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HOME COMING CELEBRATION

Seventy-fifth Anniversary
of the
Oshkosh Welsh Settlement

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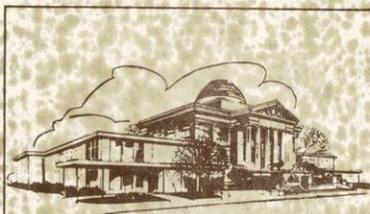
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HOME COMING CELEBRATION

Seventy-fifth Anniversary
of the
Oshkosh Welsh Settlement

Historical Collection

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Monday Evening, July 3, 1922

At the Bethesda Presbyterian Church

Pickett, Winnebago County,
Wisconsin

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1847-1922---Foreword

THE 75th Anniversary of the Welsh, Winnebago, and Fond du Lac counties, was held at Bethesda, Ring, Winnebago county, July 2-4, 1922. The committee thought it would be appropriate, in sacred memory of the pioneers to have the addresses from the ministers that were raised in the vicinity, in a book form, knowing that many will enjoy reading them.

The Sabbath July 2, was a delightful day—we praise God, preaching services as follows: Reverends D. Davies, William Foulkes, at Salem, Oshkosh at 10:00 A. M.; the same hour at Bethesda, Ring, Reverends D. E. Evans, D. Hendrick Roberts; 2:00 P. M., Rev. Hugh Owen, and an address on Missions by Miss Elizabeth Evans; program, 7:30 P. M., Reverends H. D. Davies, William Foulkes. The afternoon and evening services were held in the tent by Bethesda church. The day was great, preaching and singing the hymns of Zion, all was fine. The singing under the leadership of Mr. Moses Morgan; organist, Mrs. Roger Evans. Both took their part excellent.

July the 4th, ideal weather, and the auto's were coming in from every direction, what did we think of the old settlers. Besides the addresses we had recitations by Lucy J. Hammond, Elizabeth Roberts, Margaret Rowlands, Anita Williams, Avery Jones. Poetry by Mr. J. Deiniol Jones and Mr. Hugh Jones. Solos by Sylvia Griffith, Mary Williams, Della Williams, Mildred Miller, Mrs. Ivor Davies. Quartet by Miller sisters; solo by Gomer Jones, and an address by Mr. Luther Davies. Really it was a great success in every respect, all done their part well.

The committee hopes that the book be read with profit, and give us all an inspiration to work more than ever before in behalf of the Kingdom of Jesus Christ, for which cause the pioneers gave themselves so thoroughly on the altar of service, for His namesake.

The Program

SUNDAY, JULY 2, 1922.

Morning: Preached in the city of Oshkosh. Text, 2 Samuel 23:15. "And David longed and said, 'Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate.'"

Evening: Preached in the big tent at Bethesda. Text, Zechariah 1:5. "The Fathers, where are they? And the Prophets, do they live forever?"

MONDAY EVENING, JULY 3RD.

Address: "Our Heritage and our Responsibility." Psalm 16:6. "The lines are fallen to me in pleasant places; yea, I have a goodly heritage."

"Grow old along with me,
The best is yet to be,
The last of life, for which the first was made.
Our times are in His hand,
Who said the whole of life I planned;
Youth shows but half, trust God, see all, nor be afraid."
—Browning.

To the Friends Gathered in the Welsh
Anniversary Services, Bethesda,
July 2-4, 1922

As one who is devoutly proud of his Welsh inheritance, I send hearty greetings and fervent good wishes to you all upon the occasion of your anniversary.

Wherever my duties in connection with the administrative work of the Presbyterian church in the U. S. A. have carried me, I have always found those who knew and honored the name of the Rev. Thomas Foulkes, my honored grandfather. Many also were acquainted with my beloved father and his brother, Rev. William Foulkes and Rev. Thomas Foulkes, respectively.

Although I did not learn the Welsh language because my sainted mother was not of the Welsh extraction, I have never ceased to be thankful for the influences and inheritances that have come to me upon my paternal side. How glorious the past is with its memories of wonderful leaders and priestly preachers, of men anointed with the heavenly "hwyl." How inspiring this wonderful present is, also. How it urges every one of us to be worthy of the past and to show that we belong to the fathers of the faith by keeping the faith of the fathers.

Our beloved Church never was so glorious as now. Her work extends to the ends of the earth. She touches every kind of human need with the loving and righteous touch of her Master.

It is my privilege to start the latter part of July on a brief tour of some of our important mission stations in Korea, Japan, China and the Philipines. I ask the interest of your prayers, that my journey may be providentially guided and that I may not alone receive a blessing, but may bring it back to the Church which, with my honored father, I served in the gospel ministry.

Again, all good wishes, which are prayers.

Faithfully and fraternally yours,

WILLIAM HIRAM FOULKES.

Welsh Home Coming

Mae Saith-deg-pump o flynlldau meithion,
Er pan ddaeth yr hen drigolion,
O'r hen wlad i'r hwn sefydlaid,
Rhyfeddol yw y cyfnewidiad!

Erbyn hyn mae'r teg wynebaw
Heddyw yn welw yn eu beddau
Ereill drigant ar eu ffermydd

Yn lle'r tadau, gwelir meibion,
A'u teg ferched, hefyd wyrion
Rhyfedd iawn y cyfnewidiad
Welir drwy yr holl sefydliad.

Mae Bethesda, Peniel a Soar yn aros
Yn gof golofnau, hardd a diddos;
Yn eu mynwentydd yn dawel orphwyso
Mae's hen sefydlwyr wedi noswyllo!

Mhen Saith-deg-pump, o flynyddau eto
Pwy fydd yma yn byw a ffarmio?
Y wlad Gymreig, fydd wlad estronol!
Cyfnewidiad iaith a phobol.

Dull y byd sy'n myned heibio;
Rhaid yw ymostwng, doed a ddelo.
Yr hen, raid roddi ffordd i'r newydd
Yn y wlad fel yn y trefydd.

Yn y lle caed llenorion,—ac addas
Urddasol gerddorion
Nodweddol, urddol feirddion,
A doethion dduwinyddion.

Dynion nodedig eu doniau,—gwresog
Eu grasusol weddiau;
Mawl o glod eu molawd glau;
Nefolaidd addoliadau.

Maent heddyw mewn tangnfedd, yn nwyfre
Y nefol orfoledd;

Uwch y byd, ochain a'r bedd,
Dedwydd eu rhod, diddiwedd.

Yn ddiffuant

—J. DEINIOL JONES.

Our Heritage and Our Responsibility

My Dear Friends:

A great occasion brings us together! On the eve of our national holiday. I rejoice greatly in the privilege of meeting so many old friends, and friends of my family. When the fiftieth anniversary of the founding of the Oshkosh Welsh Settlement was celebrated here, the now sainted Dr. David Davies and I were attending the International Y. P. S. C. E. Convention in San Francisco. We talked about the great gathering here, and the grand time the people were having in the old settlement; and we sincerely regretted that we could not have the privilege and blessing of being with them. My beloved Brother and oft companion has since that date joined the Heavenly celebration, and we shall truly miss his genial fellowship and valuable help.

I surely count it a great privilege to come back to the old neighborhood once more, to walk along the old paths, and to meet with so many dear friends, with whom to share the reminiscences, both tearful and joyful. While we are glad to meet so many old friends, we are nevertheless sorrowful not to see a large company of the loved ones we used to meet here. Yes, there are minor chords in the glad anthem we sing. These we would touch very greatly. I feel the very ground I tread on is sacred. Our near proximity to the city of the dead makes us thoughtful. Our tears in vain we try to refrain. They fall so easily. And yet we may say in the words of Paul, "As sorrowful, yet always rejoicing. Yes, I am most happy to be here. "My cup runneth over." My joy might be expressed in the words of a hymn a congregation was singing, as a bride, who had long passed her sweet sixteen, and her husband walked down the church aisle, the first Sunday morning after the long wished for event had transpired. These were the opening words of the hymn:

"This is the way
I long have sought,
And mourned
Because I found it not."

This celebration is a great and happy occasion for us all. "We will be glad and rejoice in it."

Since I came hither, the question has been asked me again and again; by the friends and associates of my youth—"Do you know me?" "Do you know me?" This oft-repeated query brings to my mind a story of an aged couple in Wales. The minister had been reading his book, and his industrious wife had been knitting a long time; when finally, she broke the silence with the question: "John, do you think we will know each other in Heaven? Quickly and emphatically he replied "Do you think we will be bigger fools in Heaven, than we are here?" After a little, he closed his book, took off his spectacles, and seemed in deep meditation; at last he spoke: "Yes, Jane, I think we will know each other there, but I believe we might be near each other there for a considerable time, and still might not notice each other, because our eyes were so fixed on Him; who redeemed us with His own precious blood; and who is the great Center of that glorious realm, He has prepared for those who love Him."

My father, the Rev. Thomas Foulkes, was not one of the very first settlers here. They came in 1847. Their names were: Abel Williams, David Evans, Owen Hughes, Peter Jones, John W. Williams, James Lewis, William Williams, Robert Roberts, and David Hughes. My father came in 1848. He traveled from Prairieville (Waukesha) on foot Having decided that this was the promising place, he returned to bring hither his family, consisting of his wife, daughter and son. I came as soon as I could, but had to be carried all the way. Quite a journey, at that time of primitive modes of travel, to come from the state of New York to Wisconsin. I have no difficulty in remembering what year I came to Wisconsin, because it was the year in which the state was admitted into the union. However, I do not claim that my advent had any influence in that matter.

I have chosen for my theme, Our Heritage and Our Responsibility. ("Ein Hetifeddiaeth A'u Cyfrifoldel.") An heritage is what one generation bestows upon another. Our heritage is what our fathers and mothers bequeathed to us. It is the legacy they handed down to their children and grandchildren.

It behooves us to inquire and to consider what we have received from our parents and grandparents. This celebration is a most opportune time for us to consider earnestly

what the early settlers did for us, and what we have inherited from them. As we think of what we are and what we possess, we should stop to ask how much we owe our fathers and mothers; how large is our debt, and how are we to pay it. We are here to take an inventory. We want to know for how much of our present possessions we are indebted to those who have gone before; and what use we have made of our inheritance.

I may be permitted, and perhaps expected to furnish a little reminiscence of my life; and tell briefly what I have received from my parents and the good people associated with them. If each one present would furnish even a short biographical sketch of his or her sojourn in this community, what a large and interesting volume—I came nigh saying library—it would be.

My parents came hither from Utica, New York. My father was the first pastor here, and preached five years, the first period. He shared with the people their common experiences, their privations, their sorrows and their joys. He gave earnest, faithful service without salary or any stipulated compensation. The people had little money, and some none at all. They were very willing to give of their labor and toil to assist the minister on his little farm. He taught school one winter in the old frame church, just west of the present church edifice.

After five years the family returned to Utica, my father having accepted the pastorate there the second time. There he labored successfully for three years, and then returned to Wisconsin. He preached in Racine and built a new church there; but it was not long till he came back to his old charge and to the farm. The bodies of my parents lie in the cemetery yonder. There I spent the early part of this day walking among the graves, in deep meditation and prayer. I failed to measure and I cannot tell, what I owe to father and mother, and the good people of the dear, old settlement, where I spent my boyhood and received guidance and help for my life work.

