

**JEREMIAH PRICE**

**1804 –1860**

**&**

**JANE MORGAN**

**1810 –1904**

Jeremiah Price was born the 13<sup>th</sup> of August, 1804 in Kellegory, Llanyre, Radnorshire, Wales, the son of Rhys (Rees) Price and Mary Ann Evans Watts; was christened in Breconshire, Wales; was married in Glamorganshire, Wales, all within few miles radius of the principal town of Merthyr Tydfil where he spent much of his life until his emigration to America.

Jane Morgan was born the 28<sup>th</sup> of January, 1809 or 1810 in Merthyr Tydfil, Wales, the daughter of John Morgan and Margaret Llewelyn. Raised on a farm in the village of Gelligaer in the Rhymney River valley, Jane, whose father was a stone mason, was the oldest of a number of children, several of whom died at the same time and were buried together in one grave. Such a tragic incident was perhaps the result of an epidemic:

*The supply of fresh water was extremely poor in Merthyr Tydfil. The River Taff ran through the town, but the ironmasters diverted the water to supply their steam-engines. The Taff became an open sewer and the contaminated water supply resulted in several outbreaks of cholera and typhoid. By 1848 Merthyr Tydfil's mortality rate was the highest in Wales and the third highest in Britain.*<sup>1</sup>



Of petite stature, Jane was blessed with dark hair and an olive complexion. When she was a young girl Jane was apprenticed to a dress and hat maker. She was so quick with her hands, and she learned the trade so easily that she was soon given work to do for money. At age 19 she married Jeremiah Price on the 20<sup>th</sup> of February, 1829 in Merthyr Tydfil. The name Merthyr means martyr in the Welsh language; Tydfil being the name of the legendary young princess whose life was taken while defending her home. Both families were of the Methodist faith, considered “non-conformist” at that time in Wales.<sup>2</sup> Jeremiah’s grandfather “Isaac was an itinerant preacher, one of the first nonconformists in his area.”<sup>3</sup> His father had been a preacher as well. Jeremiah studied for the ministry, but apparently was never confirmed.

Tragedy came early to the Price family. One day as she was scrubbing the floor, a neighbor ran in to tell her that her cow had wandered away. Hurrying out to see about it, she left the baby, Jane, alone for a few minutes. When she returned she discovered to her horror that the baby had toppled head first into the mop bucket and drowned.

Considered to be a man of substance in Wales, “Jeremiah was a foreman in a coal mine employing about 500 men, the job being handed down from generations back...”<sup>4</sup> Several have recounted that Jeremiah was foreman not of the mine but of the ironworks, but the former seems more likely. The Rhymney Ironworks operated on the River Rhymney from 1825 until it closed about a century later. Jeremiah also owned a dry goods and general merchandise store. In addition he owned seven brick houses which he rented out...<sup>5</sup> Jane helped her husband in the store by buying merchandise, usually in Bristol. Her education was limited but she was efficient and capable.

Jeremiah and Jane's life seemed secure in Merthyr Tydfil where their first nine children were born. Jane added to the family income by making hats and selling them from their home and from their store.

The Morgans, parents of Jane, lived not far from the Price family, and Jane's daughter Sarah Ann, spent considerable time during her childhood with her grandmother, Margaret Llewellyn Morgan. For most people, including little Sarah Ann, walking was the favored, possibly the only, mode of transport. She said:

*I walked to Gammorah to shop. The Methodist Sunday School to which my folks belonged was in Gammorah, and we marched there to visit the Sunday School. There were two roads between Merthyr and Gammorah. One passed a cemetery and the other some iron works. When traveling back and forth I had to make a choice and I was quite afraid to pass either way.<sup>6</sup>*

Below is a photo of Jeremiah and Jane Price's home. On the back of the photo is the



following inscription: "Sarah Ann Price Godfrey born here – Merthyr Tydfil, Wales Feb. 7, 1839 [1842]. This picture taken 1925, at this time being in a very good state of preservation."

Merthyr Tydfil was situated close to reserves of iron ore, coal, limestone and water, making it an ideal site for ironworks. Small-scale iron working and coal mining had been carried out at some places in South Wales since the Tudor period, but in the wake of the Industrial Revolution the demand for iron led to the rapid expansion of Merthyr's iron operations. As these works were established, along with their associated iron ore and coal mines, Merthyr, the true

center of the “Black Country,” grew from a village of some 700 inhabitants to an industrial town of 46,000 people by 1851.<sup>7</sup>

It is also thought that perhaps Jeremiah Price was the owner of a small coal mine, as reportedly his son, David, was killed at the age of 8 “while working in his father’s mine,” the second tragedy for the Price family. Four years later Richard Price also died at age 8, but no details are available. In the early days of the industrial revolution, long before child welfare laws were enacted, it was not uncommon for both women and children to be employed in the mines, as their bodies were smaller and could get into the narrow passageways of the veins of coal. Conditions in the mines were, by modern standards, deplorable. Men were sometimes cramped into tunnels no more than two feet high. Operating the air doors to control the ventilation was a task usually assigned to children 6-8 years of age:

*They would sit by the door with nothing for light but a candle. Once the door opened, the rush of air would blow out the candle and they could be there for an hour before someone would come along to light their candle again. But many little children never had a candle to start with. They would be in the dark all day long and their shifts would be 10-12 hours long. A lot of them had no shoes or socks on their feet. At the end of each shift, the “pits” or mines, all but bottomless, would release the thousands of grimy, blackened workers, each with a Davy lamp [a safety lamp containing a candle] in hand, who hastened to their humble homes to wash, eat and rest. When the daylight hours were shorter, they would only get to see the sun once a week. Any wonder these ancestors of ours would hope for something better?<sup>8</sup>*



But for some, Merthyr’s bounties became financially rewarding. While the workers were crammed into crude houses, cheaply constructed, William Crawshay built this castle-like home in 1825 with the wealth he had accumulated in the manufacture of iron. Its beautiful lawn and gardens were not far from the scenes of dirty, ugly industry. A somewhat grim eye-witness account of the environs of Merthyr Tydfil were recorded in 1855 by a George Borrow.<sup>9</sup>

Now a museum, Crawshay’s Cyfarthfa Castle is one of the more impressive structures in south Wales and adjoins the Brecon Beacon National Park.

Many social and political changes took place in the wake of the Industrial Revolution. Merthyr Tydfil was the center of one such movement for justice. An uprising called The Merthyr Rising of 1831 was precipitated by a combination of the ruthless collection of debts, frequent wage reductions when the value of iron periodically fell, and the imposition of truck shops. Instead of using normal coin of the realm, some ironmasters paid their workers in specially-minted coins or credit notes, known as "truck". These could only be exchanged at shops owned by the ironmasters. Many of the workers objected to both the price and quality of the goods sold in these company-owned shops.

