

## **WILLIAM WALTER DAVIES**

**Excerpted from "Grace Ellen (King) Huffman,  
and Those Who Came Before Her" by Doug Huffman**

Grace Davies was the first child born to William Walter Davies and Anne Elizabeth (Jones) Davies.... Information about Davies has been drawn from several sources. In 1989, Tony Zbaraschuk wrote an informative paper entitled, "The Fall of the Standard: William W. Davies and the Walla Walla Jesus." Historian Frank T. Gilbert lived just a few miles from Davies in the late 1870s and early 1880s. Frank interviewed Davies for his book, "Historic Sketches of Walla Walla, Whitman, Columbia, and Garfield Counties, Washington Territory, and Umatilla County, Oregon" published in 1882. Information regarding Davies also came from the book, "Joseph Morris and the Saga of the Morrisites", published in 1981 by Utah State University Press and written by C. LeRoy Anderson. W. W. Davies' granddaughter, Irma S. Miller, wrote a biography about W. W. Davies that has been very useful. Last, but not least, Ellen and her brother, Louis King, did considerable research regarding the ancestors of their mother, Charlotte Verna Davies. Putting all this information together paints a very colorful picture of Grace Ellen King's maternal ancestors.

The Davies family came from northern Wales. W. W. Davies' father was known as William Davies. He was born in Carnarfonshire, Wales, in 1796. William was a stone mason by trade. He married a woman known as Ermyrn Jones and they had at least six children. They were Wesleyan Methodists. They named their fifth child, William Davies. He was born August 9, 1833 at Denbighshire, Wales. He was often known simply as W. W. Davies.

Young William W. Davies learned the stone mason trade from his father and attended school, learning to read and write, which his parents had never done. William W. Davies was fourteen years old when a missionary changed his life by introducing him to The Church of Jesus Christ of Latter-day Saints (LDS). This happened just a few months after Brigham Young and his followers moved from Illinois to Utah's Great Salt Lake Valley and started building Salt Lake City. William joined the local congregation in Wales and became very active in his new religion.

William W. Davies met Anne Elizabeth Jones, who was three years younger than William and also born in the Denbighshire community. William and Anne traveled to Liverpool and were married on August 24, 1854, when William was twenty-one and Anne was eighteen. William's obsession with the Latter-day Saints continued to grow until he decided he and his wife should move to America to be closer to the center of the new religious movement. William and Anne, accompanied by William's sister, left Wales for America in the spring of 1855. It was a long and treacherous journey totaling roughly 5000 miles. They boarded the sailing vessel known as the Chimborazo on April 17, 1855, and landed May 22, 1855 at Philadelphia on the Delaware River. From there they took various paths by land and river to arrive at their destination. William Davies wrote a poem about the trip from Wales to Utah. He wrote:

*We fasted on the first of May  
For Eastern heavy wind  
We got it too, it blew so hard*

*And knocked us all about  
The trunks and boxes slid aside  
The wind did help us out  
We thought the sea was broad and long  
For land we felt so glad  
I saw some birds that live on sea  
The sharks looked very mad.  
The Delaware Bay and City of Penn (Philadelphia)  
All looked so very nice  
We landed there and took the train  
For Pittsburg through the noise  
The boat was there to go by steam  
Ohio River down.  
And up the Mississippi some  
To the Saint Louis town  
A change was made to another boat  
Missouri for to ply  
A week in that or little more  
To Muddy stream goodbye  
Turn to the land a thousand miles  
I walked it most the way  
And drove some cattle six in all  
And hardly missed a day  
It needed faith to cross the plains  
And patience you depend  
The nature in the blood is rough  
So rough and hard to mind  
It needed grace from very high  
To cross some plains like those  
To yoke and drive through creeks and holes  
And temper not to lose.*

Anne gave birth to the couple's first child during their journey. Grace Ermyn Davies was born on June 18, 1855 as they passed through Missouri. She was named after Anne's mother, Grace (Roberts) Jones.

The Davies family initially settled about 55 miles north of Salt Lake City at a place known today as Willard. According to Wikipedia, “Willard's first settlers were mostly of Welsh, English, Scottish, and Dutch descent.” William went to work as a stone mason building much needed homes and other buildings in the newly formed settlement. William and Anne’s family continued to grow in Utah. Elizabeth Ann, born February 14, 1857 died April 11 of that same year. They had two sons at Willard, William Alfred, born May 13, 1858 and Hugh Henry, born December 13, 1860.