I attended the Jackson school for some years. In 1864 I spent a year in the Oshkosh High School. After that, I spent some time in the agricultural school of the farm. "I mowed, I hoed, I held the plough; I cradled, chopped wood, built stacks of hay and grain; found pleasure in yolking

calves, and in breaking and training colts; and many other things I did, which I will not attempt to mention. In the fall of 1866 I went to Ripon College Academy. In the winter of 1867-68 I taught the Hawley school, where I had enrolled sixty-eight scholars, of whom about a dozen are here to meet their old teacher. Had I my old school register, I might call the roll. No, I would not, because so few are here to answer "present." Among the pupils at the Hawley school, the efficient secretary of this Home-coming Association, Mr. Watkin V. Jones, was one. I hope to meet all the boys and girls of that winter term, while I am here. I think I had some bright scholars then; but I really think I learned more than any one of them during those four months. I really believe I learned more of human nature in that term, than in any term in the ten years I spent at school away from home. Whatever success I have had as a pastor, in "the care of the flock," I owe it in no small degree to the training I received as a teacher of that district school.

I returned to Ripon in the fall of '68, and remained there till my graduation from the College in June 1873. It was during my college course that I began to preach. My first sermons were delivered in the Bethesda church. I preached in Cambria, Wisconsin during my vacation in 1873, and in Bethesda a few weeks in summer of '74, and in Thomtown, Indiana in the vacation of '75.

I entered Lane Seminary in '73, graduating in 1876.

My fields of service since have been in Michigan, Ohio and Kansas. But I must not further attempt the story of my life, during the last half century. The whole of my ministerial life has been characterized by constant, steady, work and success; and the blessing of God has been upon my labors throughout.

I would say in this connection, that if I were given my life to live over again I would choose the same calling. Than the gospel minister, I know of no higher calling. I believe you will all agree with me that our heritage is "a Goodly Heritage." We may say, "The lines are fallen to us in pleasant places, and we have a goodly heritage."

What a noble parentage was ours! The men and women, who were pioneers in this settlement were in the main a sturdy stock. They were characterized by enterprise and thrift; industry and economy—some of them had not much

of this world's goods, but they managed well. They took and utilized what they could get.

The log house and the ox team were rather primitive, but they were the best many of the people at first could afford. They made admirable use of what they had. The log cabin was not elegant as some modern dwellings; but it was neat and warm. The ox team was not such a speeder as the auto, but it was sure and freer from accident. In the one, happiness was found and in the other, slow but safe enjoyment.

The early settlers were a courageous people. Just think of them leaving the land of their nativity, their beloved Gevalia, and starting out to a strange land and that in a sailboat, in which some of them lived and were tossed on the giant billows for four weeks and some for more. Imagine them—if you will—landing in a strange country, and penetrating hundreds of miles into the forest wilds, where savages and beasts of prey abounded. See them dwelling among the aborigines, their most frequent visitors. It was indeed the part of heroes and heroines, to confront the painted and feathered warriors, who, coming on their soft moccasins would appear in the house unexpected and unannounced. The sudden sight of the Indian in the home was truly startling! It required real courage especially on the part of the women to try to live in a land where the Indian roamed. In this connection, let me say, the Indians treated the white folks well, so long as the pale-faces treated them aright. They were hostile and on the warpath, when they were made the prey of avarice or injustice. I recall hearing the story of the Indians entering Dodd's Tavern a few miles south of where we are tonight. Loaded with fire-water by the white man, they became frenzied, tearing things about them and breaking windows. Some months later these same Indians returned sober and in their right mind. Their mission this time was not to destroy and damage; but to do the work of restoration. The wild Indian was a bad Indian when abused; but a good Indian when treated justly, kindly, humanely. Another time, when my father was in the pulpit preaching, he happened to look out toward his home, and what he saw somewhat disturbed him. He saw quite a number of Indians marching in single file up the path that led to the house. In the bedroom to

the right as one entered was a sum of money gathered for the purpose of buying a horse. The preacher was disturbed for a moment. He thought he might send some one there to look after his interests. He decided he would go on and do the Lord's work; and the Indians, seeing the house closed and no sign of any body around, did not enter or make any disturbance. I may further add, while I am speaking of the Indians, that they can be civilized and christianized. In 1918 and 1919 I was in Walla Walla, Washington. In Walla Walla Presbytery we had six Indian churches; and in the line of christian conduct and service they were a model of many of the white churches. When the **New Era Apportionment** was made that year the Indian churches went over the top, every one of them. That could not be said of the rest. I was truly glad when the synod of Washington appealed to the governor of the state, asking him to use his influence to safeguard the Indians, who were the prey of the avarice of the white men at the county and other fairs.

That the early settlers in this community were, in the main, men and women of noble character is true. Their rule of faith and practice was the Holy Bible. The law of Horeb and the sermon on the Mount, they knew by heart and practiced in their daily living. They aimed to follow Him, who said: "I have given you an example, that ye should do as I have done unto you." They strived to interweave the Decalogue and the Gospel Precepts into the fabric of their life and conduct. None of them was perfect. None of them so far as I heard claimed perfection in this life; but in the great majority they aimed to obey the words of their Lord and Master who said: "Be ye therefore perfect even as your Father in Heaven is perfect." They strived to adorn their lives with the virtues they recognized in Jesus Christ—their perfect model.

The men and the women, who early settled in this region were quite diverse along several lines. They were characterized by many differences, and yet they were strongly one. They possessed the unity of variety, which Bascom gives as one of the laws of Beauty. Indeed we are told that it is one of the laws of Heaven. While the early comers had many diversities, they were firmly united in language and religion. They were actuated by a noble purpose. They left Wales and came into this new world in the

hope they might realize a two-fold desire, which dwelt in their hearts, namely, to better their circumstances, and to help their children.

They brought their religion with them. And they succeeded well. In temporal affairs, their progress is manifest here on every hand. Many of them lived to enjoy lovely homes, and productive farms. They were permitted to see their sons educated and trained for useful and honorable positions in life; and they ever laid the emphasis on the moral and spiritual elements in culture. They earned for themselves the title of good citizens. They adopted the new country as their own. They took out their naturalization papers. They attended the elections. Some of them were elected to office. I recall the first time I voted. It was in Utica Township. No printed ballots were had. Each had to write his own. I made out my ballot, but before I had put it in the box, a friend came along, and asked me for it, and went and voted the same. So another came and voted. I was kept wielding the pen for some time, before I cast my ballot. A few days later, Captain Henry Williams, who was elected treasurer of the township thanked me for my service on election day. He said he was elected by a small margin, and would not have gotten the office, had I not worked for him.

Of the patriotism of the Welsh people in the new country, there can be but one opinion. They were true patriots. By their votes and by all their influence, they stood for the abolition of slavery, and for the overthrow of the rum-power. Many of them, in spirit and conviction, were prohibitionists even at that early day. They were truly a patriotic people; lovers of God, of country and of the tri-colored flag—the emblem of Union, righteousness and love. In the time of the Civil war, I recall some of the meetings they held. I well remember the night when Mr. Douglas—the nephew of Fred Douglas, and Rev. Mr. Parker, colored orators, spoke in the Bethesda church. I have not forgotten how our men responded to their country's call. Many of the boys in the community enlisted; and some of them never returned. The bodies of some of them were brought home, and with tenderest love were carried to their final resting place. Had I the list of those, who gave up their lives on the battlefields of the south; of those who died in

the hospitals, or endured the vermin and starvation of the prison pens, I would gladly take time to read it. We cannot we must not forget those Welsh soldiers, who died for us, and for the Union. It is ours to live for that for which they died.

The moral and religious influence of the fathers and mothers was potent and perennial. They were preeminently a religious people. Dr. William E. Meriman, President of Ripon College, gave me for the subject of my graduation oration "Wales and the World." He recognized that we had a little Wales right here, in Winnebago county. I studied, then as I had not before, the history of the Welsh people in this country, and I found their leading characteristics to be religion and patriotism. They loved their fatherland; but to them their adopted land was still dearer. They did not leave their religion in the old country; they carried it with them, withersoever they went. Just think of it! While many of the early settlers were living in log houses, they built a frame house for the worship of the God of their fathers. And it was not many years till the one church was multiplied seven fold. I was but a boy in my teens, when I counted five Welsh churches here in the country, and two in the city.

I must not close 'ere I speak briefly of the great revival of eighteen-sixty (1860). I say Great Revival. Although it has been my privilege to witness and participate in several seasons of religious awakening, yet this was paramount to all the rest. It was not "a gotten up" revival. It came down. It was not of men, but clearly and unequivocally it was "a refreshing from the presence of the Lord." Prayers had been many and fervent for the fulfillment of the Father's promise; for the out-pouring of the Holy Spirit. I remember my father telling in the home, of the faith and importunate pleading of those who came together to pray. Jacob-like they would not let go till they received the blessing. The prayers continued all winter. The spring came, but the prayers ceased not, but grew more ardent. One day in every week beside the Sabbath, a meeting for prayer was held morning, afternoon and evening.

At last the answer came, not as the men of God and the mothers of Israel expected. It came in the childrens' meeting—a prayer meeting. It had been the desire of some of

the children that they would like to have, a prayer meeting—a childrens' prayer meeting. The officers of the church were consulted. They granted the children their request to hold such meetings, but recommended, in order that everything might be done properly, that we invite some older people to meet with us. The suggestion was heartily and cheerfully received by the children. "God moves in a mysterious way" often in working out His plans, and in answering His childrens' prayers. Strange as it may appear, two or three of the children, possibly more, had thought of the same person to be their leader or superintendent. It was not one of the elders or officers of the church but a good man of years, Mr. Thomas Beans. Why we selected him I do not know. I cannot tell why we un-animously acted thus. It is true that he was quite fond of children, and would be one among us; who might overlook our short comings. The selection was a happy and a blessed one. He was kindly received and implicitly heeded and obeyed.

I want to speak of one of these childrens' meetings. A most wonderful meeting! It was a Saturday evening. A beautiful moon-light night, on which we came together, in the little room back of the pulpit. Soon the meeting began, a song was sung and we all knelt in prayer. Again another song, and all again knelt in prayer. I do not recall who prayed either time, how long we prayed, or how many prayed. I cannot tell. This I know; that it was the most wonderful meeting I ever attended, before or since. Nobody wanted to leave. Little groups were in the church, some in tears and some in prayer; some weeping and some trying to comfort the weeping ones. Nothing noisy or loud. It was a Pentecost. The Spirit of God had descended upon the children. None wanted to leave the place and to go home. We all felt like Peter on the day of Transfiguration. We wanted to remain there; and the memory of that Saturday night remains with us, the few now living. Some have died and have entered that blessed home of the redeemed in Heaven, and are now enjoying a meeting of which the little Saturday night meeting was but a glimpse.