There is still controversy over what actually happened and who was to blame for the rebellion, but the owners took fright at the challenge to their authority, and called on the military for assistance. Soldiers were sent from the garrison at Brecon. Some 7,000 to 10,000 workers marched under a red flag, which was later adopted internationally as the symbol of the working classes. For four days, they effectively controlled Merthyr.

The military clashed with the rioters, and several on both sides were killed. Despite the hope that they could negotiate with the owners, the skilled workers lost control of the movement. Even with their numbers and captured weapons, they were unable to effectively oppose disciplined soldiers for very long, and several of the supposed leaders of the riots were arrested. The first trade unions, which were illegal and savagely suppressed, were formed shortly after the riots. The uprising also helped create the momentum that led to the Reform Act.<sup>10</sup>

Many families had had enough of the strife, and they left Wales to use their skills elsewhere. Numerous people set out by ship to America where the steelworks of Pittsburgh were booming. Jane Morgan Price's sister, Sarah, wife of Howell Jeffries, and her family were among them.<sup>11</sup>

When the message of the Restoration was preached in Merthyr some years later, it met with a receptive audience. Many were eager to learn about a Prophet in America and the building of Zion as the long-awaited answer to many hopes and dreams. So thoroughly did missionary tracts cover Wales, that hardly anyone would not have been aware of the "Mormons."

Jeremiah Price became converted to the message of the Church of Jesus Christ of Latter-day Saints, and was baptized the 4<sup>th</sup> of December, 1851 in Merthyr. Son Josiah and daughter Sarah Ann were also baptized on that date. The Mormons, however, met with stiff opposition in Merthyr. The baptism was done in the nighttime under a bridge to avoid the persecution that sometimes accompanied such a conversion. This change was not entered into lightly and became a major turning point in their lives.

But as soon as it was learned they belonged to the Mormons, Jeremiah was discharged from the mine.<sup>12</sup> He was denied the association of his peers and as he attempted to dispose of his properties so he could emigrate, he was unable to sell his possessions at a fair market value.

A move from Merthyr to Rhymney took place about that time which would have alleviated their walking to meetings five miles away at Merthyr Tydfil. According to Alice Fife of Pleasant Grove, Utah, the Jeremiah Price family lived in Rhymney in one of the homes on a street known as "Price Row."

Jeremiah was made second counselor in the branch presidency in Rhymney from July 1852 until November 1853 when a new branch was established at Twyn Carno (Rhymney) with 32 members from Rhymney being transferred to establish it. Jeremiah was called as Branch President

Missionaries of the church, Dan Jones in particular, met with great success in Wales, converting thousands during the late 1840s and 1850s. However, Jeremiah's wife, Jane, who was not fully converted was more cautious, waited some time before she complied with her husband's wishes and was baptized in April of 1853.

*As the message of the restoration spread throughout Wales, many saints eagerly asked, "Pa bryd y cawn fyned i Seion?", which means "When may we go to Zion?" The new converts sought to follow the counsel of their leaders to leave "Babylon" (Wales) and go to "Zion" (Utah).<sup>13</sup>*

Many emigrated. Each spring during that era a call would come from church headquarters in Salt Lake City for the Latter-day Saints to gather. It has been estimated that about 20% of the population of Utah is of Welsh descent. In order for European converts to emigrate to Zion an Emigration office of the British Mission was set up in Liverpool, England to assist those who wished to go overseas. But the sea voyage was only the first leg of a very long journey.

During the years from 1847 until the cross-continental railroad was established in 1969, thousands of Mormon converts from all across Europe and the eastern United States would form wagon trains to emigrate to the Great Basin of Utah Territory. During those years Mormon emigrants traveled on the pioneer trail in more than 250 companies departing from various outfitting places. These companies in which about 60,000 LDS Church members traveled include freighting trains, independent companies, handcart companies, and various types of other Church companies. Later immigrants could travel the full distance by water and by rail. Much of the travel was funded by the Perpetual Emigration Fund of the Church, in which money was loaned with the expectation that when possible, repayment would afford others to immigrate.<sup>14</sup>

Jane was reluctant to leave Wales and her comfortable home of plenty, so Jeremiah arranged for two of their children, Josiah, 21, and Sarah Ann, 10, to go on ahead of them with a company of converts aboard the *Ship Jersey* which sailed for New Orleans Feb. 4, 1853, hoping this would prompt Jane with a desire to follow.

"Ah," Sarah Ann would say to her grandchildren, "Mother hated to see me leave to come to America and Zion." It was later revealed that "she grieved a lot when Sarah and Josiah left and was ill for some time afterward."<sup>15</sup> At the time Jane had twins just a few months old and 15-year-old Ann would surely have been needed at home to help. It is interesting to note that it was not until later that year that Jane and daughter, Ann, were baptized.

The immigration adventures of Sarah Ann and her brother, Josiah, and the life story of Sarah Ann are told elsewhere.<sup>16</sup>

Two years later, with Josiah and Sarah Ann already in Utah, Jeremiah, Jane and the rest of the family left Wales aboard the *Sailship Chimborazo*, a vessel engaged by the Liverpool office of the Church's British Mission to transport converts to the United States. A photo of the ship in heavy seas can be found in the John Oxley State Library of Queensland, Australia:<sup>17</sup>



Aboard the *Chimborazo*, the Price family sailed from Liverpool on



April 17, 1855, just two and a half months after the death of Jane's father, John Morgan. Her mother, Margaret Llewellyn Morgan, lived a long time as a widow, and was reportedly gored by a bull at age 100 when she was milking, resulting in her death.

The ship *Chimborazo*, Peter Vesper Master, 1071 Tons, register, was appointed to sail from the Port of Liverpool, Eng., with 432 passengers on board belonging to the Church of Jesus Christ of Latter-Day Saints. Ticket # 73 for all of the Price family included passage for Jeremiah, age 50, "mine agent," Jane, 45, "wife," Ann, 19, "spinster," John, 10, Isaac, 9, Jemima, 6, Mary and Martha, twins, age 2.<sup>18</sup>

The following excerpts from the account of the crossing of the *Chimborazo* was written by Elder William G. Mills, who had been appointed historian. He kept a daily record of the voyage across the ocean and wrote the history of the Chimborazo Conference. The voyage would have been unremarkable except for the tragic accident that deprived the Price family of their youngest member:

*Friday, Apr. 20th. A splendid morning, a fair wind, still at the East and the hearts of the Saints seemed joyous, complimenting each other on the prospect of a speedy and good voyage. Provisions were served out this morning and the business got through well and quickly by the effective organization of our President and his Council. All seemed perfectly satisfied with the manner of doing business and what was given. About 15 minutes to one o'clock an accident occurred which caused great sensation and alarm throughout the ship. A baby named Mary Price aged 2 years, daughter of Jeremiah Price, being nursed by her little brother fell off the hatchway on the deck. She fell on the frontal region of the skull just over the right eye. She was picked up in an instant and was bleeding profusely from nose and mouth. She seemed to spit the blood out to save her from choking. Speedily her face was covered with blood, the skull over her right eye was very much swollen, and her little eye was very closed up. After having bled considerably in a sitting position Elder Lamoreaux came down and promptly and energetically attended to the case as surgeon, stripped the child, washed the blood off, applied solution of Camphor and bandaged the head then laid her in a blanket, and placed her in the charge of a sister who volunteered to be nurse. The Saints sympathized much with the parents and rendered every assistance necessary and possible. Elders Stephenson, Jeremy, and Mills, administered in the ordinance of the gospel for the restoration of the child, Mills anointing and Jeremy sealing it. Elder Lamoreaux paid every possible attention to his little patient, who seemed to recover wonderfully. Indeed had not some extraordinary power assisted, she must have been killed.*

*Sunday, Apr. 22nd. The child that fell from the Hatchway on Friday ceased to exist in the body this morning. She died about 2 o'clock in the morning, which created a feeling of sorrow and sympathy for the parents, and regret that such a melancholy and fatal accident should have occurred on board. The ship with a good steady wind, scudding along well at about 12 knots an hour. Sickness prevails considerable on board--and many an envious inquiry made as to how they suffered or escaped from the distressing sickness, and many and different remedies recommended, some indeed novel and amusing. Old Neptune seemed to let us know we had trespassed upon his territory and inflicted a penalty for so doing. A meeting held on deck, when all that could possibly leave their berths were there to hear instruction, and the interest was the more enhanced as the child who died was to be buried in the liquid grave. After singing and prayer the meeting was severally addressed on the subject of resurrection, parents and children by the President, Elders Jeremy, Lamoreaux, and Mills, after the conclusion of this meeting the body of the child sewed decently up in clean cloth, and a bag of stones attached to it was lain on a frame, and after the hymn "Now She's Gone We'd Not Recall Her" was sung, and prayer, she was cast into the water element.*

*Tuesday, May 22nd. The cry of "Philadelphia" heard by many of the Saints while in their berths at 5 o'clock, as we came to anchor (having been towed) about 6 o'clock. The eyes and hearts of the Saints were gladdened. A Council meeting held this morning when President Stevenson gave some necessary counsel to be made known to the Wards, and the Councilors visited them as appointed, when the Saints evidenced a willingness to obey all counsel, and gratitude for the same. About ½ past nine the doctor came on board, all were assembled and passed us, thank God, no sickness amongst us. Both T. S. Fullmer and Brother Jeter Clinton visited us, as soon as we passed the Doctor. Meetings were convened to allow the Saints to have parting testimonies, and to keep them from being too much on deck.*

*God bless us all, good has been our lot and portion, blessings have attended us, for which we are grateful. 22 May 1855.*<sup>19</sup>

Jeremiah and Jane Price were not the only grieving parents onboard the *Chimborazo*. Another infant, Caradee Palmer Benyon died of a respiratory infection on May 2<sup>nd</sup>.

“About 200 to 300 immigrants continued their journey to St. Louis, Missouri by way of Pittsburg. Some stayed in Philadelphia to seek temporary employment.”<sup>20</sup> The Price family remained in Philadelphia about two months where Jeremiah worked on the canal. Possibly it was The Main Line of Public Works which was a railroad and canal system built by the Commonwealth of Pennsylvania in the 19th century. It ran from Philadelphia west through Harrisburg and across the state to Pittsburgh and connected with other divisions of the Pennsylvania Canal.

The group then proceeded west to the outfitting post at Mormon Grove, Kansas, near Atchison. Jeremiah purchased one oxen team and wagon which transported, among their supplies a large hardwood chest, which was the only piece of furniture that left Wales with them. The family joined the Charles A. Harper Company of 305 individuals and 39 wagons which left Mormon Grove July 31, 1855. This overland journey took three months and “was a succession of hardships.” At this time Jeremiah’s age was listed on the trek’s log as 51 and Jane as 46, a year older than the ages they stated on the passenger log of the *Ship Chimborazo*. Thus there is an element of doubt on exact years of birth.

A description of Mormon Grove and the preparations for the overland journey are described by Thomas Evans Jeremy:

*Mormon Grove presents a beautiful appearance with its pretty grove, its regular streets lined on each side by Tents in regular order & the creeks on each side in the vallies below. The Saints here are under the presidency of Brother Andrews who is a most excellent man and ably fitted for the duties imposed on him. I had the pleasure of meeting [-----] among whom was Bro[ther] Daniel Spencer. Bro Balentine [Ballentyne] who has gone onward towards Zion in charge of a train; also Erastus Snow the president of "Stake" at St Louis and many other good warm friends whom I shall in union be and hold ever grat[e]fully the warmest feelings*

*My time has of late been occupied by buying my oxen & also those of my brothers, also buying our wagon & etc & In Breaking our oxen to labor on the wagon[.] we have succeeded admirably & with less trouble than some of the brethren have had with theirs. Tis truly a most languable [Ience.] to see some of their [---] Oxen during the "Breaking" in period. I had much instruction to give ere we got them to act their part as desired"*



*Yet amidst all the duties I had often the [pertuaity] of attending many interesting meetings I frequently had the pleasure of addressing the company at the Grove and during the time I spoke a most excellent spirit was manifested[.] "Many of the "leaders" at the Grove have frequently shown the warmest regard at the meetings & in private they have blessed me again and again also telling me how much They loved me. In fact showing a feeling of the sweetest [---]. The Saints here are kept in admirable order. The Welsh English and those of other nations are all camped separate. This is the Welsh a Company of themselves & so on with the others yet "all under the same government["].*

*We have had many happy meetings amongst ourselves. In which Bro Stevenson addressed the English portion while I did the Welsh. Our meetings "never smacked of "nationality" as a dear brother Patrick Lynch, would say, but were as one in union when necessary.*

*I should here remark to the credit of the Welsh Company under my jurisdiction. That they were addressed one evening by Bro M Andrews president here at the Grove— during his lecture, he repeatedly said that the "Welsh Saints" under my charg,. Were the best class of people,. Individually that he ever saw "always willing", "ever ready to do their duty," and he being satisfied with that they have called on me and said "Bro Andrews what can I do now," is there anything to be done". Such are about the substance of his Praise to the Welsh he also remarked that they were the only people who have "asked for More". I was truly glad to heare his remarks and to add them to the many [-] I've heard [--]*