Anne's mother was a widow back in Wales. She decided to come to America to join her daughter's family. Irma Miller wrote:

*Grace (Roberts) Jones (mother of Anne Elizabeth Davies) left Liverpool on the Ship George Washington April 20, 1857. She pushed a hand cart with a box of her possessions across the Plains with the 6th Hand Cart Company arriving in Utah September 22, 1857. The box was given to Whitman College by Hazel Meiners Shields, a great-great-granddaughter of Grace Jones.*

William began to have doubts about the Latter-day Saints (LDS) in September of 1857 when the Mountain Meadows Massacre resulted in the deaths of at least 120 members of a wagon train. Other issues troubled him when a man was killed, and the bishops confiscated his estate. The man’s widow went to Brigham Young asking that her husband’s estate be given to her. She was rebuked and sent away to live in poverty. As time went on, William W. Davies saw officials using their office in the church as a position of power over others and acting on human greed rather than principles of altruism. William slowly became convinced the Latter-day Saints had lost their way under Brigham Young.

Joseph Morris came to Utah from England in about 1854. He also became disillusioned with the leaders of the LDS church and in 1858 declared himself to be a prophet. For the next few years, Morris preached that the leadership of the LDS church had betrayed the fundamentals of Joseph Smith and Christ. Morris sought an interview with Brigham Young or any of the elders of the church but was refused until Orson Pratt, a member of the Quorum of the Twelve Apostles agreed to hear his concerns. Pratt himself sometimes had conflict with the leadership of the church, but after meeting with Joseph Morris, Pratt did not side with Morris or support his movement.

Joseph Morris believed that through reincarnation, ancient spirits could inhabit the bodies of those who lived later. Reincarnation was not an alien concept to the LDS members around him, although it was not a part of their church doctrine. Morris came to believe that his was the spirit of Gabriel, who had inhabited the body of Seth, the son of Adam and also the body of Moses, the lawgiver of the Israelites. A man named John Banks soon joined Joseph Morris and the group became known as the Morrisites. John Banks was an excellent public speaker and provided inspiration to followers by spreading the words of Morris. John Banks became the second in command under Morris.

As Joseph Morris continued to preach his beliefs, many LDS members became hostile towards him, while others, who had also become disillusioned with LDS leadership began to follow him.

William Walter Davies and his family were among those who chose to follow Joseph Morris. In the spring of 1861, the Morrisite sect was growing rapidly. Conflict with local LDS members grew as Morris and some of his followers moved into an abandoned fort on the Weber River, 30 miles north of Salt Lake City. Morris called the three-acre encampment, Kingston Fort. Estimates of the number of Morrisite followers range from 300 to several thousand.

As they reinforced the once abandoned fort, Morris announced that the second coming of Christ was near, and they had no need to plant crops. His followers gathered supplies and waited for the big event. Joseph Morris expected Christ to come down from the sky with an army. Christ and his army would destroy evil on Earth and save the righteous. As weeks turned into months, Morris announced numerous prophecies about the end times that were upon them, but his prophecies failed to come true. By 1862 the Morrisites were running out of food because they had planted few if any crops in 1861. Many members slipped away to pursue truth elsewhere. Some of those members demanded to have the supplies they had contributed to the community returned to them. With supplies dwindling, Joseph Morris refused to allow anyone to take supplies with them. Three men who had left the compound earlier, seized a wagon load of wheat sent from the Morrisite camp to Kaysville for milling. The Morrisites pursued the men and captured the wagon of wheat and the men. They held the three men prisoner at Kingston Fort and continued to wait for the second coming of Christ. One of the men escaped to tell his story to those outside. The chief justice of Utah, John F. Kinney, learned of the situation and issued a writ of habeas corpus on May 24, 1862 demanding the prisoners be released. The Morrisites refused to comply.

Tensions were growing as deputy U.S. Marshal, Robert T. Burton, organized a group to arrest Joseph Morris and several of his followers. He started with the territorial militia and soon had between five hundred and one thousand armed people accompanying him. Robert Burton had been with the LDS church since 1838 and, like Morris and Davies, had come to Utah to be part of the newly founded religion. Burton and his group arrived outside Kingston Fort on June 13, 1862. Among Burton's resources were five cannons, a mortar, and long-range riflemen. Burton instructed his men to take up positions around Kingston Fort. C. LeRoy Anderson wrote:

*Burton's men apprehended a Morrisite herdboys and instructed him to deliver a message to Morris. The message demanded that Morris and his lieutenants surrender themselves and their prisoners immediately...*

*The herdboys, Jacob Johnson, provided this personal account: "I was herding stock when a number of men, [Judson] Stoddard among them, rode up and said they wanted me to take a paper into camp. I said I could not leave my stock, but they said I must either take it into camp or be killed. So I took it and gave it to John Banks. The latter was being read when the first cannon was fired.*

The first shot went over the Fort. The aim was adjusted and the next cannon ball came through the room where the Morrisites had gathered to hear the reading of the message from Deputy Marshall Burton. The cannon ball killed two women, one of whom was nursing a baby, and took the lower jaw off teenager Mary Christoferson. C. LeRoy Anderson quoted an unnamed Morrisite observer:

*Men and women, panic-stricken, rushed hither and thither, some seeking safety in cellars, some in potato pits-in short, anywhere or in any place in which security could be ... hoped for.*

*There was not a Morrisite in the fort that was armed or that thought of arming. They met to consider the question [of surrender] and to pray over it: ... the first salutation they had was a cannon ball in the assembly.*

*About an hour and a half after the firing commenced, the Morrisites got their arms, each man determining to defend his own family, if the posse came sufficiently near to attack them. From this was effected an organization and a regular defense was made. But at the time of the attack there was not a man armed.*

C. LeRoy Anderson quoted John C. Chambers who was a rifleman with the posse:

*After the first cannon was fired, the Colonel called for a company with long range rifles to take possession of a ravine in close proximity to the main body of infantry, which, being done they received the word to fire, and immediately there was considerable agility observed in the occupants of the fort, who hurried from the bowery where they had been assembled to their houses and prepared themselves for resistance to the law of the land which was about to be enforced.*

The above description of the battle by a participant outside the fort supports the earlier statement coming from inside the fort, that the Morrisites were not prepared for a gun battle. Frank T. Gilbert described the battle as follows:

*The sheriff, R. T. Burton, had under his command about one thousand men well equipped with arms, five pieces of artillery and a mortar. He had a writ from the United States District Court under which he was acting, that authorized his arresting five persons, including Morris and Banks. He halted before reaching the camp some two miles back, and sent a summons by a little boy, demanding delivery of the five men within thirty minutes. The lad occupied most of the time in reaching the place, and was followed by the sheriff's command to within close proximity of the Morrisite camp. An assembling of the followers of Morris immediately followed to decide what to do, and while they were deliberating, the Mormons opened on them with artillery. The first ball killed two women and tore the under jaw from a young girl. From that time forward there seemed nothing left but to fight. Holes were dug in the ground where the females and children were placed, and for three days and nights, the siege went on until the little garrison, containing about 140 men of which only 80 had arms, had exhausted all their ammunition. A flag of truce was then raised, and the Morrisites stacked their now useless weapons and yielded.*

*Burton came in with his followers, took possession of the arms, and called for Joseph Morris to come out from among the prisoners and show himself, which he did, with the remark, "Here am I. What do you want of me?" and then after a moment's silence continued, "I would like to say a few words to my people." Burton replied: "Say it and say it damned quick," and the prophet stepping out a little to one side by himself, added: "The Lord has commanded me to divide this camp and all who are for me and death step this way." As he said this he turned to step off apparently to give room for the division; and as he did so, Burton fired upon him five times in*

*rapid succession when he fell writhing in the struggles of death. A woman by the name of Mrs. Isabella Bowman rushed forward with the child of the murdered woman in her arms crying, "Oh, you horrible, blood-thirsty murderer, what do you want to kill him for?" At this Burton shot her down saying "No one shall call me that and live." While this bloody drama was being enacted, someone fired at John Banks, but missing him killed Mrs. A.S.O. Hegg. He then instantly fired again when Banks sunk to the earth with a mortal wound.*

Thus ended the life of Joseph Morris on June 15, 1862. William Walter Davies and the other adult male survivors from Kingston Fort were arrested and taken to Salt Lake City to stand trial.

C. LeRoy Anderson quoted Deputy Marshal Burton defending his use of force before Judge Kinney three days later:

*Morris said to the crowd, "all who will stand by me to the death lift up their hands" and all as far as I could see lifted up their hands and made a push as though they were going to the school house or some place to defend themselves. I ordered Morris to stop ... and followed him up. I had no arms but my revolver and as he would not stop I stopped him with my revolver. He was shot dead. Banks was also shot through the neck from which wound he died. Two women were shot at the same time which I very much regret but it could not be helped.*

C. LeRoy Anderson wrote of the aftermath of the Morrisite War:

*The unexpected death of Joseph Morris, the destruction of Kingston Fort, and the hasty separation of the men from their wives and children left the Morrisites in an untenable position. Although they were outcasts, they had no one aside from the Mormons to turn to. They were desperately in need of help, for nearly all of them were without adequate shelter, food, and clothing. More than half of them were absolutely destitute. Many Mormons came to their aid during this time, and Brigham Young himself sent a physician to the jail to dress the wounds of the Morrisite prisoners...*

Anne Davies was five months pregnant at the time of the Morrisite War and stayed at Kingston Fort with her children and many others as the men were taken away. Grace turned seven years old three days later on June 18. William Alfred was four years old. Hugh Henry was eighteen months old. With their resources depleted or destroyed and the men taken away, the women and children left behind faced an uncertain future.

