

FRIENDS' BURIAL GROUND, PONT-Y-MOEL. (*Frontispiece.*)

*Photo. T. A. Jones, Pontypool.*

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**JOHN AP JOHN,**  
AND EARLY RECORDS OF FRIENDS IN WALES.

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D.=Friends' Reference Library, Devonshire House, Bishopsgate, London, E.C.

F.P.T.=“The First Publishers of Truth,” published by the Friends' Historical Society.

## Early Years of John ap John.

Amongst the numerous persons who were influenced by the preaching of the earliest associates of George Fox, and who at once engaged actively as Ministers in the "service of Truth," was John ap John, resident near Wrexham in Wales, who soon acquired local influence and prominence. Partly from the difficulty of tracing his ancestry and connections under the manner of continuing names then adopted in Welsh families, it is now scarcely possible to collect particulars which can be relied upon as to his parents and his birth; and only the barest facts of his travels and labours have been preserved. It is just possible to frame a biographical outline from collecting together in consecutive order the accounts which are given in well-known Journals, and in some few other notices which have been preserved; but anything beyond these that would have made us acquainted with his individual character, his life and pursuits at his home, and his influence among his neighbours, is now lost to us. Even the usual Testimony after his decease is not preserved; and the intention of the Meeting for Sufferings, as referred to later, to collect details of his labours and ministry appears to have been left incomplete.

John ap John's residence was at Trevor, a hamlet in the extensive parish of Llangollen, much nearer to Ruabon than to Wrexham. Situated on the mountain side, the village commands a magnificent view of woodland and enclosures of cultivated land, over the Valley of the Dee, and large parts of Cheshire and Shropshire. The immediate locality was then probably chiefly pasture; now it is largely occupied with brick works and

colliery plant. The house which is supposed to have been his paternal home is known as "Plas Eva" or "Plas Evan," near to the Sun Inn, and close to the road from Llangollen to Ruabon. It has undergone many alterations, but parts of the old structure remain. Adjacent to it was a small field, an enclosed portion of which was called "the Quakers' Graveyard." But in excavating for the Chester canal, which passes by it, the earth was thrown upon the old graves and gravestones, and the appearance of the surface is changed. The little property remained in the occupation, and most probably in the possession of John ap John, until after the decease of his wife, and possibly it was only on his own removal from the place that it passed into other ownership.

With the hope of ascertaining whether entries existed in the registers of the parish of Llangollen which could be identified as relating to his parents or their children, permission to examine the records was obtained by Alfred N. Palmer, of Wrexham, the most careful of all local historians. The result was not quite disappointing, but the entries are brief, and the name is common. There are entries of the baptism of "John ap John de Trevor Issa," and of "Maria, veh John ap John"; another reads, "Anne, veh John ap John de Trevor, baptizata est secundo die . . . 1632." It may be assumed that these entries relate to our friend, and to two sisters; the abbreviated Welsh term *veh* implying *verch* or *daughter*, and the name of the father being the same as that of the son. It appears probable, therefore, that John ap John was born between 1625 and 1630, at Trevor Issa.

In Cheshire and Denbighshire and in the adjoining counties of Merionethshire and Montgomeryshire, the Puritan party had increased throughout the reign of King James I. In the early years of King Charles I., its leaders in Cheshire had formed a scheme for the purchase of Church property which had fallen into private hands, so that lecturers of Puritan belief might be provided, but it attracted the notice of Archbishop Laud and was by him arbitrarily suppressed. The party had many adherents in and around Wrexham. Its denominational

<sup>1</sup> The name of the month is illegible.

character was largely Presbyterian, but after a time it became more decidedly Independent. When the political strife of the time became definite, the Parliamentary cause obtained strong support among these freeholders and gentry in this part of North Wales. The chief among them was Sir Thomas Myddleton, of Chirk, Major-General for the Parliament. There were several others of lesser note, but of considerable influence around Wrexham; and among these were eight or nine who were Commissioners under the Act of 1649/50 for "the better Propagation and Preaching of the Gospel in Wales."