It was getting toward midnight on that Saturday night when the children finally departed to their several homes. On our way home, my sister Elizabeth and I met the hired

man, whom father had awakened to go and see what had become of the children. On entering the house, my now sainted sister called out: "Father, you need not send to Lake Emly for revivalists to come hither. The Revival is here." I can almost hear now her strong but trembling voice ringing out "The Revival is here!"

On the following Sunday evening the church was packed to the doors. I was called upon to pray in public for the first time. I know not what I prayed for, but I know I prayed. During the weeks that followed, there were services every night and one whole day in the middle of the week, besides Sunday, and many wonderful conversions were recorded.

May I mention one, at whose son's table I was at supper this evening. Richard Roberts had a Godly mother, but grew up to be Godless and sinful. How he came to turn into the church one evening he did not know. He was passing and he thought he would turn in. Just to look in. There was an unseen hand that guided him in. In answer to the prayers of his sainted mother I believe the Spirit of the Lord came upon him. He saw himself sinful, lost and undone. He yielded to the Spirit's call, and from that time was faithful in his service to Christ and His church. People wondered at the many scripture passages, and the many precious hymns he quoted. He explained that fact by stating that they were the bible verses, and the hymns his dear mother taught him when a boy. In later time, he would take that long walk to the prayer meeting on dark nights, sometimes inclement weather. None questioned his sincerity. People were impressed with his fidelity in the service of Jesus Christ.

He met an accident in the yard by his home, and when he realized that the end of his earthly life was at hand, said to my father, his pastor, who hurriedly had been summoned to the stricken home, "All is well. I would be glad for the sake of my wife and children to live a little longer. God's will be done." What a blessed testimony to the power of Jesus Christ and His atoning blood! Others testimonials of like character and force might be cited.

The spring of 1860 was a remarkable season. The farmers did not mind their work. Their hands toiled but their hearts were in the services. The spring work passed

along smoothly and successfully, and was followed by a very bountiful crop. The wheat was a large yield and the cereal was excellent. God had opened the windows of Heaven and poured out in His Providence, a blessing of great abundance; thus verifying the words of our Lord "Seek first the Kingdom of God and His Righteousness, and all these things shall be added unto you." A large ingathering of souls, and a large ingathering of grain was coterminous.

Before I close, I may speak briefly of the Sunday school of the old settlers. They had the Bible for their text book. Not a part of it, but the whole Bible. Not a Bible mutilated "cut with a pen knife," and portions of it consumed in the brazer; but a complete Bible. Not "a smaller Bible," which some are advocating in our day; but the old Bible, which contains "the scriptures of the old and new Testament." That is the Book Divine, the fathers and mothers read, studied, memorized. It was in that sacred volume, they learned the great fundamental truth of our christianity—God, the Bible, Jesus Christ, the Holy Spirit, the Judgment, the Resurrection, the Life everlasting.

Another feature of that old Welsh Sabbath School, as I knew it, was, that all the people attended; the men and the women as well as the boys and the girls; and the children as well as their parents were found at the preaching services. Many years my dear mother taught the little folks. She was their teacher when God called her to rest. A beautiful sight that I shall never forget was the company of little ones following her casket the day of the funeral. The Sunday Schools in many places in the past years has been making earnest effort to get the men and women into the Bible schools, as some call the Sunday school. But in the olden days, which we celebrate, they had the men's classes and the women's classes. And this may be truly said, as it has been illustrated and verified in this community; when all the people study the whole Bible, the people are in the way to religious growth and power.

How many ministers have been reared in the Sabbath schools of this settlement? I hesitate to attempt the calling of the ministerial roll of the Oshkosh community. I wish some historian who has the data, would favor us with the number and names of those, who began their ministry

here. How many men of influence and honor in the Kingdom of our God have been reared here; and have received their first impulse and training in the Sabbath schools, and in the christian homes of this Welsh settlement?

I will only mention two. The first was not a Welshman; but he lived among the Welsh, and to him it proved a great blessing. He learned many Welsh words and phrases; and above all he espoused the Gracious Saviour, whom they served. The last I heard of him was that he was preaching the gospel in Colorado. I refer to Lynn Wright. God called him through the influence of Welsh friends, and the services in a language of which he knew next to nothing. Lynn Wright dated his first serious impressions to the influence of some of his school-mates. One was my oldest sister who went to him with tears, urging him to cease profaning the name of God. The other was David Morgans, who was a neighbor of his. They studied the Bible together at the home of his friend. I speak of the conversion of Lynn Wright, that we may be impressed anew with the thought that God can save to the uttermost; that the barrier of language can be overcome, and lack of religious influence in the home can be overcome, through the friendly and faithful devotion of the workers to their Saviour, and to the lost, for whom He died. I wish I had time to speak of other christian workers. I will mention the two young lady missionaries, who are the daughters of the Oshkosh settlement—I refer to Miss Harriet Davies and Miss Elizabeth Evans.

I would not forget to mention the late Dr. David Davies, who in his day, exerted an influence greater than any other Welsh minister in the state, for the church of Jesus Christ among his own nationality. I remember his first sermon. It was in the Bethesda church. We both preached that afternoon. He promised to come and preach, if I would; and so we both came and preached. It was mine to hear from him only a very short time, before he was called higher. I attended his funeral in the Oshkosh church and came with the long procession to Zoar, where rests his body till that day, when the dead in Christ shall come forth. I considered it a real honor to be permitted to pay to his memory my highest tribute of esteem and love. My prayer is that the good work, which was begun here by the faithful

workers in the past, may be "continued until the day of Jesus Christ."

Considerable more than a century ago, an infidel prophesied that in 75 years christianity would be wiped out of our country. But the religion of Jesus Christ still lives and flourishes, while Voltaire's body lies mouldering in the grave.

Our heritage is great, and our responsibility is also great. As we pass along the legacy we have received, shall it be increased, or diminished? We are not responsible for it as we receive it, but we are responsible for it as we pass it along to those who follow us.

In conclusion, I want to emphasize the thought, that the Welsh pioneers, to whom we owe so much, were a happy people. They had their trials and disappointments; they endured privations, they suffered hardships; and yet, in it all, and through it all, they were a happy race. They had learned that genuine happiness consists not in place, position or possession; but in character. It is not where we live—whether in the palace or in the log cabin. It is not the position we occupy—whether potentates or peasants. It is not the possessions we hold, whether few or many. It is not all of these combined that brings lasting and pure enjoyment. "It cannot be gotten for gold, neither shall silver be weighed for the price thereof." It was a London paper, which made the statement that "Money is an article, which may serve as a passport to every place except Heaven; and an universal provider of everything except happiness." Real, genuine happiness is found only in doing the will of God. The early settlers prayed, not formally, but in the spirit and in truth, "Thy will be done on earth, even as it is done in Heaven."

Mary Lyon, the famous founder of Mount Holyoke Female Seminary, has engraven upon her tomb-stone these, her own words: "There is nothing in the universe that I fear, save I may not know the will of God, or knowing it, may fail to do it." The like sentiment moved and controled many of the earnest and devout people, who have left for us a legacy of incomparable worth. As we think of them, may we live to do the will of God!

God forbid that the legacy, we have received from the fathers, should be spent, diminished, wasted; as we pass it

along to coming generations. Rather let us be diligent in increasing our goodly heritage as we hand it down to posterity.

“We live in deeds, not years;
In thoughts not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs;
He most lives, who thinks the most, feels the
noblest, acts the best.”

Our responsibility, let me repeat, is truly great. Shall we meet it thoughtfully, courageously, as we need the admonition which saith “Wherefore, beloved, seeing that ye look for such things, (the giving up, and the passing along of the heritage) be diligent (or better the Welsh version—do your best) that ye may be found of Him in peace, without spot and blameless.”

Be diligent! Do your best! In the words of Browning:

“Grow old along with me,
The best is yet to be,
The last of life, for which the first was made,
Our times are in His hand,
Who said, the whole of life I planned;
Youth shows but half,
Trust God, see all, nor be afraid.”

The Welsh Pioneer

(By D. Kendrick Roberts, Racine, Wis.)

Mr. Chairman—Friends of Childhood Days: I am fond of my ancestors, "Our lives have fallen in pleasant places, we have a goodly heritage." This community in which we have been raised is very dear to us and we love to return from time to time and recall the influences and environment that were about us as children of this Welsh settlement.

I had been asked to speak on some of the characters of the community and at first, thought very well of the subject, but in making a survey of the field, found that the number of individuals that were worthy of mention were so many and that the feelings of my hearers were so sensitive and tender on an occasion of this kind, that every church and group and family would be entitled to at least an honorable mention. In reading the Report of the Jubilee Meeting of 25 years ago, I found that there were more than twenty-five hundred different individuals mentioned that had been connected in different ways with this Welsh Community during the first fifty years of its history and many others had come in since then. In view of these things, I was at a loss to know where to begin or where to end, so I have chosen a Composite Character, as individual, if you please, that embodies the leading traits and characteristics of the early pioneers. Humanity is more than the individual, it is the sum total of the life, thought, and energy of all individuals, so is the character of any group made up of the characteristics of the persons, both good and bad, in that circle. We gain the right conception of the strength and influence of the lives of the noble men and women that founded and built up the life of this community as we look at them associated with one another—the physical strength of one and mental power of another, the emotions, volitions, and aspirations of others all taken together give us an idea of the character.

The Welsh pioneer has a history that goes back into the long ago. We are the inheritors of a civilization that is very old. It can be traced with certainty to the days of Cun-udda, Owain Ap Gruffydd, and Prince Madoc before the

Norman Conquest or more than a thousand years ago and this civilization has stood, because it has in it things that are worth while, a spirit, a culture and a national life. About 80 or 100 years ago, this individual in whom dwelt this spirit became dissatisfied with conditions of affairs in the little principality of Wales. The individual had become too large for the place in which he lived and he sought larger opportunities for growth, development and freedom. Together with his family he started on the long and dangerous voyage of 3000 miles of ocean with none of the conveniences of modern travel, not satisfied again to stay in New York or Boston, which was partially developed, but in the early forties he came into the Great Lakes and landed in some of the lake ports and soon blazed his way into the country. In 1847 nine men, by name, Abel Williams, David Evans, Owen Hughes, Peter Jones, John W. Williams, James Lewis, William Williams, Robert Roberts, David Hughes (carrier), who had come to Prairieville (Waukesha), started from there, in search of Winnebago, as this locality was called at that time and after stopping a few days in Fond du Lac where they received a plat of land, they located in this district in the townships of Eldorado, Rosendale, Nekimi and Utica, in the two counties of Fond du Lac and Winnebago. Many others followed them until in 1870, it was estimated that there were more than 800 Welsh people with eight or nine flourishing Welsh churches including both the cities of Oshkosh and Neenah.

The Welsh pioneer was not generally large physically altho of strong fibre, toughened in the over-coming of difficulties. With plenty of physical exercise, fresh air, contentment of mind and ease of conscience he built up a strong healthy body. He knew practically nothing about hospitals and little about medical care. The old family doctor that lived on the outskirts was a valuable asset and a friend of the whole community. Many of the early settlers lived to a ripe old age—I rather believe that their generation averaged more years of life than the presnt one. As we look at the portraits, the pioneer was strong in features, high forehead, two bright eyes, a set jaw, that spoke for determination, generally with whiskers on his face and hair on his head. The women were fair in countenance, clean cut in ap-

pearance, plainly dressed, most kind and neighborly in all their ways. They cultivated the gift of hospitality.