At Salt Lake City, all but three of the Morrisite prisoners were released on bond. William Walter Davies was among those released. He returned to his family at Kingston Fort where events had shattered the faith of many of the group. Some people left, others set about repairing buildings at Kingston Fort so they would have shelter in the coming winter. On October 3, 1862, Anne gave birth to another boy. The place of birth was documented as Kingston Fort. They named him Walter Banks. Walter was apparently W. W. Davies' middle name. The child's middle name was apparently in honor of John Banks, who had been killed less than four months earlier at what came to be known as the Morrisite Massacre.

The majority of those released on bond appeared for trial in March of 1863. At the trial, seven of the Morrisites were convicted of second-degree murder and another sixty-six including Davies were convicted of “resisting an officer in the service of process.” Deputy Marshal Burton’s testimony not only conflicted with that of the Morrisites, but also with the testimony of his own men. Nearly seventeen years later, Burton was put on trial for the murder of Isabella Bowman but was acquitted.

A new Utah Territorial governor took office shortly after the Morrisite War. Stephen S. Harding was appointed by President Abraham Lincoln and took office on July 7, 1862, just twenty-two days after Joseph Morris was killed. Harding took a keen interest in the Morrisites and their plight. On March 31, 1863, three days after the Morrisites were convicted, Governor Harding pardoned all seventy-three Morrisites. Local LDS members were outraged by the governor’s actions. C. LeRoy Anderson wrote:

*This action fanned into flame the smoldering anti-Morrisite sentiment in Utah and virtually forced many of the dissidents to seek governmental protection or flee the territory...*

*The Morrisite pardoning not only disturbed the Mormon population in general but dismayed Judge Kinney and the grand jury then in session. Immediately the grand jury, consisting of many prominent Mormons, censured the governor...*

*By the time the imprisonment, trial, sentencing, pardoning, and other immediate consequences of the Morrisite War had culminated in the spring of 1863, the Morrisite movement was in disarray and near collapse. Faithful Morrisites still held many previous expectations about the imminent Second Advent, and they had successfully redefined the role of Joseph Morris as martyr...*

Fearing for the safety of those he had pardoned, Harding asked General Patrick E. Connor of the United States Cavalry to escort the Morrisites out of Utah. Connor was sending a wagon train to Carson City, Nevada and suggested the Morrisites could travel along under its protection. C. LeRoy Anderson quoted John Eardley when he wrote:

*They made application for transportation for themselves and families, which the General very generously granted, and told them not only to come themselves, but to tell all others who wanted to leave Utah that there was room enough for all in the train he was about to send out.*

*The news spread rapidly, and the Morrisites and others availed themselves of this opportunity of leaving Utah. So many came that the General found it necessary to order a second train, and determined to send one to Soda Springs, Idaho with a view of establishing a colony. Rations were furnished to those who were destitute, and each person chose the route they wished to take.*

*On the 5th day of May 1863, both trains moved out of the Fort together, one going north, and the other going south...*

C. LeRoy Anderson wrote that Davies was already in Montana when the exodus under General Connor occurred, but Frank T. Gilbert, Irma S. Miller, and others indicate William Davies and his family were part of the exodus to Soda Springs, Idaho. This included William, Anne, their

children, and Anne's mother, Grace Jones. One hundred-sixty Morrisites arrived at Soda Springs on May 20, 1863 and settled in a location about one mile downriver from the main settlement of Soda Springs. The Morrisites called the community Morristown. Back in Utah, Governor Stephen Harding's relationship with the populace of Utah became unworkable. Twenty-two days after the Morrisites arrived at Soda Springs, Harding resigned his position as governor and left office on June 11, 1863. He then left the territory of Utah and was replaced by James Duane Doty, who served as governor for the next two years.

Soda Springs was believed to be suitable for agriculture, but they soon learned it was too cold to grow most crops there. They often had freezing temperatures even in the summertime, killing crops, and injuring fruit trees. The Davies sixth child, Edward Lloyd Davies was born at Morristown on July 22, 1864. The fact that the family documented his birth in Idaho further shows that they were in fact part of the group that went to Idaho and did not go directly to Montana as Anderson claimed. The Davies family and several others moved to Montana later in 1864. Davies initially moved to a location near Virginia City. In 1865 W. W. Davies moved his family to the Deer Lodge Valley in Montana where they lived with a group of Morrisites, many of whom had come from Soda Springs.