Most probably the social influences at work among the residents around his home connected John ap John from childhood with the Independent society and inclined him to the Parliamentary party. He may have been sent for part of his education to school in Wrexham, and perhaps have come under religious feeling as a result of the preaching of Walter Cradock, who was, in 1635, the Curate of the parish church. Walter Cradock, who was regarded then as attached to Puritan doctrines, and who, after he had been required in consequence to withdraw from the curacy, remained in the neighbourhood, greatly influenced the spiritual life of Nonconformists around the town.

It is quite probable that when, as George Fox incidentally records, John ap John "was at one time a Minister" at Beaumaris, his residence and position there may have been as chaplain with part of the Parliamentary army which, in 1646-48, after a period of siege, finally dispossessed the Royalists of the castle and town of Beaumaris, and subdued the whole island of Anglesey. The Parliamentary commanders were Sir Thomas Myddleton, Col. Myddleton, and Col. S. Thelwall, indicating that the regiments were largely composed of men from the border counties. One or two others from Wrexham are known "to have served the Parliament at Bewmarres." It is a little curious that, in the latter years of the Protectorate, the Governor of Beaumaris was Robert Owen, of Dolserau, near Dolgelly, who, with his wife, joined the Friends in 1660, and a few years afterwards emigrated to Pennsylvania.



Morgan Lloyd, whose parents lived at Cynfael near Dolgelly, where he was born about 1619, attributed the change in the current of his views, and his early religious experiences, to the influence of Walter Cradock, and it may be that the course of the early life of Morgan Lloyd was followed in measure by John ap John, with some degree of personal association and friendship.

Morgan Lloyd desired to be a minister. After the commencement of the Civil War he was engaged for a time as chaplain to some part of the Parliamentary forces in England, and was with them at Gloucester and other places; and the esteem which he then gained led to his appointment as minister at Wrexham.

Morgan Lloyd must have returned to Wrexham about 1645; and when the change under the authority of Parliament was made in so many parishes whereby a Presbyterian or an Independent minister took the place of a Church clergyman, he was appointed to take charge of the parish of Wrexham. He was an earnest and eloquent preacher, and he published several religious works which were much approved by the Welsh generally. Some of his religious views nearly approached to the teaching of George Fox, and in a considerable degree inclined him towards the followers of George Fox. He objected to tithes and to the use of many current designations and phrases. He did not, however, associate himself with Friends, but remained a decided Independent, both as minister of Wrexham up to 1657, when he resigned his post, and as a member of the Independent congregation to the time of his decease at the age of forty, in 1659. Philip Henry was invited then to take the position of vicar; and he was succeeded by Ambrose Mostyn, a Presbyterian, who filled the office until 1661, when the clergyman who had been removed at the beginning of the Parliamentary strife was restored to the benefice.

The absence of information which surrounds the particulars of his birth extends also to the marriage of John ap John. It has been conjectured that his wife was Catherine, one of the daughters of John Trevor, of Trevor Hall and Valle Crucis Abbey. It has also been

stated that she was a daughter of Roger ap John,<sup>2</sup> of Ruabon. Whether any relationship existed between Roger ap John and John ap John it is not possible now to discover; but in 1685 the name of Roger ap John appears as one of the representatives with John ap John to the Yearly Meeting for Wales, held at Garthgynvor. His marriage must have taken place about 1660, although his religious labours and absences from home were continuous about those years. So far as is known, a daughter, who was born in 1665 and was named Phoebe, was the only child.

FACSIMILE OF SIGNATURE.

The above signature is reproduced from a paper written by John ap John, in which he refers to 1653, as the year in which his "understanding was opened." He adds, "In my Jvgment J have byn perswaeded vnto the Establishment & setelment thereof, &, as ocasion served, both in Words & praedises, J denied y<sup>e</sup> paement of tithys, & becos of y<sup>e</sup> same Denial, i cam to siffer y<sup>e</sup> loss of corn, hay, lams, peege, yievs [? ewes], kids, & mvch thretnings with pikyls and other waes. . . ." (D. Gibson Bequest MSS. ii., 33).