Intellectually, they were not educated in the popular sense, some of them had attended schools in the old country, but their learning was that of experience and their university was that of hard knocks, but it was remarkable how they used every opportunity to improve themselves. The Public School was established early, the first one held in the church and the first school master was the minister. While the system of instruction was primitive, the children were well drilled in the principals of the three R's—"Reading, Riting, Rithmetic."

The Literary Society which was very popular in the early days, meetings held every week through the winter, did much for the awakening of mental activity, the enlarging of knowledge and gave equipment for public service. Much time and place was given in the public school and the Literary meetings for cultivating original thinking, the use of speech in public, and a daptability for leadership, and there came from that system of instruction a generation of men and women independent in mind, strong in faith, honest in purpose, noble in courage, gifted in leadership.

Mention has been made of the Sabbath Schools. Doctrinal classes (Cyfarfod Egwyddori) Singing schools, etc., all of which were helpful in making an environment that was conducive to the most useful type of character, and bred a taste for the highest and best in every phase of life.

The Welsh people prized their language highly and they did much for its cultivation and through it the preservation of their ideals, tradition and spirit, which is so well adapted for worship and praise. Many interesting incidents might be told of the pioneer and his use of the English language in the early days. One of them went to town for a load of lumber, and in the absence of the well known Welsh lumber man in Oshkosh was compelled to make his wants known to the clerk in the office who did not understand Welsh. His literal translation was thus: "I want a load of scantling to make a pen-hog on the top of a crib-corn." One of these good fathers making an announcement in the church, not knowing who the minister for the next Sabbath would be, stated "The preacher for next Sunday will be hanged on the board on the outside."

The pioneer was pre-eminently religious. The basic principal in his life was his religion. He cultivated his religion in his home, he established a family altar and gave some time every day for religious instruction. Both father and mother were most solicitous for the spiritual and eternal welfare of their children. They had profound respect for the Sabbath, The Church and everything that pertained to Religion. At one of the singing rehearsals, the venerated old deacon of the Bethesda church, who was always present at such occasions to see that nothing disrespectful of Church was done, heard some commotion in the vestibule and at once set out to investigate, but by the time he arrived, the boys were just getting away through the outer door and he took up the chase as far as church stables and through the sense of feeling was able to locate one lad squatting in the dark corner of the stable. Not knowing who he was, led him by the coat collar back to the church and when the light disclosed his identity—it was Tom, his boy. The incident shows the reverence that our forefathers had for God's House and the things that pertained thereto. They were loyal to the church. The whole family was present at all the services of the church, it was the custom those days to go to church and everybody went, and as a result the church was in a flourishing condition and influential for a great good. There came forth a generation that was strong in religious conviction and well grounded in the faith. Men and women whose integrity, honesty and justice was well established and fitted for a larger service not only in the church but in industrial, social and civic affairs of the community. Roger Babson who has made a study of America's great captains of industry has found that only 5 per cent are the sons of bankers, 10% the sons of manufacturers, 15% the sons of merchants, and 30% the sons of ministers and farmers, whose income was less than a thousand dollars a year.

It was the kind of a home that our fathers established that produces the highest and most useful type of character. My appeal to the present generation in this community that you cling to these noble traditions of the past, applying them to the needs of the present and laying a foundation for the future, that you so live, and so instruct and so direct the lives of your children that they shall bless

your memorial, and that their generation shall be one of high ideals, Godly fear and religious devotion.

“We are the sons of noble Sires
Let us be Sires of noble Sons.”

“Lives of great men all around us
We can make our lives sublime /
And departing leave behind us
Foot prints on the sands of time.

Foot prints that perhaps another
Sailing o'er life's solemn main
A forlorn and shipwrecked brother
Seeing, shall take heart again.

Let us then be up and doing
With a heart for any fate
Still achieving, still pursuing
Fear to labor and to wait.”



Top Row—DAVID J. DAVIES ROGER EVANS
Center Row—WM. HUGHES O. L. JONES JOHN OWENS
Bottom Row—ALBERT ROBERTS, Treas. REV. T. WILLIAMS, Pres. W. V. JONES, Sec. WALLACE ROBERTS



REV. HOWELL DAVIES, D. D.
REV. WM. FOULKES, D. D.

REV. D. E. EVANS

REV. HUGH OWENS

REV. D. K. ROBERTS

The Welsh People as American Citizens

(Address at the 75th Anniversary Home-Coming of the Welsh people of Winnebago County, Wisconsin, held at Bethesda church, Ring, July 4th, 1922. By Rev. Howell D. Davies of Wauwatosa, Wis.)

We have heard much in recent years of a "safe and sane Fourth." Be it remembered that the Welsh people of Oshkosh and vicinity have been celebrating a safe and sane Fourth for at least twenty or thirty years by holding their Eisteddfods on that day. These were occasions when good citizenship was enhanced by giving the time to inspiring addresses, uplifting singing, the recital of original poetry and competition among the young people in literary composition, public reading, recitations and songs. The best patriotism is that of the higher life, which these literary and musical meetings certainly fostered.

Welsh patriotism and loyalty have never been questioned. There has never been a hyphen among the Welsh people. If Wales was their mother, America was their bride and they have always been true to the newer alliance of the heart. If the name, "Welsh-American," contains the little horizontal mark, it is to be taken not as a partition of separation but as a link that binds. The Welsh heart and the American heart are like two normal eyes, bound together by the same system of nerves and muscles, both moving together simultaneously. There has never been anything cross-eyed about the patriotism of American Welshmen. During the late war no government secret agents were ever sent to watch a meeting of Welshmen or to scrutinize their written or spoken words in the Welsh language in order to see if they expressed any disloyal or traitorous sentiments.

The Welsh patriotic feeling has its roots deep in the past. It goes back to the first century when the Britons unwillingly submitted to the Roman yoke. The Welsh have ever been lovers of liberty and hence of the Stars and Stripes as the guarantee of liberty. The Britons under Boadicea were defeated by the Roman Suetonius, who had to summon 10,000 soldiers from Mona first, however, to bring them to submission. It is a tribute to the valor of

Welsh womanhood that so many **men** had to be called in to subdue her. Again under Cadwallon in 635 they fought the Anglo-Saxons. Under Llewelyn they revolted against Edward I. in 1274. Of this hero Shakespeare wrote, "There is much care and valor in this Welshman." The last of the great heroes of Welsh liberty was Owen Glyndwr who in the years 1359-1399 brought the land almost to ruin in a last supreme effort for Welsh independence. His aims were high: "Eglwys Rydd, i Bobl Rydd, Mewn Gwlad Rydd" (A free church for a free people in a free land). After much success in the beginning he came to final failure. Perhaps he was unwise in trying to make Wales entirely independent in view of its geographical unity with England. But, as Bradley, writes, "There can be but one opinion, however, as to the marvellous courage with which he clung to the tree of liberty that he had planted and watered with such torrents of human blood, till in literal truth he found himself the last leaf upon its shrunken limbs, and that a withered one."

It was the spirit of independence that brought the Welsh to America. The tyranny of landlord was too galling to their spirit. So they came in droves to New England, New York, Pennsylvania and other regions. Chester, Bucks and Philadelphia counties in Pennsylvania were known as the Welsh Tract. William Penn wanted the region known as New Wales. But his modesty was overcome and it was named Pennsylvania instead. though it could as appropriately be called New Wales as New England is called New England; 40,000 settled in Delaware, Maryland, Virginia and the Carolinas in 1620-1640; 34,669 immigrated to America 1909-1919. It must have taken much pressure to make them leave beautiful Wales. They remind us of the Scotchman who tethered his cow on the top of a rather barren hill. When he was asked about this he replied, "Weel(she has naething to eat on the tap o' the hill, but she has a gran' view." The Welsh had to have something more substantial for life than their grand views.

The Welsh have always assimilated easily with Americans and hence they are so easily lost sight of. They head the list of newcomers in their eagerness to take out naturalization papers. The percentage of those **not** taking out citizenship papers is as follows Russians, 35%, Scotch

12.5%, English 12.9%, Welsh 7.1%. So they are more eager than the English speaking immigrants themselves to take out their naturalization papers. The original nine settlers who came to this region from Waukesha in 1847 secured their citizenship papers within or before that year. (As reported by Mr. Robert Roberts, one of these nine men.)

Welshmen have always been prominent in the life of the Republic. It was Captain Jones who steered the Mayflower to Plymouth Rock. Four of the Pilgrims were of Welsh blood. They were among those to sign the Mayflower compact, which Bancroft the historian considers the birth of constitutional liberty. It was the Welshman Elihu Yale (buried in Wrexham, Wales) who founded Yale College. The first president of Princeton University was Samuel Davies. Jonathan Edwards, known as America's greatest thinker, was a successor of his. The founders of Brown University were Morgan Edwards and Dr. Samuel Jones. Oliver Evans, the inventor, was known as the James Watt of America. John Adams was the first vice-president and the second president, being known as the Colossus of the Congress of 1776 and the Atlas of Independence. Roger Williams was termed by Southey as "one of the best men to set foot in this new world." He was the apostle of religious liberty. Eighteen signers of the Declaration of Independence were Welshmen, Thomas Jefferson being its writer. Fourteen of the generals and seven of the colonels in Washington's army were Welsh. One of the three captors of Major Andre was David Williams. It was the Welshman Robert Morris who carried so much of the financial burden of the revolution, sacrificing unto a debtor's prison for his country.

The Quakers were many of them Welsh and proved lacking in patriotic interest because of their well known pacifistic persuasion, forgetting

"And this be true till time shall close

That principles are rained in blood."—Tennyson.

This is exceptional, for most Welshmen are known as Earthquakers, ready to start things and to cause upheavals for the right.

Some one has flatteringly said, "The Welsh had more to do with the Revolution, in proportion to their numbers

than any other class." We will make no odious comparisons, but simply state that they have had their full part in bringing liberty to America.

Welshmen rallied to the cause of the Union during the Civil war. Lincoln himself came of twelve generations of Welsh stock on his mother's side. Fort Sumter was fired upon April 12, 1861 and surrendered April 14th. Lincoln called for 75,000 volunteers and by April 17th Col. E. F. Jones of Massachusetts had his regiment on the way to Washington. Gen. Butler wrote that "His route to New York was an ovation and his reception there was one of extravagant and tumultuous joy. President Lincoln met the regiment at the depot in Washington and taking Col. Jones by the hand said, "Thank God you have come! For, if you had not, Washington would have been in the hands of the Rebels before morning."