William Walter Davies became very depressed while in the Deer Lodge Valley. He sincerely believed in the doctrine presented by Joseph Smith, but was convinced the LDS Church had become hopelessly corrupted under Brigham Young. He loved and believed in Joseph Morris, yet Morris was now dead and many of his prophecies had not come to pass. Frank T. Gilbert wrote:

*At length he determined to cast aside all belief, all doubt, and without an opinion, seek for a communication direct from God to himself. Accordingly on the twenty-fourth of January, 1866, he, in this state of mind, prayed long and importunately, until suddenly a vision broke upon his spiritual view, of a great white throne where God and the Son were revealed to him with a conviction (Mr. Davies says, "certainty") that his prayers had been answered; that the Father had accepted him as the instrument through whom he would reveal himself and impart his will to the children of men, and thus inaugurate the new era in which was to be established for a thousand years, "The kingdom of heaven upon earth." "From this time forward," says Mr. Davies, "I communed with those divine heads direct, and from time to time they revealed to me knowledge of their designs and wishes; and unveiled to my spiritual vision, secrets of the future and of the past."*

At some point in time, W. W. Davies came to believe that he was the reincarnation of the Holy Spirit. Five months after his initial revelation, on June 17, 1866, a son was born to William and Anne Davies. They named their son Joseph Bowman Davies. The child was born four years and two days after the fall of Kingston Fort. William and Anne apparently named their son Joseph Bowman Davies after Joseph Morris and Mrs. Isabella Bowman who were killed just seconds apart at the conclusion of the Morrisite War. William Davies proclaimed his newborn son to be the reincarnation of John the Baptist. Joseph Bowman Davies would someday be the grandfather of Grace Ellen King.



W. W. Davies claimed he continued to have numerous revelations from God and started gathering a following among the Morrisites at Deer Lodge. The revelations William Davies received instructed him to move his followers west to Washington Territory. Davies' group totaled thirty-three people when they left Montana in the spring of 1867 and traveled via the Mullan Road to Walla Walla, Washington. Anne's mother, Grace Jones, traveled with them.

Davies purchased eighty acres of fertile farmland about nine miles southeast of the city of Walla Walla. The legal description of the land was: W 1/2 NW 1/4 Section 34 Township 7 North Range 37 East. The property was a rectangle 1/4 mile east to west by 1/2 mile north to south. The northeast corner was at North 46.04971 degrees, West 118.17404 degrees. The southwest corner was at North 46.04222 degrees, West 118.17916 degrees. Here, they built a colony which Davies referred to as The Kingdom of Heaven on Earth. Some of his followers homesteaded nearby and they all started building homes, fences, and other essentials for supporting their families.

Several Morrisite leaders arose after the Morrisite War. Some claimed to have revelations from God and gathered a sizable following for a time. They each believed they were the rightful successor of Joseph Morris and that Morris in turn was the rightful successor of Joseph Smith as leader of the LDS church. William Davies was unique among this group regarding his adherence to the commune system of property ownership. C. LeRoy Anderson wrote:

*...with but one exception, none of the groups that later formed tried to revive the Law of Consecration. Instead, most became devoted to free enterprise and absolute control over their own personal property.*

*The bitter experience of Kingston Fort not only encouraged most Morrisites to emulate conventional nineteenth-century American economic practices, it also produced more reluctance to surrender personal autonomy to religious leaders. Thereafter, prophetic claims were greeted with caution, if not with open, and sometimes bitter, skepticism.*

W. W. Davies was the exception mentioned above. He required everyone who joined his commune to relinquish control of their property to the colony. Legal ownership of the real estate was in Davies name, but horses, cattle, and sheep were community property to be shared by all.

Davies' granddaughter, Irma Miller wrote:

*W. W. Davies preached in his shirt sleeves and wore a white shirt and buff colored vest. Men wore long hair, the belief being it gave strength. Boys were allowed to have their hair cut at the age of 12.*

In his 1989 paper, Tony Zbaraschuk published the vow, which all members of Davies Kingdom of Heaven were required to take:

*I, \_\_\_\_\_, do hereby present myself before the Lord, and in the presence of William W. Davies, true representative of the Lord of Hosts upon the earth. And I hereby vow the vow of the covenant, that I will serve and love the Lord God of Israel, the God of my fathers Abraham, Isaac and Jacob, and that I will live a holy life and abide a holy law as fast as it shall be made*

*known unto me. That I will exalt the name of the Lord with all my might while I dwell upon the earth, and I do covenant thus with the Lord in the name of the Father, the Son, and the Holy Ghost; even so, amen.*

Members of the commune abstained from pork, alcohol, and tobacco. Reincarnation was an essential part of their doctrine. They worked hard and brought together the equipment and supplies required to manufacture many things they needed, thus making the colony more self-sufficient. As the colony gained traction, Davies sent out missionaries. Most of the missionary efforts were apparently aimed at Morrisites in Nevada, Montana and California who were still struggling to find a leader. Little or no effort was expended converting locals in Walla Walla County. It appears William Davies preferred to keep a low profile in his new neighborhood. Things had gone horribly wrong for the Morrisites in Utah when they became the center of attention there.

Anne's mother, Grace Roberts Jones died November 18, 1868. Irma Miller wrote the commune started a cemetery about one eighth mile from the southeast corner. Several colony members were buried there over the next decade.

