of my age would have been in English Sunday School.

NORMA WHITHAM

Christian Endeavor was very important to us when we were growing up. We'd have about three rows of young people. One would be the leader and just conduct a wonderful [meeting]. They'd have a discussion and lead the topic. And songs and all. We had service in the evenings and mornings, and this would take place about an hour before the evening service.

DOROTHY DAVIS PLETT

Salem was the biggest church in Louisa County. It would seat five hundred over there. We had quite a lot of Welsh going on. Sunday School was in Welsh. We recited verses all the time. A favorite one that has stayed with me for years, that I still like is "*Canys byw i mi yw Crist, a marw sydd elw*" [For me to live is Christ and die is gain]. John Davis Plas was a great Sunday School teacher. The Plas name was just kind of an old nickname. Bob Bryn . . . Bob Bryn was quite a teacher. LUTHER DAVIS

Sabbath Observance

It was always church on Sunday, and we weren't allowed to even think of playing cards or any other activity. It was strictly that you got up and you went to church. I imagine there were ten of us boys and girls who were cousins in that church. LEILA WILLIAMS CARLO

I remember the preacher, when he was in the pulpit, saying they ought to honor the boys from this church [Salem], that they never played ball on Sunday. LUTHER DAVIS

The morning sermons were in Welsh. They preached a whole hour. ELMER THOMAS

I know we'd go to church at ten o'clock and we wouldn't get home until after twelve every Sunday. IRENE THOMAS MORROW

Well, the Welsh went to church. Some of them made three trips a day up here. I remember John Arthur—they lived a couple of miles from the church—well, they'd come in the morning, come in the afternoon, come back in the evening. LEROY OWENS

Special Occasions

The third Sunday in May they used to keep for Children's Day. And we were all given poems that we had to learn, and scripture, and songs. That one Sunday was given over just to the Children's Day program.

At Christmas we'd sing and then we would recite the Christmas story from Luke. We did it as a group. LEILA WILLIAMS CARLO

That was a big event—the Christmas program. We had songs and recitations, and then the church had a little bag of candy for the kids. Store candy. They'd put boards on the tops of the pews to the left of the pulpit and a great big Christmas tree there. They had little ornaments down in the lower part and I remember once they had candles. Somebody lit the candles. Then someone was standing there with a wet cloth on a stick. You looked at the candle lights for a bit and then they put them all out. The program was in English. I think we could all talk Welsh. IRENE THOMAS MORROW

When I was about five years old I went to a Christmas Eve program [at Zion] My grandfather attended church there. And they had a humongous, tall cedar tree in the church, to the front side of the church. It was decorated with many candles, and trinkets, and with a lot of gifts under the tree. And I was fortunate enough to receive a china doll. I wish I had that now. I think there were recitations and music. Always was music. MARIE GREENE

We would have a Christmas program with recitations and songs on Christmas morning and another with the young people on Christmas night, recitations and songs. It was all done in English. There weren't as many gifts given. I think it was more of a religious holiday.

RUTH WILLIAMS GIPPLE

When I was real small, maybe four or five years old, I was in a program over at Salem Church, a Christmas program. I was supposed to go up on the stage. And I was supposed to recite a poem I'd learned. When I got up there, I was chewin' gum and it dropped out of my mouth. I reached down to pick it up, and I played and played with it. And I didn't recite the little verse I was supposed to. I sang a song that mom used to sing when she would be rocking us. But she didn't sing it in Welsh. It was in English. I can still remember that it was, "Be kind to one another was the dying mother's prayer," and then something about a telephone. You know how embarrassed my folks would be! EVELYN ARTHUR QUIGLEY

About the *Cymanfa* [assembly for hymns and preaching]: Sometimes they'd start on Friday evening, then it lasted all day Saturday and Sunday. Ministers came in to help out from New York, and Ohio, and Philadelphia or someplace like that. We held it at Zion (they called it Long Creek then). The church would be more than full. There'd be some that didn't get in. They'd stand outside. In October it was pretty nice then. The other two churches gave up their meetings during this. Preaching and singing! Oh, there were some wonderful sermons. They were all in Welsh but one—Sunday afternoons they had an English sermon. A lot of English

people came. That church was loaded.

In the fall we had a Bible Society meeting. That would last one Sunday. The churches all went together. Sometimes it would be in Cotter Church, sometimes it'd be in Salem Church, sometimes it'd be in Zion. Wherever it was, we'd have a sermon at night and in the daytime they'd have kind of a variety program. Different ones to speak, give a talk, recite a poem, or sing something. It was real good. Then they'd have one from each church go around and take up a collection and they'd give it over to the Bible Society.