Welshmen were found in the ranks of the Northern Army everywhere and gave a good account of themselves as fighters. The story of the heroic exploit of Sgt. Henry Reese of Minersville, Pa., is an illustration of their courage and daring. 320 kegs of powder had been placed in a mine before Petersburg and were to go off at 3:15 A. M. in preparation for an attack, but they failed to do so. Gen. Burnside learned that the fuse had gone out and called for a volunteer to investigate. Sgt. Reese responded with alacrity. Going in he discovered that the fuse had failed and he refired it, with the result that the explosion caused a crater fifty feet wide, two hundred feet long and twenty-five feet deep. Gen. Henry Thomas, known as the "Rock of Chickamauga," was ranked as the third soldier of the Republic. By his action at Nashville he substantially destroyed Hood's army, thus affording Sherman a safe march "from Atlanta to the Sea." Henry Ward Beecher, whom Lincoln considered as the greatest motive power he had in the North, and who turned the tide of public opinion in England in favor of the Union, was of Welsh blood. In Plymouth church, Brooklyn, a memorial window was placed, with this inscription, "Inaffectionate remembrance of Henry Ward Beecher, the Apostle of Liberty, from the Welsh churches and schools of America and Wales."

Fifty-two out of a total of about eight hundred Welsh people in Winnebago county in 1861 enlisted in the Union

Army. Their names are to be found in the volume, *The History of the Welsh in Winnebago County, 1847-1897*, now in the State Historical Library at Madison. One of these heroes is present with us to-night,—Mr. Richard Moses, now of South Dakota.

During the late World war many Welshmen fought with the armies of the Allies. It was Welsh soldiers who entered the city of Bethlehem at daybreak, in the face of strong Turkish defenses, when that city of holy memories was captured at Christmas time, 1917. Many of the Welsh boys of this settlement served bravely in various capacities, one of them having the experience of being wrecked at sea. Mention should be made of the noble sacrifice of the brilliant and loveable son of one of the most popular ministers the Welsh people of Wisconsin ever had, Rev. John R. Johns, D. D., Randolph. Latimer Johns, Rhodes Scholar at Oxford with most brilliant prospects, felt that he could not remain safe and quiet at Oxford while his fellows were shedding their blood on the continent and so came home to America, went into training, returned to Europe, taught in a military school back of the lines and finally went to the front with an artillery company. He was killed in action late in 1918 (in October I think) not long before the terrible struggle ended, thus giving himself a living sacrifice on the altar of world liberty.

Two men prominent at present in securing world liberty are Lloyd George, the British Premier, and Charles E. Hughes, American Secretary of State. If these two men had their way, we should have an end of all armies and navies and a world brotherhood of states. Lloyd George has labored hard for the League of Nations and Sec. Hughes was the bold leader at the Washington Conference in December, 1921, launching the program which called for naval disarmament.

Welshmen have been prominent in promoting temperance and prohibition, which of course make for the best citizenship. Unlike the wet Camels who print their "personal liberty" slogan on the red, white and blue, thus waving the flag against the flag and trying to cause the house of our nation to be divided against itself, nearly all Welsh-

men are loyal to the 18th Amendment. (It is proper for the Camels to affix their banner to the ship of the desert, but not to the ship of state. Let them leave the flag alone.)

The Welsh illustrate the words with which Jeanette Marks has characterized them, "A captive race with minds which never can be servile."

A Message from Japan, Our Nearest Neighbor to the West

(By Elizabeth Margaret Evans, Sapporo, Japan)

Dear Friends:

I am delighted to be here with you in this great "Homecoming." Though I belong to the "third generation," I take great interest in what our grandfathers and grandmothers did here in the first years of this community. My life has been a varied one. My first teaching was among the Indians, and even the first part of my earliest school days was spent among them; but the past eleven years have been spent in Japan, and I am thus a "Welsh-American-Indian-Jap." I wish I could tell you something about those interesting people among whom I have been working, for they are our nearest neighbors to the west. The steamer that carried me across the Pacific took only ten days to make that trip, whereas our grand parents were on the ocean 6 or 7 weeks in crossing the Atlantic.

You hear a great deal about Japan in these days, and much that is not to their credit; but I think that much of the criticism is unfair. They can not be judged by the same standard as our Christian nations, such as England and America, Germany and France, are judged by, which have had generations and even centuries of Christian training. Japan is still predominantly heathen, and Christian ideals are foreign to most of her people. I consider that America is especially responsible for Japan, because we really found her, and forcibly brought her out of her seclusion, and then we allowed bad teachers to have charge of her education, and left her to work out her own salvation. We did send a few missionaries over there, and some money, but only as a drop in the bucket. And then again we have petted her,—for she is precocious, and we are proud of her,—and scolded her by turns, until she is bewildered, and says rightfully, "Why are you criticizing me? I am only doing what other nations have been doing in the past." Before Japan came out of her seclusion, she was content to live by herself, and let others do the same. But when she began to study the history of other nations, she found that they were grasping for themselves, and that the white race, that constitutes

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only one third of the population of the world, had actually got control of nine-tenths of the world's area. At that very time parts of China had been taken by England, Germany, France and Russia, and the latter country was negotiating with China for control of Korea. When Japan forced China to give up her control of Korea, it was really in self-protection; for Korea is like a "sword pointing at the heart of Japan," and the little nation could not allow it to be in the hand of an enemy. The late war with Russia was over that same issue, and Japan had to defy the world and keep her hold of Korea. The fact that she handled Korea roughly was not to be wondered at, when we consider the examples of other nations which she had carefully studied. If Japan could only get out from under the military power, and become Christian, she would be as fair as any nation, and as capable of ruling.

The social customs in Japan are also quite different from ours. In America, the child is restricted, and as he grows older he is given his freedom. In Japan, the children are given full liberty, but are restricted as they grow older, which interferes with their individuality, and which accounts for the solidarity of the Japanese people and nation. The social order is changing rapidly, and the next few years will be epoch-making ones. Our Japanese girls are wanting more freedom, but are they ready for it? And is their world ready for them? The girls there are being taught High School education, and also college training, and is taking her rightful place in the world. No wonder she wants more freedom, and she should have it. In our schools today we are educating the future mothers of Japan whose minds, if properly taught in Christian principles, will give the right ideals to the coming generation.

In the Hokusei Jo Gakko (Northern Star Girls' School), Sapporo, where I have been teaching, we have 300 bright Japanese girls which was started more than 30 years ago with just five girls. Already this school has made a deep impression on the population of northern Japan. The first class each year on entering has but few Christians, but the graduating class each year is invariably Christian, with very few exceptions. Every class is given Bible teaching and training a part of each day. In our faculty are 17 Japanese teachers, and four Americans. Twenty years ago,

the Japanese Christian leaders asked us to send out twice as many missionaries as we had then; but we failed to do so, and in consequence it is much harder now to reach the people. Every year's delay will make it still harder; and how can we give account to God for our neglect in giving them the Gospel? Japan has become now one of the five great Powers that are shaping the policies of the world, and her influence all over Asia will be predominant from now on; and her Christian leaders are calling loudly for our help just at this time.

I will close with a story which a missionary in China told me recently. She was walking up a mountain side with some friends when a Chinese woman, carrying a heavy burden, came and walked along beside her. This woman asked the usual preliminary questions, "What is your name? Are you married?" After pondering over the answers she looked at the missionary from head to foot, and said "You are bigger than I; can't you help me carry this load?" These oriental people do not ask us to carry the whole load; they are just asking for help to carry their burden. And we who are bigger in opportunities, though not in capabilities, should indeed help. Paul says "Bear ye one another's burdens, and so fulfill the law of Christ," and then he says, "For every one must bear his own burden" (that is, his own share of the great load).

The Welsh Spirit of Christian Patriotism

(This address was prepared by Rev. D. E. Evans, Minneapolis, Minn., for the Home-coming, but was not delivered because of no time.)

The Welsh people have ever been lovers of freedom and liberty both civil and religious. From the days of the Galatian Christians to whom Paul wrote, and whom he exhorted to "Stand firm in the liberty with which Christ had made you free," to the later efforts of the Welsh people in Britain and America, and wherever else they have gone to live, their love for personal liberty and their regard for the rights of the individual have been strong. Many have tried to trace a connection between the Galatians of Asia Minor, and the Gauls of Western Europe, and the inhabitants of Gwalia, or Wales in later centuries. It would be interesting to know the history of the migrations of the descendants of Gomer through the centuries after the deluge and into the centuries of the Christian era; and it would be found that the innate hatred of despotism so natural to every human heart was uniformly strong in the heart of the Cymro. They like leaders, but they have never liked kings. They believe that God made man in His own image, and gave him dominion over the creatures; but NOT TO HAVE DOMINION OVER HIS FELLOWMAN! God alone is King. And it would be interesting to trace battles for freedom that our ancestors fought all the way from ancient Galatia to Western Europe, driven back by forces of tyranny at last into Great Britain, and there with their "backs to the wall," as the British soldiers of the late war, they continued to defend their rights till they sought refuge in the mountain fastnesses of old Wales, the "land of the free and the home of the brave." It was this same love of freedom, doubtless that nerved Madoc and his intrepid voyagers in the year 1170 to brave the great ocean so as to discover some other lands where despots were unknown. And we do not wonder that the "Mayflower" in 1620 was commanded by Captain Jones, and that there were several other brave Welshmen in that goodly company; and that following that year in less than 20 years forty thousand Welsh people thronged into the eastern colonies and as far south as the Carolinas. And

it was quite in line with the Welsh spirit that up to and during the years of the revolution they were loyal, probably without a single exception, to the cause of the colonies, and against the yoke of King George. And when the leaders of the new nation that was about to be born determined to declare themselves independent of King George's authority, honest Welsh blood throbbed in the hearts of seventeen of them, and the resolution that was passed by that august body was introduced by one of those seventeen, Richard Henry Lee. In the war that followed, the men of Welsh blood stood up valiantly to fight the battles of Freedom.

Loyalty to the welfare of the land where they live has ever characterized the patriotism of the Welsh. They ceased to fight against the English when the Welsh leaders became convinced that cooperation was best for the general welfare, and ever since that time they have been loyal to all fair measures put forth by the British Government. Down to the present time, when Lloyd George is shaping the British policies, the rights of the common people, and the highest welfare of all, are next to their devotion to God, the two bright guiding stars of our national and world policy. And when we use the word national in connection with the Welsh, we must bear in mind that they are a nation apart, and at the same time they blend with those of the nation among whom they live, so that they are always a blessing, and not an embarrassing factor in every new country. The term Welsh American does not need a hyphen; for they never have tried to force their national characteristics on other nationalities, as the Germans, and even the English have repeatedly done.

Quite in harmony with this distinguishing characteristic of our Welsh people is the fact that their sympathies are world-wide. It is not "Bless me and my wife, son John and his wife,—us four and no more;" but they will share their bit with every one, no matter what his nationality or

color. They believe that "God hath made of one blood all nations to dwell upon the face of all the earth." Let us cherish these excellencies of character which have been bequeathed to us, and continue this ministry. It is well to note that since the first nine men journeyed here in 1847 to find homes in this community, fully twice that many have entered the Gospel ministry from this settlement, while four became foreign missionaries, and a great many others have dedicated their lives in other ways as "workers together with God" to bring a blessing to their fellowmen. Let us cherish the "Faith of our fathers," and emulate their loving devotion.