*It was voted, "Seconded; and un<an>imously carried that Bro A [Charles] E [A.] Harper be the Captain of the whole train[.] That I would be Captain of the Welsh. Bro St George of the Iendies & French and Bro Dr [William Walker] Rust of the English. We are to start on the 25<sup>th</sup> of July. We are all ready and have been for some time. the Welsh was the first company ready.*

*Tuesday 24<sup>th</sup> We only cultivated this "memorable day" by a grand procession in which the Welsh as usual in everything Took the lead. All the Saints of the Grove following <with> firearms of all descriptions. Also flags banners & and plenty of music to ~~enliven~~ the scence. with the Shooting of guns &c &c I think every demonstration was made; necessary. After the Grand march we assembled the Saints together for the purpose of a meeting, at which many good toasts were passed & many Happy addresses and a poetical ode was delivered by Bro Mills composed for the occassion on the 24<sup>th</sup> & ["]the Grove" was the subject. In the evening there was dancing &c &c. Wednesday 25<sup>th</sup>. We made our start for Zion by moving our train about 2 miles from the grove. We here camped for a time.<sup>21</sup>*

A French convert, traveling with the Price family in the Harper Company made these more elegant remarks:<sup>22</sup>

*I will never forget the sweet emotions I felt at the sight of the vast carpet of green which spread before my eyes as we left Atchison, on the banks of the Missouri, and on which we treaded until we reached Mormon-Grove, a lovely cluster of trees about eleven miles farther into Kansas. It was the first time that I contemplated the American prairies. About three thousand individuals from the most important nations of Europe were gathered there in the same camp, awaiting daylight for the signal of departure to the Great Salt Lake. Per[f]umes of incomparable fragrance scented the air of this enchanted garden of the desert, larger in itself than several of the States of Europe. The whole region appears to the traveler as a living picture of Eden, preserved and rediscovered in the New World. It is especially in the*

*spring that this fairy and almost divine appearance characterizes the Kansas and Nebraska plains, when the young and thick grass is full of flowers of various shape and color. This carpet of fragrant green often spreads as far as the eye can see and without the least undulation in it. At other times on the contrary this majestic uniformity is replaced by landscapes of infinite charm and variety. All of a sudden the horizon is raised and narrowed. The terrain offers here and there clusters of trees, of limpid waters which sometimes gather together to form a lake and sometimes diverge into meandering brooks of fresh and mysterious coulees, most alluring to the sight...*

*Nothing is more picturesque than a Mormon camp, pitched on the shore of the Platte River, facing a small archipelago of wooded islands. It is especially during rest period that our camps offer such pictures of animation worthy of an artist's brush. Some of the emigrants indulge in fishing and hunting, others visit such islands in quest of wild fruits, especially wild grapes...*

*When the leader has selected a suitable spot to spend the night, the group immediately proceeds with the organization of the corral, according to the traditional pattern of the land. The corral is really a camp, oval in shape and open at both ends. As the wagons approach the spot chosen they divide into two files and line up on both sides of the camp in such a way as to leave but two feet of space between each. A strong chain then binds them all together and makes of this improvised camp a citadel easily defended against Indians if occasion should arise. This mode of fortified camping was used by the first American settlers. It has been adopted by us at the time of our first migrations and we still conform to it though most of the Indian tribes whose territory we cross are generally peaceful and even friendly...*

*At my first crossing the caravan had three rival choirs of French, Welch and English singers. The latin race, represented by Frenchmen and natives of Jersey, Guernsey, Switzerland and Italy, in all seventy two individuals, valiantly upheld its long established musical reputation. We harbor no illusion about the literary value of the songs improvised during their long march, but for us they had the merit of associating to our impressions of the lofty scenes that surrounded us, to the hopes of a new homeland, the sweet sounds of our mother tongue and the cherished memories of our native land.*

*The basin of the Platte offers the most picturesque and most rewarding hunting ground that can be found the world over, and that is why it is now frequently visited by Englishman. Innumerable herds of buffaloes can be found there. A natural park of huge proportions spreads itself from the Rocky Mountains to the shores of the Missouri and it is there that these large animals roam over the prairie in unbelievable number. Their flesh is the main fare of the Indians. At times we could see whole armies of them. The earth was literally covered with them as far as the eye could see. To behold this huge mass of beasts, sometimes grazing in peace, sometimes moving in various directions, dividing and subdividing itself into a multitude of herds gal[l]oping in opposite directions in the immensity of the prairie is a more imposing sight, one of the strangest that I have ever witnessed here on earth. One day these hordes of beasts were so numerous and so tame that a superb bull, acting as a scout, came charging full speed and <broke into> ~~our~~ our convoy after having broken a large chain from the force of the impact. At the time we were in sight of the Platte. Several buffaloes were killed by our party that day. One of them, a young bull weighted approximately from twenty six to twenty eight hundred pounds. We could have killed many more that day but our caravan having been considerably delayed, the leader sought every opportunity to hasten our march and this gave us little leisure to hunt*

*North American Indians constitute yet a large population although sorely afflicted with tribal warfare, small pox, strong liquors and all the vices that Americans have passed on to them.*

*Without attempting to offer an exact figure we know from good source that, united, their tribes could muster more than a hundred thousand horsemen. One of the objectives of Mormonism is to restore all these savages to civilization. A fairly large number of Indians who have become members of the Church have forsaken their nomadic life and now cultivate the social.*

*The most friendly relations soon took place between the emigrants and their savage visitors. One of the chiefs extended his cour[r]tesies so far as to have me mount his steed. In the evening lively trading was carried on around our camp fires. Indian women displayed all the coquetry, all the inborn craftiness of the daughters of Eve in order to obtain favor with our women and dispossess them of this or that knick-knack. With what covetousness they felt the soft dresses, the fine muslins, the downy materials, the silk hats, the fur-lined gloves, the warm sweaters of our young girls. They had to see everything. Sugar, however, is the one article they coveted most. They are extremely fond of it; with a few lumps one can sometimes drive the most astounding bargains.*

*Before leaving the subject I must say that one of the most ravishing sight that I ever beheld was offered to me by one of these bands of Crow Indians. In order to cross the wide, sand-bottomed Platte, it is necessary to double the teams. Our emigrants were engaged in this difficult operation and I was alone to keep watch over my wagon when about twenty of these savages, richly dressed, streaked across the stream at a mad gal[l]op while greeting me with their joyous acclamations. They passed near me like lightning. Should I live a thousand years I could not forget the rustic beauty of the scenery, the glittering of glass and the waving of feathers caused by this mad rush of young Indians. They were running to the neighboring tribe to announce our arrival.*