<sup>2</sup> In Blome's *Fanatick History*, 1660, p. 108, there is a charge against Friends in North Wales, about Wrexham, of extraordinary behaviour in their religious meetings:—"About October, 1653, certain Quakers came into North Wales about Wrexham to gain Proselytes at their meetings; after long silence, sometimes one, sometimes more fell into great and dreadfull shakings, with swellings in their bodies, sending out skreekings and howlings," etc. Richard Hubberthorne and James Nayler, in their reply to Blome, quote the following, "Answer; this Charge is altogether false, and not a word of truth in it, as we who live in North-wales, and have been constant at them meetings do testife.

"JOHN AP JOHN.  
"ROGER AP JOHN."

## 2.

# Allusions to John ap John in Friends' Literature.

### i. "The Journal of George Fox."

John ap John is first mentioned by George Fox, in the following well known passage, which suggests so many points in which precise details would be full of interest :—<sup>3</sup>

While Friends abode in the northern parts, a priest of Wrexham in Wales whose name was Morgan Floyd, having heard reports concerning us, sent two of his congregation into the North to inquire concerning us, to try us ; and bring him an account of us. But when those Triers came down amongst us, the power of the Lord overcame them, and they were both convinced of the Truth. So they stayed some time with us and then returned to Wales, where, afterwards, one of them departed from his convincement ; but the other, whose name was John ap John, abode in the truth and received a part in the ministry, in which he continued faithful.

The following beautifully expressed reminiscences of this important epoch give valuable details of the visit to George Fox :—

The 21 day of the 5 month, 1673. This tim 20 years Agooe was ye tim that J John Ap John was At Swart Moore with Gorge ffoox, in Lankashire.

Y<sup>t</sup> was ye ffrst tim y<sup>t</sup> J soa Go ffox. Now in this 20 years i have Reseved mvche & don bvt lityl ; & it was thee, O Lord, y<sup>t</sup> was my hvphwldar all this 20 years.

<sup>3</sup> *Journal*, 1891, vol. i. p. 188 ; see also vol. i. pp. 361, 368, 372-381, vol. ii. p. 92.

No 4

the 21 day of the 6 month 1753  
 was the time you & your wife was  
 with the child of John & Mary  
 was at the time you were with  
 the child of John & Mary  
 I was at the time you were  
 now in this to you & I know  
 Reason much I can but I will  
 at this time I know of you  
 my children all this to you & I know  
 but I know of you & I know  
 I know you in your own  
 Reason at the time at I know  
 I know you at the time at I know  
 I know you at the time at I know  
 I know you at the time at I know  
 I know you at the time at I know

of 6 month 1753 now I know  
 Reason much I can but I will  
 at this time I know of you  
 my children all this to you & I know  
 but I know of you & I know  
 I know you in your own  
 Reason at the time at I know  
 I know you at the time at I know  
 I know you at the time at I know  
 I know you at the time at I know  
 I know you at the time at I know  
 I know you at the time at I know

DOCUMENT WRITTEN BY JOHN AP JOHN. (See p. 6.)

From the original in D.



J never Lost ye ffeeling of thy powar since then in swart more J Reseved it & ffelt it ; & i blive i nevr shall lose it if i waet for it & fear thee, & if thy ffeare be bebiffor my Ei. This ffeare will keepe me ffrom ofending agenst thee, ye god of my liff.

Ye 9 of ye 6 Month, 1673, were thes things seriosly Considred & pondred vpon, how ye lord hath byn Deling with me & many more this 20 years, & vpwardes.

my Evning  
meditasions  
affor Soonn  
seting

John ap John and his companion may have also met, at the same time, with John Camm, John Audland, Thomas Holme, and others, who soon afterwards came down to the West of England, most earnest and persistent in their exertions to disseminate their views of the Truth. That John ap John should have been one of the visitors to the north indicates the confidence reposed in him by Morgan Lloyd, and the regard in which he was held by the congregation at Wrexham. No account is preserved of the reception of their reports on their return, or of their immediate separation from the Independent Church membership. At a subsequent period, Morgan Lloyd remonstrated with Richard Baxter upon some of his controversial writings with regard to Friends. There are no acrimonious passages in Morgan Lloyd's writings, nor are there any notices of personal intercourse with John ap John or other Friends.