The Homes of this Neighborhood when we were Children

This address was prepared for the Home coming by Rev. Hugh Owen Hedrick, Iowa, but was not delivered owing to scarcity of time.

Dr. J. Wilbur Chapman made the statement "If you will tell me what is in your home by your own choice, I will tell you the story of your home life and shall be able to inform you whether yours is a home in which there is harmony and peace or confusion and despair. Let me read the names of the guests in your guest book; allow me to study the title of the books in your library in which you have special delight; permit me to scan your magazines which you particularly choose. Allow me to listen to your conversation when you do not know that you are being overheard; give me a privilege of talking but for a moment to your servants, and make it possible for me to visit with your friends in whom you have particular delight, and I will write a true story of what you been, of what you are, and of what you will be but for the Grace of God, even though I may not know you personally at all." In other words whatever may be seen in your home determines what your home is. So if we would go back today to the homes of the settlement when we were children, what would we find; not many mansions—but most of the homes log cabins or log homes—with two or three, or four rooms, the living room, the dining room and kitchen in one. The floor of which sometimes would be used for a bedroom at night. Not very much expensive furniture—few chairs, a table—sometimes made of a dry-goods box, but generally made of boards and always kept white and clean as the table cloths and linens were not in fashion those days; the homes generally illuminated by candles, etc.

But there was in nearly every home, one very precious corner with a shelf in it—and, sometimes a clock on it, but always a bible—and enough bibles or testaments that each member of the family would have one. And around the table was the family altar, where the father and mother and all the children would partake in reading a psalm or chapter—then singing, most every home had a family

chorus; then the caetchism, The Rhod Main, "Mother's Gift," Rhod Lad, "Father's Gift," and Hyffordur Charles. Then all on their knees praying for God's blessing on each member of the home and for the expression of God's Kingdom.

Every morning, most homes, morning and night. Some like David and Daniel of old, morning, noon and night. Certainly most of us as children that were reared in such homes can say "The lines are fallen unto us in pleasant places, Yea I have a goodly heritage."

Napoleon was once asked "What is the greatest want of the French nation? He hesitated a moment and then said with greatest emphasis: "The greatest need of the French nation is mothers." If you would ask me what is the greatest need of America today I would say the greatest need of America today is Homes, not palatial buildings, of necessity, but homes where Christ is honored, where God is loved and where the Bible is studied.

A returned missionary who had been away 25 years was asked what impressed him most after his long absence. The reporter expected he would say, the automobiles—and the telephone system which bound homes and cities together—or the wireless telegraphy. But the returned missionary replied: "When I went away from America almost every home had its family altar. Now that I have returned I have watched very carefully, that a family altar in a home is the exception, and not the rule." Wherever this is true there is some cause for great alarm, for in proportion as the home fails, the nation is in danger. When God himself would start a nation He made home life the deciding question. He selected Abraham as the head of the home and in Gen. 18-19 He gives the reason for this in these words: "For I have known him to the end that he may command his children and his home hold after him."

Here are two great principles, which must prevail in every happy home. First, authority; second, example. It is impossible for one to be the father he ought to be and not be a christian, or to be worthy the name of mother and not yield allegiance to Jesus Christ."

Registration at Home Coming, July 4, 1922

—A—

Avery, Mrs. Maria Foulkes ----- Chicago, Ill.

—B—

Bronson, Mr. and Mrs. L. K. ----- Oshkosh, Wis.
 Bennett, Mr. and Mrs. R. E ----- Pickett, Wis.
 Bennett, Burton ----- Pickett, Wis.
 Bennett, Lucy J. ----- Pickett, Wis.
 Bennett, Gene ----- Pickett, Wis.
 Bennett, Hallie ----- Pickett, Wis.
 Bennett, Marion ----- Pickett, Wis.
 Bean, Mr. and Mrs. R. J. ----- Oshkosh, Wis.
 Bean, Hallie ----- Oshkosh, Wis.
 Bean, Jessie ----- Oshkosh, Wis.
 Bean, Mabel ----- Oshkosh, Wis.
 Bean, Hugh E. ----- Oshkosh, Wis.
 Bean, Mr. and Mrs. Richard ----- Pickett, Wis.
 Bean, Florence ----- Pickett, Wis.
 Bean, Harold H. ----- Pickett, Wis.
 Bray, Mrs. J. M. ----- Oshkosh, Wis.
 Bean, Mr. and Mrs. Daniel ----- Pickett, Wis.
 Bean, Marjorie E. ----- Pickett, Wis.
 Bean, Levine ----- Pickett, Wis.
 Bean, Elizabeth ----- Pickett, Wis.
 Bean, Howell R. ----- Pickett, Wis.
 Barner, Horace ----- Waupun, Wis.
 Barner, Dan ----- Waupun, Wis.
 Barner, Mr. and Mrs. D. P. ----- Oakfield, Wis.

—C—

Clarke, Mrs. E. ----- Oshkosh, Wis.
 Cross, Mrs. H. ----- Oshkosh, Wis.
 Clayton, Mr. and Mrs. John ----- Oshkosh, Wis.
 Cowling, Mr. and Mrs. David ----- Neenah, Wis.
 Clarke, Eugene ----- Oshkosh, Wis.
 Cortrig, Mr. and Mrs. B. C. ----- Battle Creek, Mich.
 Crary, Mr. and Mrs. O. F ----- Oshkosh, Wis.
 Cowan, Mrs R. S. ----- Oshkosh, Wis.
 Christianson, Mrs. Catherine ----- Oshkosh, Wis.

—D—

Dahlke, Fred E. ----- Pickett, Wis.
 Davies, Mrs. Mary ----- Oshkosh, Wis.

Davies, Amy E. -----	Oshkosh, Wis.
Davies, Mrs. E. A. -----	Oshkosh, Wis.
Davies, D. Lloyd -----	Cathay, N. D.
Davies, Raymond -----	Cathay, N. D.
Davies, Angelane -----	Cathay, N. D.
Davies, Dr. Howell D. -----	Wauwautosa, Wis.
Davies, J. S. -----	Wild Rose, Wis.
Davies, Samuel J. -----	Wild Rose, Wis.
Davies, Nora -----	Wild Rose, Wis.
Davies, Vernon -----	Wichita, Kan.
Davies, Jennie A. -----	Oshkosh, Wis.
Davies, Lester -----	Pickett, Wis.
Davies, Henry Jeremy -----	Pickett, Wis.
Davies, David Roland -----	Pickett, Wis.
Davies, Oliver L. -----	Pickett, Wis.
Davies, Kathryne S. -----	Oshkosh, Wis.
Davies, Mrs. Hannah E. -----	Oshkosh, Wis.
Davies, David -----	Randolph, Wis.
Davies, Mr. and Mrs. Luther -----	Oshkosh, Wis.
Davies, Mr. and Mrs. Ivor H. -----	Amarillo, Texas
Davies, Mr. and Mrs. Leslie -----	Eldorado, Wis.
Davies, Lois M. -----	Eldorado, Wis.
Davies, Mr. and Mrs. D. E. -----	Eldorado, Wis.
Davies, Mrs. Quentin -----	Eldorado, Wis.
Davies, Mr. and Mrs. D. E. -----	Milwaukee, Wis.
Davies, Katherine -----	Milwaukee, Wis.
Davies, Mr. and Mrs. Jacob -----	Fisk, Wis.
Davies, Elnora -----	Fisk, Wis.
Davies, Mr. and Mrs. Arthur -----	Kenosha, Wis.
Davies, Marion -----	Kenosha, Wis.
Davies, Mrs. Ress D. -----	Randolph, Wis.
Davies, Mrs. Ora Surns -----	Omro, Wis.
Davies, Mrs. Mary E. -----	Randolph, Wis.
Davies, Mr. and Mrs. Edward -----	Pickett, Wis.
Davies, Sarah -----	Pickett, Wis.
Davies, Weston -----	Pickett, Wis.
Davies, G. E. -----	Oshkosh, Wis.
Davies, Mr. and Mrs. David J. -----	Pickett, Wis.
Davies, Mr. and Mrs. David J. -----	Eldorado, Wis.
Davies, Mrs. Elias -----	Eldorado, Wis.
Davies, Mr. and Mrs. W. H. -----	Oshkosh, Wis.
Davies, Esther V. Jane -----	Oshkosh, Wis.

Davies, Daniel J. -----	Pickett, Wis.
Davies, Hugh E. -----	Omro, Wis.
Davies, Dr. Harriett -----	Habiganj, India
Davies, Dora M. -----	Oshkosh, Wis.
Davies, Mr. and Mrs. Thos. J. -----	Pickett, Wis.
Davies, Mr. and Mrs. Thos. E. -----	Oshkosh, Wis.
Daniels, May Gwendolyn -----	Mankato, Minn.
Daniels, Homer Harland -----	Mankato, Minn.
Drew, Mrs. Katherine Morgan -----	Oshkosh, Wis.

—E—

Elsworth, Mrs. Bell Gray -----	Oshkosh, Wis.
Evans, Mrs. Lizzie Thomas -----	Racine, Wis.
Evans, Mr. and Mrs. G. E. -----	Pickett, Wis.
Evans, T. E. -----	Pickett, Wis.
Evans, Blanchard -----	Pickett, Wis.
Evans, Gwen Mary -----	Pickett, Wis.
Evans, Mr. and Mrs. W. Jarman -----	Oshkosh, Wis.
Evans, J. Ellis -----	Oshkosh, Wis.
Evans, Rev. D. E. -----	Minneapolis, Minn.
Evans, Elizabeth -----	Hokusei, Japan
Evans, Mr. and Mrs. William D. -----	Pickett, Wis.
Evans, Mr. and Mrs. Elmer H. -----	Oshkosh, Wis.
Evans, Willie -----	Oshkosh, Wis.
Evans, David -----	Chicago, Ill.
Evans, Mr. and Mrs. Roger -----	Pickett, Wis.
Ellis, Mr. and Mrs. J. R. -----	Oshkosh, Wis.
Ellis, Gordon -----	Oshkosh, Wis.
Evans, Lorraine -----	Wild Rose, Wis.
Erdman, Mr. and Mrs. I. G. -----	Fisk, Wis.
Erdman, Henry -----	Fisk, Wis.
Erdman, Irene -----	Fisk, Wis.
Erdman, Victor -----	Fisk, Wis.
Erdman, Elyen -----	Fisk, Wis.
Edwards, Mr. and Mrs. R. H. -----	Oshkosh, Wis.
Edwards, Marshall -----	Oshkosh, Wis.
Ellinger, Gwendolyn -----	Blackdell, Wis.
Edwards, Mr. and Mrs. Hugh -----	Oshkosh, Wis.
Edwards, Mrs. Benj. -----	Oshkosh, Wis.

—F—

Florine, Mr. and Mrs. Fred N. -----	Sunnyside, Wash.
Florine, Robert Emrys -----	Sunnyside, Wash.
Foulkes, Richard -----	Oshkosh, Wis.