*On that day our camp was ideally situated close to the clear limpid waters of the Platte with excellent grazing and an ample supply of dry wood nearby. Our men quickly gathered a considerable supply of fuel. We also made an important discovery in that I found an old Indian canoe which was immediately converted into a stove for all my cooking uses. Natives of Jersey Island made up the large majority of our French group. Music mad, they were always eager to hear the songs of our great poets and that evening I was compelled to render my complete repertoire. The tune of Ma Republique, from the Girondins of Beranger, and a host of other songs drew loud [loud] applause. The Madman of Toledo, by Victor Hugo was especially relished by them. A very amusing incident occurred on that last session. The well known refrain from the chorus of the Girondins sung by the seventy two voices of the French company, and echoed by the wood, produced a very impressive rendition when suddenly hundreds of wolves mingled heir howlings and thus drove us to silence because of the laughter provoked by this additional harmony. They celebrated their triumph over us all through the night and seemed to communicate from the various points of the horizon. These coyotes are extremely numerous all along the Platte basin and a night seldom passes without their being heard.<sup>23</sup>*

On the journey there were numerous incidents that had to be dealt with. Jeremiah and Jane Price and their children were participants in all these events. Some of them are described in the autobiography of Joseph T. Perkins:

*We staid at Mormon Grove till the last day of July, when we rolled out for the plains—  
Charles A. Harper captain of our company.*

*We had heard of cholera on the plains, and E. Stevenson had been sent to lead the company to the valley that was ahead of us. A woman [unnamed] died in our company two days before*

*we started from Mormon Grove. She left a baby. Thomas Jeremy came to my wife and begged her to take this baby, she did so he (the father) gave her £ 1.5.0 to buy extra provisions and clothing for the baby. We traveled till we came to the Big Blue river—arrived there just before sundown & camped. In the morning Capt. Harper went on his horse and tried the ford of the river. he came back and informed us we had to lift the wagon beds 10 inches to keep them out of the water Capt. Harper went into the river and drove his own yoke of oxen and wagon—the water took team and wagon down stream. he jumped on the off side, I plunged into the river and swam and turned them up stream and they arrived safe on the other side. Where we were into the river the banks were steep, we had to rough lock both hind wheels, and then men had to hold on to ropes to keep the wagons from going too fast into the river. I led twelve wagons across the river with the Captain's cattle—he called me out of the river and said I had staid in the water long enough. On the 13<sup>th</sup> wagon coming down the hill into the river tipped over into the river with 22 sacks of flour and the freight of the passengers—this affair was soon straightened up. Just as this wagon was got out of the river the water rose 4 feet. Our train consisted of 32 wagons.*

*We staid several days by this stream our company on both sides of the river. While we were camped on both sides of the river, a brother in the Church a Frenchman started to swim the river—he was a good swimmer he tried to swim straight across the stream with his clothes on—he sunk in the water. Ropes were got and I plunged in the water after him. I had a rope in one hand and I grabbed him with the other and brought him out; after much trouble his life was saved. we staid at this camp eight days. On the ninth day General Harney with United States troops came up and told Capt Harper if he would not use the ferry he would: we were fording this stream to save ferriage—we drove the ferry crossed our cattle and wagons and camped that night all together. The baby died that night and was buried next morning. Capt Harper paid a wagon for part of our train being ferried over Big Blue river.*

*Gen. Harney crossed his command after us, then went a head of us.*

*Traveled on the plains till we came to Ash Hollow: we had one yoke of cattle on each wagon one yoke of oxen to hold back with a chain behind each wagon the hill was steep—we went down. the Welsh part of our company all right—the balance of our company was composed of French and English: a wheel was broken belonging to the English part or our company it was dark when we arrived at the Platte River. 6 men on guard at a time to night. An express came to our company this morning from Gen. Harneys command and it was desired we would travel as early as possible as a fight was expected by the soldiers and indians on the Platte. The soldier guarded us three day[s]. three of the soldiers went with us to the valley. From the Platte to the Sweetwater river we got along all right—At the Sweet water two young men went back to buy some nails for shoeing cattle—returning the young men took a wrong road—we had taken a "cut-off" they got ahead of us and learned we were behind. They waited for us. We got along all right to Fort Bridger. Elder E Stevenson met us here and traveled with us to the valley where we arrived October 31<sup>st</sup>.<sup>24</sup>*

Returning to excerpts from the diary of Thomas E. Jeremy:

*August 1855. Suffice it to say we are all in good Health and have come along thus far very well. With the exception of the death of a baby of a BroYoung. Who was previously very ill at the Grove Also the melancholy accident, that of a little girl of Bro Graves falling from the wagon & immediately crushed to death by the Wheels ...*

*Monday 20<sup>th</sup> rolled on 10 miles by the side of the river[.] we stopt at noon to wash & cook &c. We here saw 8 buffaloes. It is astonishing to see the great quantities of plums, ripe and juicy, that are collected by the brethern & Sisters all along the road here at the "Blue". They bring*

*into the camp Bushels & bushels of Plums & also therewith an equal quantity of grapes, Wild & some what more bitter than the domestic grapes*

*Sunday 26<sup>th</sup> We came 20 miles over a good road[.] We had a Sacrement Meeting[.] the happiest of Spirits prevailed all the time[.] Bro[thers] Harper; [William Walker] Rust; and Myself addressed the Saints with much spirit and effect. 4 Indians came into Camp at dusk & begged for Tobacco and other things & Seemed anxious to "Suap" [swap] thier ponies. they were of the Sioux Tribe. quite a large Company passed us to the West they were we suppose of the Sioux tribe. It is highly nescessary that we should keep up a good guard & well armed for there is War declared by the government of the U[nited] States against the Sioux for thier having sworn to take the life of every "White["] that crossed thier path. Many soldiers have gone forward <to> meet them[.] also the "pawnee tribe" have joined with them to war against them.<sup>25</sup>*

Joseph A. Rees, another member of this wagon train in his memoirs wrote:

*My father became quite wealthy in Wales. We were a happy and contended family, but my mother desired to come to Utah. Her great faith and her determination decided my father to sell everything. We sailed for America, arriving in Salt Lake City October 29, 1855. I can picture the scenery crossing the plains even now quite vividly—the buffaloes—thousands and thousands of them stampeding, causing loss of life, loss of cattle. I can almost hear the "Gee" the "Whoa" and the crack of the whip. We would scramble through the woods gathering wild grapes and eating luscious, ripe plums. The Indians, at times, were quite hostile. We children would gather the firewood while the grown folks did the cooking. A double guard was placed around our grazing herd to keep the buffaloes from mixing with the cattle. Our camp consisted of nine wagons. Evening and morning prayers were said. Cursing, swearing or vulgarity I did not hear during the entire journey. On, on we wended our way, now slowly traveling over the boundless prairies, climbing sand hills, crossing rivers, up steep mountains, down steep rough grades, winding through canyons, sage brush, snakes, vile insects everywhere, and at last entering the valley of Great Salt Lake. I felt the spirit of the pioneers, and in my boy heart felt as the Prophet Brigham Young did, "This is the place."<sup>26</sup>*

The overland journey had taken all of August, September and October. The Price family had been traveling by sea and land for a total of six and a half months. But there was no time for rest. With winter coming on provisions needed to be laid aside to see the family safely through until spring.