On February 11, 1868, Anne gave birth to another son. They named the child Arthur, but Davies declared Arthur to be the reincarnation of Jesus, the Messiah. On September 28, 1869, Anne gave birth to a son they named David. William Davies declared David to be "Our Father," meaning God, the eternal father of spirits. By this time the colony numbered roughly seventy men, women, and children. On January 7, 1876, Seth S. Davies was born. He was declared by William to be the reincarnation of Moses, Joseph Morris, and Seth, the son of Adam and Eve.

A commune member named Grosvenor Andrus was placed in charge of discipline at the camp. He was often referred to as "The Destroying Angel." Davies sometimes expelled members for behavior contrary to his liking. With William Davies claiming he and his sons were essentially God, there was little room for disagreement with him and his family. Having Andrus as Davies' strongman insured the Davies family was never challenged by their followers. Andrus worked as a blacksmith at the colony. Irma Miller wrote:

*On the eighty acres the colony was built a little to the south of the center of the tract. At this writing the location would be just south of the ditch with the willows and bushes. The rocks of one of the wells may be seen and the brick are scattered around so the location can be located very easily.*

*The colony was built in a row like a town. The meeting house was large enough for everyone to attend the services. On entering the church room, the men took off their shoes and hats and put on slippers made of carpet or denim. There were benches for seats, the pulpit was raised. The entrance to the pulpit was made by entering the study room of William Davies. The pulpit was built in form of a bow and the smaller arches on each side. In the left bow Joe, Arthur and David sat and the right bow sat Sarah, Mary and Seth and their mother.*

*The organ was in the right corner and Cornelia Perkins and Eleanor Anderson were the musicians. The south end of the large room was raised about three steps and there was a row of*

*benches. There were green velvet curtains across the pulpit and were pulled back during the sermon. On special occasions David was dressed in a red velvet robe and Arthur in a white velvet robe. Pa's room contained a bed, table and stove. This was a study room where William Davies wrote out his revelations.*

The Miller family from Denmark played an important role at the Davies' compound and many years later, proved important to Ellen's mother, Charlotte Verna Davies. Soren Sorensen Miller was born February 11, 1817, in Hune, Hjørring, Denmark. His wife, Sarah Marie Inger Sorensdatter was born October 21, 1824, also in Hune, Hjørring, Denmark. They were married February 5, 1852. In 1862, they left for America, apparently to move closer to the center of operations for the Church of Jesus Christ of Latter-day Saints. They had at least four children with them when they set sail in early 1862. It would prove to be a perilous journey for the Miller family. Their son Joseph died at sea on April 22, just eighteen days after his third birthday. Once they were on the North American continent, they headed west towards Utah. Their infant daughter, born March 6, 1862 in Denmark, died on July 15, 1862 at Omaha, Nebraska. The Miller family arrived in Utah several weeks after the Morrisite War, which happened in June of 1862. They settled in Ephraim, Utah, about 100 miles south of Salt Lake City. They were still in Ephraim when their daughter, Maren Christina Miller was born. She would be the only child born to the Miller family in America. It may have been a missionary from Davies commune that convinced the Miller family to move to Walla Walla to join Davies and his colony. It was probably in the early 1870s when the Miller family arrived in Walla Walla with three children, Christian "Chris" Miller, born January 27, 1854, Johannes "John" Miller, born July 30, 1856, and Maren Christina Miller (went by Christina), born July 16, 1865. The Miller family occupation was listed as "Dairy" in the colony records. The Lambert family came from Montana with the Davies family in 1867 and was listed as "Coppersmith – made barrels and wooden buckets." Wood was the photographer. Klemgard and Rasmuson were listed as carpenters. Parks distilled peppermint oil. Mortisen was listed as a shoemaker. At the top of the list was Davies himself, who was the brick mason for the colony.

A newspaper called the Walla Walla Statesman published an article in its August 10, 1878 edition describing the commune in detail:

*A Religious Colony. —As far back as 1866 a religious colony was founded at the foot of the mountains, distant about nine miles from Walla Walla, of which, up to the present time but little is known by our citizens. The founder of the colony is W. W. Davies, a pleasant gentleman, who is well-known to many of our business men; and whose word in matters of trade will go as far as that of any man in the country. At the date of their arrival the colony seemed to be poor; but they settled down on a small piece of land obtained by purchase; and by steady, untiring industry they have grown rich, or are at least in comfortable circumstances. The houses are built in a cluster; some of them of brick, and all of them neat and tidy in appearance. The women and children are all scrupulously clean, and seen anywhere they would be taken as representatives of the better class. About the women and girls, of whom there is a goodly number, we noticed nothing peculiar. The men and boys are all distinguished by wearing their hair long.*

*Mr. Davies, the founder of the colony, and head of the religious organization, is a man of fine personal appearance, an Englishman by birth, aged forty-five years, and, as stated above is an*