Foulkes, W. J. -----	Oshkosh, Wis.
Foulkes, Edith -----	Oshkosh, Wis.
Foulkes, Rev. Wm. -----	Kansas City, Mo.
Foulkes, Mary Ann -----	Oshkosh, Wis.
Freeman, Mr. and Mrs. E. H. -----	Neenah, Wis.
Foulkes, Thomas -----	Baraboo, Wis.
Foulkes, Mrs. Thomas -----	Baraboo, Wis.

—G—

Griffith, Mr. and Mrs. E. J. -----	Oshkosh, Wis.
Griffith, Geraldine -----	Pickett, Wis.
Griffith, Annetta -----	Randolph, Wis.
Griffith, Fredrich -----	Oshkosh, Wis.
Griffith, T. P. -----	Pickett, Wis.
Griffith, Sylvia -----	Oshkosh, Wis.
Griffith, Lura -----	Cooperstown, N. D.
Gove, Mr. and Mrs. Steve -----	Oshkosh, Wis.

—H—

Hughes, Charles -----	Neenah, Wis.
Hughes, Margaret -----	Randolph, Wis.
Hammond, Mr. and Mrs. Samuel -----	Eldorado, Wis.
Hammond, Willard -----	Eldorado, Wis.
Hammond, Lucy Jane -----	Eldorado, Wis.
Hammond, Steven -----	Eldorado, Wis.
Hammond, Mildred -----	Eldorado, Wis.
Hughes, Mrs. Elizabeth -----	Eldorado, Wis.
Hoy, Mr. and Mrs. J. E. -----	N. Fond du Lac, Wis.
Hoy, Grace -----	N Fond du Lac, Wis.
Hoy, Marion -----	N. Fond du Lac, Wis.
Hughes, Mrs. Mary A. -----	Oshkosh, Wis.
Heckes, Florence -----	Pickett, Wis.
Hughes, Jane -----	Eldorado, Wis.
Hughes, Mrs. R. J. -----	Randolph, Wis.
Hughes, Mrs. Hugh L. -----	Storm Lake, Ia.
Hughes, Mrs. Mary Jane (Williams) -----	Storm Lake, Ia.
Hall, Marjorie -----	N. Fond du Lac, Wis.
Hughes, Mr. and Mrs. Henry O. -----	Pickett, Wis.
Humphrey, Mr. and Mrs. G .R. -----	Beaver Dam, Wis.
Hughes, Mrs Charles -----	Neenah, Wis.

—J—

Jones, Emrys -----	Pickett, Wis.
Jones, Harold -----	Pickett, Wis.
Jones, Elizabeth -----	Pickett, Wis.

Jones, Mr. and Mrs. John O. -----	Oshkosh, Wis.
Jones, Mr. and Mrs. John D. -----	Randolph, Wis.
Jones, Marion E. -----	Randolph, Wis.
Jones, Lititia -----	Randolph, Wis.
Jones, Tryphena -----	Oconomowoc, Wis.
Jones, Mrs. Mary A. -----	Fisk, Wis.
Jones, Mr. and Mrs. Irwin -----	Fisk, Wis.
Jones, Eriola -----	Fisk, Wis.
Jones, Mr. and Mrs. Silas -----	Pickett, Wis.
Jones, Lucile -----	Pickett, Wis.
Jones, Lorein -----	Pickett, Wis.
Jones, Norval -----	Pickett, Wis.
Jones, Mr. and Mrs. Will J. -----	Pickett, Wis.
Jones, Mr. and Mrs. E. W. -----	Oshkosh, Wis.
Jones, Mary Jane -----	Oshkosh, Wis.
Jones, Mr. and Mrs. James O. -----	Wild Rose, Wis.
Jones, Esther -----	Eldorado, Wis.
Jones, R. M. -----	Eldorado, Wis.
Jones, Elmer -----	Eldorado, Wis.
Jones, Mr. and Mrs. John E. -----	Randolph, Wis.
Jones, Teudor E. -----	Randolph, Wis.
Jones, Walter N. -----	Randolph, Wis.
Jones, Mr. and Mrs. Gomer -----	Oshkosh, Wis.
Jones, Robert Owen -----	Oshkosh, Wis.
Jones, Mr. and Mrs. C. A. -----	Oshkosh, Wis.
Jones, Mrs. James -----	Pickett, Wis.
Jones, Mrs. Elizabeth -----	Pickett, Wis.
Jones, Mrs. Kate -----	Oshkosh, Wis.
Jones, Martha Jane -----	Wild Rose, Wis.
Jones, Mr. and Mrs. A. D. -----	Oshkosh, Wis.
Jones, D. A. -----	Milwaukee, Wis.
Jones, Mrs. Mary G. -----	Minneapolis, Minn.
Jones, Mrs. R. F. -----	Cambria, Wis.
Jones, Miss H. Ceinwen -----	Minneapolis, Minn.
Jones, Levi -----	Pickett, Wis.
Jones, Mr. and Mrs. Owen O. -----	West Allis, Wis.
Jones, Mrs. Catherine (Robert) Owen -----	Wayland, Ohio
Jones, Mrs. Robert Henry -----	Los Angeles, Calif.
Jones, Elinor M. -----	Wild Rose, Wis.
Jones, John D. -----	Randolph, Wis.
Jones, Albert L. -----	Detroit, Mich.
Jones, Mr. and Mrs. R. E. -----	Oshkosh, Wis.

Jones, Mr. and Mrs. O. E. -----	Yakima, Wash.
Jones, Hugh R. -----	Fisk, Wis.
Jones, Mr. and Mrs. Thomas W. -----	Eldorado, Wis.
Jones, Mr. and Mrs. A. M. -----	Oshkosh, Wis.
Jones, Mr. and Mrs. Milton -----	Oshkosh, Wis.
Jones, Mrs Thomas -----	Oshkosh, Wis.
Jones, Clifford -----	Oshkosh, Wis.
Jones, Lona -----	Oshkosh, Wis.
Jones, Mrs. George H. -----	Oshkosh, Wis.
Jones, Mr. and Mrs. C. E. -----	Oshkosh, Wis.
Jones, Annia -----	Oshkosh, Wis.
Jones, David E. -----	Pickett, Wis.
Jones, Mr. and Mrs. W. G. -----	Pickett, Wis.
Jones, Paul -----	Pickett, Wis.
Jones, Mildred -----	Pickett, Wis.
Jones, Mr. and Mrs. Oscar L. -----	Pickett, Wis.
Jones, John D. -----	Oshkosh, Wis.
Jones, Mr. and Mrs. O. W. -----	Neenah, Wis.
Jones, Mrs. Hugh E. -----	Chicago, Ill.
Jones, Ewart -----	Pickett, Wis.
Jones, Hugh E. Jr., -----	Chicago, Ill.
Jones, Mr. and Mrs. Robert E. -----	Oshkosh, Wis.
Jones, Eleanor E. -----	Oshkosh, Wis.
Jones, Gomer D. -----	Oshkosh, Wis.
Jones, Mr. and Mrs. O. R. -----	Oshkosh, Wis.
Jones, Thomas O. -----	Oshkosh, Wis.
Jones, Catherine V. -----	Oshkosh, Wis.
Jones, Mr. and Mrs. Hugh E. -----	Oshkosh, Wis.
Jones, W. H. -----	Oshkosh, Wis.
Jones, Mr. and Mrs. W. V. -----	Oshkosh, Wis.
Jones, Mr and Mrs. Edgar -----	Oshkosh, Wis.
Jones, Mary Ellen -----	Oshkosh, Wis.
Jones, Janet -----	Oshkosh, Wis.
Jones, Avery E. -----	Pickett, Wis.
Jones, George G. -----	Fisk, Wis.
Jones, Mrs. Margaret -----	Pickett, Wis.
Jones, Rachel -----	Oshkosh, Wis.
Jenkins, Thomas -----	Chicago, Ill.
Jordon, Mrs. E. -----	Oshkosh, Wis.
Jenkins, Elizabeth -----	Oshkosh, Wis.
James, Mr. and Mrs. D. L. -----	Oshkosh, Wis.
Jaqueth, Rev. and Mrs. C. H. -----	Pickett, Wis.

Jones, Mrs. Edna Edwards ----- Oak Park, Ill.

—L—

Lloyd, Mr. and Mrs. J. D. ----- Oshkosh, Wis.

Lewis, Wm. ----- Oshkosh, Wis.

Lewis, Caleb ----- Oshkosh, Wis.

Lane, F. D. ----- Chicago, Ill.

Lane, Edith ----- Oshkosh, Wis.

Lane, Flora ----- Chicago, Ill.

Lee, Mrs. Kate ----- Linn Grove, Iowa

Loe, Mrs. Elizabeth ----- Madelia, Minn.

Loe, E. O. ----- Madelia, Minn.

Loe, Harold ----- Madelia, Minn.

Loe, Ralph ----- Madelia, Minn.

Lloyd, Mrs. Kathryn Jones ----- Pickett, Wis.

Lloyd, D. Albert ----- Pickett, Wis.

Lloyd, Mrs. Arthur ----- Pickett, Wis.

Lloyd, Isabell ----- Pickett, Wis.

Lloyd, Marie ----- Pickett, Wis.

Lloyd, Gilbert ----- Pickett, Wis.

Lloyd, Donald ----- Pickett, Wis.

Lloyd, Mrs. D. N. ----- Pickett, Wis.

Lloyd, Mr. and Mrs. James ----- Pickett, Wis.

—M—

McLearn, Mr. and Mrs. Gilbert ----- Pickett, Wis.

McKinley, Mr. and Mrs. ----- Larsen, Wis.

Morgan, Mrs. Iva ----- Oshkosh, Wis.

Masters, Mr. and Mrs. W. I. ----- Battle Creek, Mich.

Morgan, Mr. and Mrs. Moses ----- Pickett, Wis.

Morgan, Oliver E ----- Pickett, Wis.

Morgan, Lee Edward ----- Pickett, Wis.

Morgan, Ilah E. ----- Pickett, Wis.

Morgan, Owen ----- Pickett, Wis.

Morgan, Sarah E. ----- Oshkosh, Wis.

Moor, Mrs. S. E. ----- Pickett, Wis.

Morgan, Mrs. Thomas ----- Randolph, Wis.

Manuel, Mr. and Mrs. Geo. ----- Oshkosh, Wis.

Manuel, Dorothy ----- Oshkosh, Wis.

Morgan, Thomas O. ----- Oshkosh, Wis.

Miller, Mr. and Mrs. A. B. ----- Pickett, Wis.

Miller, Eunice ----- Pickett, Wis.

Miller, Beatrice ----- Pickett, Wis.

Miller, Mabel C. ----- Pickett, Wis.

Miller, Mildred	Pickett, Wis.
Miller, Walter	Pickett, Wis.
Miller, Ruth	Pickett, Wis.
Miller, Hayden	Pickett, Wis.
Miller, Alma E.	Pickett, Wis.
Miller, Mr. and Mrs. John C.	Pickett, Wis.
Miller, Evalyn	Pickett, Wis.
Miller, Arnold	Pickett, Wis.
Miller, Leonard	Pickett, Wis.
Miller, Melvin	Pickett, Wis.
Meyer, Mrs. Harvey R.	Oshkosh, Wis.
Meyer, Douglas Davies	Oshkosh, Wis.
Moon, Mr. and Mrs. N. J.	Oshkosh, Wis.
Moses, Richard	Winnefred, N. D.
Meyer, Benjamin R.	Miles, Texas
McDonald, Judge and Mrs. D. E.	Oshkosh, Wis.
McDonald, Evan	Oshkosh, Wis.
McDonald, Gilbert	Oshkosh, Wis.
Mackie, Mr. and Mrs. R. W.	Oshkosh, Wis.