We had a celebration when we were a hundred years old. That was in '46. But it rained all day and they had to eat inside. On a day like that it didn't work too good. There was not room. They had a Welsh sermon in the morning. ROSINA WILLIAMS HAWKINS

I was there [at Zion Church] for the hundred year celebration. [Reads from Burlington paper] "Mrs. Morrow's ancestor, whose last name was Griffith, was one of the 18 church charter members who came from Wales and settled on farms in the Welsh neighborhood."

IRENE THOMAS MORROW

Losing the Language

I was born in 1924 and for the first ten years of my life the sermons were all in Welsh. But these Welsh men were marrying English wives. And those English wives would sit there in church but they wouldn't understand any of the Welsh sermon. So finally it got to where the sermons were half in English. Sunday morning the minister would give a little Welsh, and then he would interpret it in English.

In the 1940s they were still singing one verse in Welsh and one in English of the hymns. That's when my husband came to our church. I thought he might find out what this is all about and if he doesn't like the Welsh he can stop right there. I took him home [from college], and you know the first place the Welsh go is to church. NORMA WHITHAM

From a conversation between Ruth Hall and Luther Davis.

RH: Did Margaret [wife] speak good Welsh too?

LD: No she didn't speak it at all.

RH: But she'd go and listen to those sermons every Sunday?

LD: Yeah, and take the kids.

My mother said when they were first married and she'd go to church, it was always Welsh, so it was kind of hard for her to go every Sunday cause she didn't understand the language, but she went. LEILA WILLIAMS CARLO

We had some Welsh preachers when I was little, and they would sing in Welsh, and then

they'd sing a couple of hymns in English too, so they didn't leave everybody out. They'd sing a little of both. They had Welsh in our church, but it wasn't all the time; it wasn't steady. They had English because there was so much of both. It wasn't just one nationality there. So they kinda had to mix it. BILL EDWARDS

In Salem Church we were kind of a half-and-half congregation for many years. Some wanted the English, and some wanted the Welsh. I even remember when the minister [the Rev. D. C. Davis] preached half of his sermon in Welsh and half in English to please everybody. EVERETTE DAVIS

I think they had Welsh in the morning at Salem Church until about 1942. And then English in the evening. The kids that couldn't understand the Welsh sermon would get sort of annoyed. It'd get pretty tiresome. I think church lost quite a few members because they married English-speaking wives. Or the Welsh girls would marry English. Then rather than stay there and listen to that Welsh, why they'd go to another church.

Mother didn't go to church in the mornings because she just didn't understand it. But my grandmother, her mother, stayed with us in her later years and she would go to church with Dad and me because she could understand Welsh. DONALD DAVIS

All the Davises started at Zion, and then they branched out. They went from the Zion Church over to Cotter. Zion's gone—that's the mother church. We went to Zion, over by the cemetery. Salem and Cotter have their meetings together now.

We went to church in the morning and church every night. Preachers talked pretty long sometimes. I know I'd go to sleep. We'd get home about nine o'clock. [Then] we had to undress right away. Couldn't play in our good clothes. Rode in a carriage. My grandfather had his own buggy. We could put six or seven small ones in a buggy. We had a team, raised our own horses.

I was always in a Welsh Sunday School. But quite a few English would be coming in and they pretty near had to turn over. Sometimes they would have just one English sermon to start with. And then they finally graduated until they got all English. It was just something that would have to come. ROSINA WILLIAMS HAWKINS

Originally, when I was little, the sermons [at Zion] were in Welsh morning and night, and it was very boring for anybody that didn't understand. It was more of a formal language. Probably kids wouldn't be interested in really concentrating anyway. Then some of the people married outside the church, so they conceded the night to an English sermon.

IRENE THOMAS MORROW

Zion Church is the one we tore down. It says what year on the stone. I think the reason for that is like one fellow told me who married a Morgan girl over at Crawfordsville. "We went to church and I set there and didn't know a word of it. And I thought to myself, are our kids going to come here and set and not know a word of what's going on? So we just quit and went someplace else where they spoke English." LEROY OWENS

Zion was so picturesque, because it had this steeple, and this green roof, and this white church, and two rows of pine trees. It's the only Congregational Church in Louisa County, and it was, I believe, the second in the state of Iowa. And one day I drove down past the church, and it was gone. Well, I was just sick, absolutely sick that they would tear down a historic building like that . . . The farmers in the area had written saying that rodents were living in the church and it was bad for the area. I don't know what rodents or whether just rats or what. So Blanche Williams gave them permission to go ahead and tear it down.