*excellent business manager. All the labor of the colony seems to be under his direction, and an air of scrupulous neatness everywhere prevails. The farming arrangements are on an extensive scale, and all of the latest and most improved agricultural machinery is brought into use. Ample sheds are provided for the cattle, and even the hay is kept under roof. "Order is heaven's first law," and order is the rule that governs the little colony that nestles at the foot of the mountains. As far as possible this organization is self-supporting. Bread and meat they produce in abundance, and of wheat and oats they raise a large surplus. An extensive field of sugar-cane attracted our attention, and next the machinery by which the cane is manufactured into sugar and molasses. The hemp plant is cultivated quite extensively, and from it they manufacture all the rope and cordage required on the place. They also raise broom-corn, and during the winter season, many of the young men are employed in making brooms. They have no idlers in the camp, all being employed in some useful industry.*

*A feature of the settlement, and the one that more especially led to our visit, is the printing office, owned by Mr. Davies, and occupied exclusively in printing tracts, hymns, and other matter in which Mr. Davies sets forth his peculiar religious views. He is not a printer, but his printing office is organized after a style that would put to shame very many professional printers. The room is well lighted, the stands neatly arranged, and the presses bright and clean, just as they came from the foundry. All the work in the printing office is done by Mr. Davies three sons, bright, intelligent boys, the oldest not over 15 years of age. Without previous training under a practical printer, these boys set type correctly, and "space" their lines with a regularity that would put to shame the "blacksmiths" that infest country printing offices. Our visit was made in company with Mr. Samuel Robinson, of San Francisco. Mr. Charles Russell, who although a neighbor, visited the colony for the first time, and Mr. Tom Tierney, who had out one of his crack teams and put us over the road in fine style. After a general inspection of the premises, the party was summoned to an elegant repast, and what with the drive and the pure air of the mountains, we were in excellent condition to do justice to the bounteous dinner. All this time we have omitted to say that the men of the community were busy harvesting the crop, and that the hum of the header and the rush and crash of the threshing machine was constantly dinning in our ears. After dinner was over, the writer in company with Mr. Davies, took a ride in the header wagon, his first experience of that kind. This over, and a general look at the farm, the party bade Mr. Davies and his hospitable lady "Good bye," and started for home well satisfied with their trip and most favorably impressed with the character and general appearance of the settlement.*

*In conclusion it is proper to correct an impression that these people affiliate with the Mormons. This is a mistake. At one time they lived in a remote quarter of Utah, where they were persecuted by the Mormons, and inhumanely treated. They then removed to Montana territory, but not liking that country, they finally found their way to Walla Walla valley, where they have prospered and grown wealthy. Settlers in that part of the valley speak of them as good citizens, and say that when occasion requires, they are always ready to lend a helping hand. One article of their creed is, to help the needy, and the destitute are always hospitably received and kindly entertained. Of the peculiar religious views of these people we know but little; and if the reader desires information on that score, he must seek elsewhere. A religion that makes the relief of the poor and distressed one of its first conditions starts out well; and whether it is destined to take the place of older creeds, is a question not necessary to consider. Nestled far up in the mountains the*

*members of the community have pleasant homes, and are enjoying a degree of prosperity that brings with it a feeling of contentment that fully realizes the ideal of rural felicity.*

There were several things in the article that were not entirely true. Numerous sources indicate Davies came to Walla Walla in 1867 rather than 1866. The Walla Walla Statesman indicated the colony was not affiliated with the Mormon religion, but Davies and his followers firmly believed in the doctrines put forth by Joseph Smith including communal ownership of all property. They had their differences with Brigham Young, but not with most of the basic tenets of the early LDS church. The article also indicated the colony was becoming wealthy. Davies' own children would grow up to tell stories of hardship throughout the years at their father's camp. Tony Zbaraschuk wrote:

*Initially, the group was quite poor, though this later improved somewhat. Though most supplies were distributed evenly among the members, Davies, his family, and the women surrounding him usually received the most and best things. Arthur and David Davies, the "Messiah" and "God the Father," were dressed in white and red velvet respectively on special occasions. But supplies were often short: other children sometimes had to go barefoot in the snow.*

While Joseph Morris believed the second coming of Christ would involve Jesus appearing as an adult with an army that would destroy all the evil in the world, William Davies had his own ideas. The New Testament explained how Jesus was born in a manger, so it didn't seem unreasonable to W. W. Davies that the second coming of Christ involved the reincarnation of Jesus as the infant Arthur, born in the Davies commune. Thus, Arthur and his brothers David, Joseph, and Seth were essential elements of the Davies commune. Tony Zbaraschuk wrote:

*Life, though difficult, went on in the camp from 1867 until 1879, when Davies' wife (whose name he had changed from Anne to Sarah) died of diphtheria. Some followers began to wonder about Davies' claims but the majority remained. Worse was to come, however. Davies had centered his theology around his two sons, so the diphtheria outbreak in the spring of 1880 was a disaster. David, the Daviesites' "God the Father", died on February 15; Arthur, the "Walla Walla Jesus", died a week later. This destroyed the faith of several of Davies' followers, causing severe tension through the summer.*

It should be noted that although Zbaraschuk indicated Davies's wife died of diphtheria, their grandchildren, Irma S. Miller and Esther Mary (Miller) Farrens insisted it was not diphtheria that took her life. According to them the diphtheria outbreak didn't happen until early 1880 when Arthur and David died. Joseph Bowman Davies, the reincarnation of John the Baptist, also came down with diphtheria, but he survived.

It didn't take long for Davies' Kingdom of Heaven on Earth to start coming apart after the death of his two sons. With the reincarnation of Jesus the Messiah and God the Father dying as young boys (ages 12 and 10) without ever accomplishing anything significant in their lives, members of the commune began to suspect W. W. Davies' was a delusional fake. On October 16, 1880 three members of the colony filed suit against Davies insisting he was a fraud and demanding \$14,380 as fair compensation for their time, labor, and donations. In the legal battle that followed, witnesses testified both for and against Davies. Testimony aimed at attacking Davies' character

was probably the most influential in the case. Tony Zbaraschuk wrote about some of the scandals that came to light during the trial:

*Davies also used Grosvenor Andrus, the "Destroying Angel", to discipline those who disagreed with him. Davies had also expelled several followers from the camp on charges of immorality and had then claimed their wives for his own use.*

In the end, W. W. Davies was largely discredited. On May 22, 1881, the court ordered Davies to pay the plaintiffs \$3,750. Davies was unable to come up with the payment and the court ordered the land, livestock, and equipment belonging to the commune be auctioned off to pay the debt. The sale took place on June 11, 1881 and included a total of 54 cattle, 17 of which were dairy cows, 60 sheep, 17 horses and various machinery.

The faithful who remained were able to move to other property, but it was a shattered faith from that point forward. Several families left in the months following the trial with the last leaving in late 1883 or early 1884.

Three months after the sale of the 80 acre community property, William Davies married commune member Cornelia Perkins on September 1, 1881. William with his second wife had four children over the next eleven years. Josephine was born June 20, 1882. W. W. Davies claimed that Josephine was the reincarnation of his first wife. Flora was born November 15, 1884. Another son was born on August 17, 1888. Davies proclaimed this child to be the reincarnation of his son, Arthur, who had died in 1880. They named this child Arthur and the family sometimes referred to him as "Arthur (2)." Davies apparently didn't make any claims about him being a messiah. The last child born to W. W. Davies was Mamie C., born June 29, 1892. This made a total of sixteen children. Irma Miller wrote of the aftermath of the breakup of the colony:

*The William Davies family which now with the second Mrs. Davies (Cornelia Perkins) the children, Sarah, Mary and Seth by the first Mrs. Davies, and Josephine by Cornelia Davies moved to Mill Creek in the year of 1882. To many it is the Seth Farrel place and at present the Richard Klicker home.*

*The fall of 1883 the family moved to town so the younger children could attend school. The place they lived was Sumach and 4th Street for three years, then they moved back to their Mill Creek place. Later Walter and Joe paid rent so the family could return to town and the children could go to school. They lived on East Main Street then on the corner of Clinton and Alder two years. William Davies with Mrs. Davies and their children Josephine, Flora and Arthur moved to California in the fall of 1889.*

Eventually, W. W. Davies moved to Mountain View, California about forty miles southeast of San Francisco. There he joined a Morrisite group but was never a religious leader again.

Several of the young people at the commune married other commune members. William Alfred Davies married Eleanor Anderson on May 3, 1880. Christian "Chris" Miller married Davies first born child, Grace Ermyn Davies on November 8, 1882. Johannes "John" Miller married Sarah

Mariah Davies in 1898. John and Chris Miller both homesteaded on Mill Creek a few miles from the Davies commune. There they became successful wheat farmers. In 1900, Irma Sarah Miller was born into the John and Sarah Miller home. Irma was the granddaughter of W. W. Davies who preserved much of the information presented in this chapter. As mentioned earlier, Chris Miller and his wife, Grace (Davies) played a major role in raising Grace Ellen King's mother, Charlotte Verna Davies.

The Miller's sixteen year old daughter, Christine, married "The Destroying Angel", Grosvenor S. Andrus, on May 3, 1882. Nearly one hundred years later their grandson, Cecil Dale Andrus, served as the governor of the State of Idaho for four terms totaling fourteen years. Cecil Andrus also served as the United States Secretary of the Interior from 1977 – 1981.