—N—

Neitzel, Mr. and Mrs. Sarah Williams	Oshkosh, Wis.
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—O—

Owen, Rev. Hugh	Hedrick, Iowa
Owen, Mr. and Mrs. John	Oshkosh, Wis.
Owen, Evelyn	Neenah, Wis.
Owen, D. Howell	Oak Park, Ill.
Owen, Jane	Pickett, Wis.
Owen, Anna	Pickett, Wis.
Owen, Jane	Pickett, Wis.
Owen, Elizabeth	Pickett, Wis.
Owen, Henry	Pickett, Wis.
Owen, Mr. and Mrs. Samuel	Pickett, Wis.
Owen, Mr. and Mrs. Reese	Carlyle, Montana
Owen, Harold	Carlyle, Montana
Owen, Gomer	Carlyle, Montana
Owen, Thomas	Carlyle, Montana
Owen, Hayden	Carlyle, Montana
Owen, J. Howell and Mrs.	Neenah, Wis.
Owen, Gerald	Neenah, Wis.
Owen, John	Neenah, Wis.
Owen, Owen F.	Pickett, Wis.
Owen, Byron	Pickett, Wis.

Oehles, Mr. and Mrs. Thos. -----	Fisk, Wis.
O'Harrow, Mrs. Francis Bailly -----	Algoma, Wis.

—P—

Parry, R. S. -----	Harmony, Minn.
Pryse, E. J. -----	Neenah, Wis.
Pugh, Mr. and Mrs. David A. -----	Pickett, Wis.
Pugh, Miriam -----	Pickett, Wis.
Pugh, Elizabeth -----	Pickett, Wis.
Pugh, Bernice -----	Pickett, Wis.
Pugh, Orville -----	Pickett, Wis.
Pope, Mrs. C. S. -----	Oshkosh, Wis.
Pope, Florence -----	Oshkosh, Wis.
Pope, Nellie -----	Oshkosh, Wis.
Pugh, Mrs. Nellie -----	Pickett, Wis.
Perkins, Mrs. Charles -----	Hartford, Wis.
Price, Richard -----	Fessenden, N. D.
Peitz, Mr. and Mrs. Fred -----	Eldorado, Wis.
Peitz, Ruben -----	Eldorado, Wis.
Peitz, Norman -----	Eldorado, Wis.
Peitz, Luella -----	Eldorado, Wis.
Peitz, George -----	Eldorado, Wis.
Peitz, Adelia -----	Eldorado, Wis.
Peitz, Julia -----	Eldorado, Wis.
Peitz, Margaret -----	Eldorado, Wis.
Peitz, August -----	Eldorado, Wis.
Peitz, Grace -----	Eldorado, Wis.
Peitz, Agnes -----	Eldorado, Wis.
Perkins, Robert -----	Hartford, Wis.
Perkins, Charles -----	Hartford, Wis.
Parry, Mr. and Mrs. Edward E. -----	Fisk, Wis.
Price, Mr. and Mrs. Ed. -----	Neenah, Wis.
Phillips, Mr. Jessie Hughes -----	Rosendale, Wis.

—R—

Roberts, Mr. R. Tenorydd -----	Oshkosh, Wis.
Roberts, Mr. and Mrs. D. Walter -----	Randolph, Wis.
Roberts, Mrs. Thomas D. -----	Randolph, Wis.
Roberts, Mr. and Mrs. Keel S. -----	Pickett, Wis.
Roberts, Mr. and Mrs. John R. -----	Oshkosh, Wis.
Rowlands, Alice -----	Oshkosh, Wis.
Roberts, Sarah -----	Oshkosh, Wis.
Richardson, Johnnie S. -----	Neilsville, Wis.
Reese, Beulah -----	Fisk, Wis.

Reese, Orville -----	Fisk, Wis.
Reese, Mr. and Mrs. Evan -----	Fisk, Wis.
Roberts, Mr. and Mrs. David -----	Oshkosh, Wis.
Roberts, Mr. and Mrs. Albert -----	Pickett, Wis.
Roberts, Elizabeth -----	Pickett, Wis.
Reese, Elizabeth -----	Milwaukee, Wis.
Roberts, Mr. and Mrs. Thomas H. -----	Randolph, Wis.
Roberts, Mr. and Mrs. Emerson -----	Oshkosh, Wis.
Roberts, Mrs. John K. -----	Racine, Wis.
Roberts, Rev. and Mrs. D. Kendric -----	Racine, Wis.
Roberts, Edwin -----	Racine, Wis.
Roberts, John F. -----	Pickett, Wis.
Roberts, Mr. and Mrs. Wallace -----	Pickett, Wis.
Roberts, Georgie -----	Pickett, Wis.
Roberts, Mabel -----	Pickett, Wis.
Roberts, Gladys -----	Pickett, Wis.
Roberts, Dorothy -----	Eldorado, Wis.
Ryan, Mrs. Rev. Roberts -----	Randolph, Wis.
Ryan, Rev. S. E. -----	Randolph, Wis.
Roberts, Mr. and Mrs. I. N. -----	Oshkosh, Wis.
Roberts, Agnes -----	Oshkosh, Wis.
Roberts, Mrs. Margaret -----	Pickett, Wis.
Roberts, Helen -----	Pickett, Wis.
Roberts, Sarah -----	Pickett, Wis.
Roberts, Marvin -----	Pickett, Wis.
Roberts, Mildred -----	Pickett, Wis.
Roberts, Mrs. Ruth -----	Pickett, Wis.
Rowlands, Margaret -----	Oshkosh, Wis.
Rowlands, John -----	Oshkosh, Wis.
Rusch, Mrs. Lydia Miller -----	Eldorado, Wis.
Rusch, Will -----	Eldorado, Wis.
Rusch, Carl -----	Eldorado, Wis.
Rusch, Virginia -----	Eldorado, Wis.
Rusch, Lorain -----	Eldorado, Wis.
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Roberts, Mrs. David -----	Appleton, Wis.
Roberts, Arthur -----	Columbus, Wis.
Roberts, Mr. and Mrs. W. H. -----	Oshkosh, Wis.

—S—

Searles, Mrs. J. P. -----	Omro, Wis.
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—T—

Tatch, Bertha L.	Chicago, Ill.
Tatch, Mrs. Elizabeth	Chicago, Ill.
Thomas, Margaret	Oshkosh, Wis.
Thomas, Mrs. Eva J.	Oshkosh, Wis.
Thomas, Mr. and Mrs. W. A.	Oshkosh, Wis.
Thomas, Hazel E	Oshkosh, Wis.
Thomas, Mary A.	Oshkosh, Wis.
Thomas, Edna M.	Oshkosh, Wis.
Thomas, Willington	Oshkosh, Wis.
Thomas, Samuel	Oshkosh, Wis.
Thomas, David	Oshkosh, Wis.
Thomas, Caroline	Oshkosh, Wis.
Thomas, Mr. and Mrs. David C.	Oshkosh, Wis.
Thomas, Juleen Olive	Oshkosh, Wis.
Thomas, Mr. and Mrs. D. J.	Oshkosh, Wis.

—U—

Upton, Mr. and Mrs. Geo.	Chicago, Ill.
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—V—

Vaughn, Mr. and Mrs. John	Pickett, Wis.
Vaughn, Mary Francis	Pickett, Wis.

—W—

Williams, Mrs. Alice	Mankato, Minn.
Williams, Mr. and Mrs. D. R.	Green Bay, Wis.
Williams, Elizabeth	Wild Rose, Wis.
Williams, Mrs. Susie Bean	Wild Rose, Wis.
Williams, Edith	Wild Rose, Wis.
Williams, Mr. and Mrs. O. H.	Oshkosh, Wis.
Williams, Della	Oshkosh, Wis.
Williams, Florence	Oshkosh, Wis.
Williams, Margaret	Oshkosh, Wis.
Wait, Mr. and Mrs. G. E.	Neenah, Wis.
Williams, Mrs. W. H.	Omro, Wis.
Williams, Mrs. Esther James	Oshkosh, Wis.
Williams, Catherine	Oshkosh, Wis.
Williams, Mr. and Mrs. M. T.	Omro, Wis.
Williams, Mr. and Mrs. J. S.	Omro, Wis.
Williams, Ethel W.	Omro, Wis.
Weller, Mr. and Mrs. James	Pickett, Wis.
Weller, Jessie	Pickett, Wis.
Williams, Orvin	Omro, Wis.
Williams, Mr. and Mrs. R. O.	Wild Rose, Wis.

Williams, Mrs. Elizabeth	Eldorado, Wis.
Williams, Melvin	Eldorado, Wis.
Williams, Eva	Eldorado, Wis.
Williams, Mrs. S. H.	Oshkosh, Wis.
Williams, Mr. and Mrs. John H.	Oshkosh, Wis.
Williams, Mrs. Margie Hughes	Randolph, Wis.
Williams, E. J.	Randolph, Wis.
Williams, Mrs. Jane Edwards	Delavan, Wis.
White, Viola	Eldorado, Wis.
Williams, Anita	Pickett, Wis.
Williams, Gwen	Pickett, Wis.
Williams, Hugh	Oshkosh, Wis.
Williams, Mrs. Catherine	Oshkosh, Wis.
Williams, Mrs. J. H.	Oshkosh, Wis.
Williams, H. S.	Oshkosh, Wis.
Williams, Byron R.	Pickett, Wis.
Williams, Mr. and Mrs. Humphrey	Pickett, Wis.
Williams, Gomer	Pickett, Wis.
White, Mr. and Mrs. Wilbur	Eldorado, Wis.
White, Clifford	Eldorado, Wis.
Williams, Thomas A.	Wild Rose, Wis.
Williams, Mr. and Mrs. J. E.	Oshkosh, Wis.
Williams, Ewart	Oshkosh, Wis.
Williams, Alice	Oshkosh, Wis.
Williams, Leota	Fisk, Wis.
Williams, E. S.	Pickett, Wis.
Williams, T. O.	Pickett, Wis.
Williams, H. S.	Pickett, Wis.
Williams, Mr. and Mrs. George	Fisk, Wis.
Williams, Rev. and Mrs. W. Trevor	Pickett, Wis.
Williams, Mrs. William T.	Pickett, Wis.
Williams, Mary	Pickett, Wis.
Williams, Mr. and Mrs. Morris	Pickett, Wis.
Wood, Mr. and Mrs. Warren	Oshkosh, Wis.
Wood, Dale Davis	Oshkosh, Wis.
Williams, Mr. and Mrs. W. H.	Neenah, Wis.
Wells, Mr. and Mrs. C. F.	Pickett, Wis.

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