“Before leaving their native land, Jeremiah Price contributed much money so that other Saints might gather with the body of the Church in Zion. He had hoped to collect on the loans he had made but because of the adverse conditions these people were unable to repay the money they had borrowed. Therefore, when the Price family arrived in Utah they found themselves in dire financial circumstances.” It was extremely difficult for him to feed, house and clothe a family of nine.<sup>27</sup>

Their first home was in North Ogden where their son, Josiah, had taken up a tract of land and built an adobe house. Jeremiah Price purchased a small house in North Ogden. According to the Jenkins family history the first winter that the Price family spent in Utah they were accorded a tiny schoolhouse with a very inadequate roof. They cut willow saplings to keep out the storms, but it was an uncomfortable winter.<sup>28</sup>

That first winter was extremely difficult for the Prices as well as many others. A grasshopper plague had devastated crops in Utah in 1855. Many were forced to live on wild

sego lily roots. The plant became well known to the early Mormon pioneers who found it a valuable addition to their limited variety of foods. The sego lily bulbs were gathered literally by the tons and made possible the survival of many families, including the Prices. Jane dug and gathered the bulbs, Jeremiah now an invalid from “rheumatism he had contracted while working on the canal before crossing the plains.”<sup>29</sup> Nevertheless, his ailments did not stop him from walking, including walking to attend General Conference in Salt Lake City, some 40 miles away.<sup>30</sup> Reportedly he even used gunny sacks to replace his worn out shoes. In Wales the Prices had a nice home and lovely clothes, but in Utah they were forced to sell their clothes in order to live. Jane helped by doing other people’s washings to help feed the family. Because Jeremiah spoke Welsh it was easy for unscrupulous people to take advantage of him.<sup>31</sup>

A marriage between Josiah Price and his betrothed, Rachel Bowen who had traveled with the Price family from Wales, took place within a few months of their arrival in North Ogden. Next the Prices’ daughter, Ann, 19, married Rosser Jenkins, also from Merthyr Tydfil, Wales in 1856. Rosser had emigrated via the ship *Samuel Curling* in 1855 or 1856.

In North Ogden, in the month of January, 1857, the recently widowed Joseph Godfrey called on the Price family to see if any of their daughters could help with his new baby and other children. Since Ann was recently married, Sarah Ann was sent. She worked for Joseph Godfrey and family for several months, then decided to accept Joseph’s offer of marriage. In spite of their great age difference and the fact that he also married his deceased wife’s widowed sister, Mary Reeves Coleman, a polygamous arrangement, Sarah Ann settled into her new life, grateful to have a solid roof over her head. She had been more or less on her own since she was ten years of age without any secure existence until she married.<sup>32</sup>

Some time after the two older Price daughters were married Jeremiah and Jane and the rest of the younger children moved to Pacen, named after the Pace family, later called Payson, Utah County, Utah. Being “sent” to Payson was the result of the impending invasion by the United States army under the direction of General A. S. Johnston, who had been sent to Utah to accompany the installation of a new governor, appointed by U.S. President Buchanan based on unfounded reports that the Mormons were in rebellion against the United States. Later known as “Buchanan’s Blunder,” the unfortunate confrontation could have been avoided altogether. Brigham Young’s policy of non-resistance meant the abandonment of Salt Lake City and surrounding communities, at least until the situation could be resolved Leonard Arrington, historian, wrote: “A decade and more of achievement and social independence in the face of hostile nature and hostile humanity had ended in poverty and disappointment,” and would not soon be forgotten.<sup>33</sup> The report of an awesome sight: 30,000 people moving south finally convinced President Buchanan to send a peace commission.

Sarah Ann, in her history stated that the Price family went as far south as Summit Creek, just south of Payson. However, no mention of the Price family can be found in the early records of these places or nearby Santaquin.

In the records of the early settlement of Payson, it was reported that the year 1858 saw a large influx of population:

*It will be remembered that this was the year of the “move” south. President [Brigham] Young told the brethren who were removing the poor from the city [Salt Lake City] and vicinity to take them as far as Payson or beyond there, and this place [Payson] was soon full*



*of poor people and to the credit of the citizens who lived here prior to this time, be it said that the poor were not allowed to go hungry or naked, but that their wants were liberally supplied.*<sup>34</sup>

In the Records of Members of Payson the turmoil taking place during that time period is reflected in the following statement: “As the original official records shown no baptisms and confirmations between Sept. 5, 1857 and Nov. 6, 1862, it is presumed that such information, if taken, was either lost or destroyed.”<sup>35</sup> Likewise, there is no mention of the Price family in any of the records there. However, Jeremiah did apply for citizenship March 16, 1859 in Provo, Utah County.

Jeremiah “purchased a small ranch” and establishing a home for his family, raised chickens and sheep. Always honest, Jeremiah was strict in teaching his children honesty and right living. He was also a religious man and when he lived in Payson, he would walk to church and conference but “only had overalls to wear.”<sup>36</sup>

On March 19, 1860 while making a delivery to a settlement across Utah Lake, Jeremiah and his son, John, 16, decided to take a shortcut across the frozen lake. They were very close to the shore when the ice broke and they both went down into the cold and icy water.

*John succeeded in getting out but his father was less active, trying again and again almost wearing away his fingernails he finally gave up. He refused to allow his son to aid him further for fear they would both be lost. For quite some time Jeremiah talked to his son, entrusting his mother, brothers and sisters to his care, asking for a promise to care for his mother as long as she lived. He also gave him advice on how to conduct his life and asked for a prayer. John knelt and offered a prayer to God for his father, bade him goodbye and waited for the end. When Jane heard through one of her neighbors of her son’s return, she told them she knew her husband was drowned. That morning, as she bade her husband and son goodbye, she told Jeremiah she had a premonition that she would never see him again. His body was recovered and buried in Payson on 26 March 1860.*<sup>37</sup>

No record of his burial has been located. It is remarkable that this brave pioneer, so full of hope for a wonderful new life in Zion, can remain without a single memorial marker of his death. He had been in Utah less than five years. Ward records of Payson and surrounding communities make no mention of his death or burial.

Jane now a widow, went back to North Ogden to be closer to two of her married children, Josiah and Sarah Ann. She and the other children were enumerated in the 1860 federal census as living in North Ogden. She tried farming for a time, but was unable to make a living. Jane, a very clean and neat person, kept a very clean house, according to her descendants. Her health was always very good and she lived a long and industrious life.