Roland Rees, chairman of the cemetery board, had me come over and they said, "Now we feel that you could put a stone up as a memorial to the people who worshiped there." We went out and we figured out which would be the best place, and we put the stone up for the church, but that's all. PEG BUTLER

Hymn Singing

Oh land, yes! Bob Elm Grove, he was a great singer. They're about all gone now. Sang every Sunday at Salem. EDWARD GRIFFITH

When I remember the Salem Church and the people there, they were singers. They did sing. You go to the *Gymanfa Ganu* and you know that the Welsh sing. They raise the roof, they do. They just love to sing. MARGARET WILLIAMS QUIGLEY

At one time there were other young men that would come over here from Wales, and they could really sing! The Salem Church had a big, big choir of them.

EVELYN ARTHUR QUIGLEY

Different ones would lead the singing. I think there was one man most of the time, and when he wasn't there, the others would do it. I know my dad did part of the time.

ROSINA WILLIAMS HAWKINS

Way back, there was very little solo work, very little quartet work [in church], just the congregation to do the singing. This Bob Elm Grove or Bob E. R. Davis, he was a real good singer, had a very good voice. He always led the thing. However he went, well, the congregation followed him. EVERETTE DAVIS

*F*rom a conversation between Harriet Jones and Luther Davis.

HJ: Who played the piano [at Salem Church] before Sarah Davis?

LD: Lizzie Humphrey, and she was a good one!

HJ: Did they have songleaders?

LD: No, we just started. Bob Elm Grove started and everybody else would follow. And away we'd go.

HJ: I'd like to hear it right now.

LD: Oh, I would too! Join in. Oh, that was great stuff. Gosh, that was back in about 1924, '5, '6.

HJ: The year you got married.

LD: Yeah.

HJ: I can remember M. G. [Jones] over at Zion, one of my first memories. We went to their centennial. I think he took ten minutes to tell us about how wonderful it was to say "Hallelujah!" And you couldn't just say it in English. The only way it would really sound the best would be in Welsh.

LD: Ha-le-liw-ia!

HJ: "We can't do it in English," he said.

About all of the singers have died off or got too old. We didn't have a choir in our church. Bob Elm Grove, he was one of the leaders. And there was a John Hughes. And there was a Sarah Davis. And a Tom Jones, he was a single man and he had an excellent voice, a tenor. But he was sort of shy and he would never sing solos. DONALD DAVIS

Bob Elm Grove was my great grandfather. He died when my mom was five, but I know him because of everybody keeping alive. Everybody I meet says he was a great singer, a Welsh singer, and he had a heavy accent because of his parents. People would say, "Well, your grandfather [Alfred Davis] was a good singer," but Grandpa was older when I knew him, so he didn't get up and sing, but when there was singing, he was there.

TIFFANY HOGUE

I remember standing by my dad in church on Sunday and singing the hymns right along with him. He sang with his cousins. LEILA WILLIAMS CARLO

Mother played the organ at the Cotter Church before she was married. Mildred Morgan Jones played piano at the Zion Church. I can't remember anybody ahead of her. I took piano lessons from her too. IRENE THOMAS MORROW

We had a piano and my two sisters played lots of duets. They would play duets at a lot of church programs. They were pretty good at it. My mother was a real good alto singer. I'll say that. My dad could sing bass real well. RUTH WILLIAMS GIPPLE

One of my aunts [Jane] played the piano. She was an organist in Salem Church for many, many years. In those times we had a lot of good singing. It was just natural. We didn't have anybody to lead the music. Our congregation would be around one hundred on Sunday morning. We had good singing. Never short of singing. No choir at all. Just sing in the pew.

EVERETTE DAVIS

Following Everette's Aunt Jane, a niece took over the playing, and she played for another thirty-five years or so, Sarah Davis, she'd be a first cousin of Luther. We had a Davis quartet.

They were all brothers or cousins. Enos and Evan, they were two brothers, and Alfred.

MARGARET DAVIS

When I was at Salem, it was at the brink where we were passing from the Welsh into more full-time English. We had a professor [Marcus Bach] from Iowa City come down, and we had a big Welsh sing then. Anybody that could speak or sing Welsh was there, and guests. It was big, a lot like the *Gymanfa Ganu*. MARGARET DAVIS QUIGLEY