Some time during 1860 daughter Ann Price Jenkins and her husband Rosser became disenchanted with their new community largely because of the practice of polygamy. They moved to Montana where they joined the Reorganized LDS faith, later settling in Vay, Idaho where they raised stock as well as a large family.<sup>38</sup>

Josiah Price and wife Rachel along with Josiah's mother, Jane, reconfirmed their commitments to the Church of Jesus Christ of Latter-day Saints:

*On 9 May 1860 Josiah, Rachel and Jane went to the Endowment House in Salt Lake City to take endowments and be sealed. The Salt Lake Temple was not completed until 1893 so these eternal ordinances believed to be so necessary for one's eternal progression and family relationships were performed in the Endowment House at that time. In February of 1866, Jemima was married to Moroni Coleman. The North Ogden ward records for 21 Apr 1866 lists (19-year-old) Isaac Price, William Godfrey and Henry Baker leaving to go to Salt Lake on a mission to the Missouri River to take supplies to the foreign immigrants coming west that year.<sup>39</sup>*

Jane followed several of her children to Idaho:

*Hearing from their Welsh friends that there was good farmland available, Josiah and his brothers John and Isaac took land and moved the family about 65-70 miles north across the border into Idaho in the Malad Valley. This was possibly in 1866 or 1867. They bought and sold stock on the ranch there about three years then bought 40-50 acres 10 miles up in the valley closer to town, which was good hay land. They all lived together in town. This may have been just during the winter months because that seems to be a custom of many of the farmers around Malad to this day, to keep two homes. This seems to be about the time that these members of the Price family became discontented with the Church.<sup>40</sup>*

During these years Jane Price as well as at least two of her children and their families joined the Reorganized LDS Church, now called the Community of Christ. In the early years it was often referred to as the Josephite faction, because they did not accept Brigham Young as their leader, preferring to honor the memory of Joseph Smith through his biological lineage. The Reorganized Church had sent missionaries to this part of the country and the Prices were among its converts. Jane was baptized June 14, 1868 into the RLDS church. Some time after 1880 Jane returned to her Utah Mormon faith, being re-baptized when she moved back to live with Sarah Ann in North Ogden, "her testimony having strengthened."<sup>41</sup>

Josiah Price and his wife Rachel, a childless couple, eventually parted. At least part of the problem could be attributed to Josiah's leaving the faith. He later married Elizabeth Wilson, a widow, June 21, 1867 in Malad, Idaho, and "they had nine daughters,"<sup>42</sup> some of whom were Josiah's step-daughters. Rachel married again, "but unhappily."<sup>43</sup> Josiah and Elizabeth moved to Doniphan County, Kansas where they remained. They were enumerated in the federal census records of Doniphan Co. in 1870, 1880 and again in 1900. Josiah died in 1906.

After Josiah moved to Kansas, Jane Price went to Elkhorn, north of Malad, Idaho, to live with her son John till he married. She is listed in the 1880 census as living with John, 35, at St. John, Malad Valley, Oneida County, Idaho, her youngest daughter, Martha Ann, having married in 1870 to Thomas W. Jones. Thomas Jones had first come to the United States with Josiah and Sarah Ann. He later returned to Wales and made a second trip across the sea with his parents and family aboard the *Chimborazo* with the Price family.

Many of the Welsh families from North Ogden and Cache Valley settled the Malad Valley. Among them were members of the Jones family. Since the Malad Valley was used mostly for summer herding grounds in the late 1850s and 1860s the Welsh from Utah often went

back home for the winters. William Jones, a brother of Thomas, was a neighbor to the Price family at Henderson Creek, a settlement about eight miles north of the Utah-Idaho border. When Thomas came to visit his brother he met Martha, now a young lady, whom he hadn't seen since they came over from Wales in 1855. They were married in October of 1870 in Malad, Idaho. In Elkhorn, a few miles west of Malad, John Price made a home for himself and his mother and siblings.

*John kept a home for his mother and younger brother and sister. Isaac married Sarah Ann Thomas in January 1870 and they went to Montana Territory near Deer Lodge. Martha Ann was married in October 1870 and moved to Montana Territory also.<sup>44</sup>*

John married Frances Clifford in 1844, at last, at the age of 40, They remained in Elkhorn and raised a family. After their marriage Jane Price moved back to North Ogden to live with Sarah Ann.

Jane's health began to decline. She was plagued with arthritis, then called rheumatism, for which she began taking laudanum, a painkiller in frequent use during that time. It was actually a specific tincture of opium containing approximately 10 milligrams of morphine per milliliter. It was easily available and many became addicted. However, Jane was determined to break the habit, and she was successful.

By the year 1900 Jane had moved once again, this time to Star Valley, Uinta County, Wyoming, where she lived with her daughter Jemima Coleman and family.

Sometime, probably between 1870 and 1906, Jeremiah and Jane's oldest daughter, Margaret, who lived in Britain, made a trip to America for a visit. It is known she came to Kansas so we assume she came to visit while Josiah was still alive then presumably went on to visit other members of the family.

Around the turn of the century a number of Mormon settlers were called to colonize southern Alberta, Canada. Among those who went to Canada were Jane's daughter Jemima Coleman and family as well as granddaughter Sarah Jane and family. Other family members had previously made the relocation from Utah, Idaho and Wyoming to southern Alberta. Jane made the journey when she was in her 90s, and settled into life in Magrath, Alberta on the Canadian frontier, a pioneer once again.



Jane's granddaughter, Sarah Jane Godfrey Evans Holmes, in her autobiography "Just Jane" wrote:

*My grandmother, Jane Morgan Price, my mother's mother, came to Canada. She lived mostly with Jemima Coleman, her daughter, but she was with us for some time and I took care of her. She grew feeble but lived to her 98<sup>th</sup> year. When she passed away she was buried in the Magrath Cemetery in December 1904.*<sup>45</sup>

Thus we come to a close of the life of a remarkable pioneer. The best calculations place her age at death to be 96 and 10 months and 9 days. Jane had seen and experienced much in her almost 97 years.



In August 1997 several of Jane Morgan Price's descendants gathered at her gravesite in Magrath, Alberta, Canada to honor and remember this valiant pioneer. Unlike her husband Jeremiah Price, whose grave has not been located, the Pioneer Memorial plaque was installed on Jane's headstone just above the name marker.

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*Is it possible to adequately esteem the lives of people who abandoned all they'd known in the land of their birth in pursuit of a dream? And if that dream took them across an ocean and a continent what then? And if they believed that their quest—in spite of trials and hardships—was the will of God, who can deny that in the end all is as it should be? One only needs to consider the many and varied contributions made by the descendants of Jane and Jeremiah Price, to realize that their dream was not in vain, nor their efforts forgotten, nor their faith abandoned. Thank you, Jane; thank you, Jeremiah—for all you have given us!*

*Ellen Claire Weaver Shaeffer, 2009*





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## ENDNOTES

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- <sup>1</sup> <http://www.spartacus.schoolnet.co.uk/ITmerthyr.htm>
- <sup>2</sup> [http://www.bbc.co.uk/wales/religion/sites/timeline/pages/religion\\_in\\_wales\\_10.shtml](http://www.bbc.co.uk/wales/religion/sites/timeline/pages/religion_in_wales_10.shtml)  
In addition, Jane's father is listed in the Brethren of Zion Baptist Chapel of Merthyr Tydfil, also non-conformist. Family History Library film # 1419748.
- <sup>3</sup> Nonconformists were all those who did not belong to the state church, the Church of England.
- <sup>4</sup> Perhaps Jeremiah's father's vocation was in the mine, but his avocation was preaching.
- <sup>5</sup> Wissel, Kayleen Jones [A Story of the Life of Martha Price & Thomas Jones](#), Farr West, Utah, Dec. 2000, p.3
- <sup>6</sup> Shaeffer, Ellen C. [Sarah Ann Price Godfrey](#), New Mexico 2009
- <sup>7</sup> [http://en.wikipedia.org/wiki/Merthyr\\_Tydfil#Influence\\_and\\_growth\\_of\\_iron\\_industry](http://en.wikipedia.org/wiki/Merthyr_Tydfil#Influence_and_growth_of_iron_industry)
- <sup>8</sup> Wissel, p.3
- <sup>9</sup> [www.trevor.jones4.btinternet.co.uk/GeorgeBorrow.html](http://www.trevor.jones4.btinternet.co.uk/GeorgeBorrow.html)
- <sup>10</sup> <http://libcom.org/library/1831-merthyr-tydfil-uprising>
- <sup>11</sup> The Jeffries are listed in the United States census of 1850, 1860, 1870 and 1880 as living in Pennsylvania. Sarah Ann Price (Godfrey) mentions her aunt living near Keokuk, Iowa in 1853, but perhaps she was mistaken, or Sarah Jeffries was there temporarily. In any case, the only Sarah Jeffries listed in the entire 1850 census was living in Cass, Schuylkill County, Pennsylvania, where they remained.
- <sup>12</sup> <http://welshmormonhistory.org/index.php?/resources/view/2608>
- <sup>13</sup> [www.welshmormonhistory.org](http://www.welshmormonhistory.org)
- <sup>14</sup> Jeremiah Price and family are included in the list of emigrants traveling via PE funds in the Emigration Records of the Liverpool Office of the British Mission 1851-1855, Libr. No. 1044; Family History Library film # 0025690, p. 159.
- <sup>15</sup> Swainston, Myrtle C., [Brief History of Jane Morgan Price](#)
- <sup>16</sup> Shaeffer, E. C., [Sarah Ann Price Godfrey](#), Las Cruces, NM 2009
- <sup>17</sup> <http://nla.gov.au/nla.cs-pa-CHIMBORAZO>, of Thomaston, Maine, was built in 1851, most probably, in view of her port of registry, in Maine. She took her name from a province and volcano in Ecuador, inland from Guayaquil. In the 1850's, the *CHIMBORAZO* appears to have been a general trader on the "cotton triangle," carrying

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emigrants from European to the ports of New York and Philadelphia, then proceeding to New Orleans to load a cargo of cotton, which she carried back to Europe.

17 Church of Jesus Christ of Latter-day Saints, European Mission, Emigration records, European Mission; 1849-1885, 1899- 1923, p. 159

<sup>19</sup> <http://www.dynando.com/josephthomasperkinschimborazo>

<sup>20</sup> Life history of Margaret Jones Hughes, <http://welshmormonhistory.org/index.php?/resources/view/2603>

<sup>21</sup> [www.lds.org/churchhistory/library/source/0,18016,4976-5293,00.html](http://www.lds.org/churchhistory/library/source/0,18016,4976-5293,00.html)

<sup>22</sup> Bertrand, Louis Alphonse, *Memoirs of a Mormon*, translated by Gaston Chappuis [196-?], p.146-55

<sup>23</sup> [www.lds.org/churchhistory/library/source/0,18016,4976-18578,00.html](http://www.lds.org/churchhistory/library/source/0,18016,4976-18578,00.html)

<sup>24</sup> Perkins, Joseph Thomas, Journal <http://welshmormonhistory.org/index.php?/resources/view/207>

<sup>25</sup> Jeremy, Thomas Evans, Journal, in Jeremy, Thomas Evans, Collection [ca. 1827-1966], reel 1, box 1, fd. 3, vol. 3, 160-212.

<sup>26</sup> Rees, Joseph S. *A Biography of Joseph A. Rees*,  
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<sup>27</sup> Eller, Rae Hall, correspondence with editor, 2005.

<sup>28</sup> <http://saintshistorychannel.wordpress.com/2008/01/02/0024-sagle-id-branch-vay-id-branch-vay-branch-history-1834-1937-1993/>

<sup>29</sup> Morgan, Jane (Price) – Biography, <http://welshmormonhistory.org/index.php?/resources/view/2608>

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<sup>31</sup> Ibid.

<sup>32</sup> Shaeffer, Ellen C., Sarah Ann Price Godfrey, New Mexico 2009

<sup>33</sup> Arrington, L. J., Great Basin Kingdom, Cambridge: Harvard Univ. Press, 1958

<sup>34</sup> Young, Franklin Wheeler, 1839-1911 A record of the early settlement of Payson City, Utah County, Utah Territory, together with its early church record and genealogy of its inhabitants (births, baptisms, marriages, deaths), 1860 [i.e. 1861] (p.23, FHL film # 0026409)

<sup>35</sup> Church of Jesus Christ of Latter-day Saints. Payson Branch (Utah) Record of members, [1850]-1891 (FHLfilm # 0026401)

<sup>36</sup> Schmunk, p.2

<sup>37</sup> Wissel, p. 7

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<sup>38</sup> <http://saintshistorychannel.wordpress.com/2008/01/02/0024-sagle-id-branch-vay-id-branch-vay-branch-history-1834-1937-1993/>

<sup>39</sup> Wissel, p. 7

<sup>40</sup> Wissel, p. 8

<sup>41</sup> *ibid.*

<sup>42</sup> *ibid.*

<sup>43</sup> Price-Jones, <http://www.welshmormonhistory.org/printerfriendly.php?resourceid=1009>, p. 1

<sup>44</sup> Wissel, p. 8

<sup>45</sup> Winkler, Ellen Holmes & Weaver, Margaret Holmes, “Just Jane” Sarah Jane Godfrey Evans Holmes 1862-1950, biographical sketch, 1968

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