In 1657, George Fox, after travelling through the West of England, came to Bristol, whence he "passed into Wales." He does not mention a companion until, at Brecknock, "where we set up our Horses at an Inn," there went with him Thomas Holme (who in 1656 had been imprisoned with others at Chester), and John ap John, "who was moved of the Lord to speak in the streets." Then followed considerable excitement and a great tumult, and, on the next day, a large meeting, where, amongst others, was present Walter Jenkins, from Pontypool, who, with Peter Price, of Radnorshire (both Justices at that time), had been present at the meeting

at Whetstone, in Leicestershire, in 1655, at which the wife and the marshal of Colonel Hacker were convinced. They went to Pontymoile (an adjacent hamlet), where was held a large meeting, and came forward to Shrewsbury, where they had a great meeting, visiting Friends all over the counties in their Meetings until they reached William Gandy's, in Cheshire. Then, apparently, George Fox and his party returned through Montgomeryshire into Radnorshire, where, at a large gathering, came John ap John, whom George Fox desired to go to the people, and, if "he had anything upon him," to speak to the people in Welsh, and thereby gather them. Afterwards George Fox addressed the gathering for almost three hours. George Fox then went to Leominster, where he had a remarkable discussion with Independent and other ministers, many hundreds of people being gathered; and he afterwards travelled on into Wales. At Tenby, a Justice invited him to his house, and on "First day" a meeting was held. John ap John was then with George Fox, and at the meeting, but "left it and went to the steeple house; and the Governor cast him into prison." The next day, George Fox appealed to the Mayor, and had a sharp debate with the Governor, who at the close invited him to dine, and afterwards set his friend at liberty. They travelled further in Pembrokeshire, and at Haverfordwest they had a great meeting "where all was quiet."

At a "great market town" in another county, they had difficulty in getting accommodation. John ap John "went and spoke through the Town," and after a while again did so, when excitement arose, and John ap John was immediately arrested. George Fox immediately remonstrated, and, in consequence, John ap John was brought down, "guarded with halberts," to be put out of the Town. At another "great Town," John ap John declared the truth through the streets, without opposition arising; and, subsequently, as their journey continued, John ap John preached in this manner at Dolgelly, and at Carnarvon, and at Beaumaris. At this last place, "there being a garrison," John ap John was imprisoned for a short time, and George Fox was threatened; but after remonstrances from him, John ap John was set

at liberty. Afterwards, George Fox remonstrated with some of the authorities, probably officers in the Parliamentary army. Their journey thence was attended with annoyances and difficulties; at last they got to a place "within six miles of Wrexham, . . . where that day we met with many Friends," and the "Lord's everlasting power was over all." This place would probably be Ruabon, near to John ap John's house at Trevor, and to Catherine Davies's, at Rhuddallt, but there is no indication of either. The next day they went into Wrexham, and afterwards George Fox went on to Chester. At Wrexham he met with many persons who were parishioners of Morgan Lloyd, but found most of them very unsympathetic; and no reference is made to any former association with John ap John, or to the occurrences in 1653.

In these travels in South Wales there seems to have been less desire on the part of the magistrates to imprison vindictively, than to imprison and send away for the purpose of preserving the peace. It may be that John ap John had been known to some when connected with the Independents.

George Fox again, in 1668, visited South Wales. He was at Richard Hanbury's, at Pontypool, and, accompanied by him part of the way, went over the hills to Swansea, and returned to Cardiff and Newport, where they met several Friends. At Shipton, supposed to be intended for Chepstow, John ap John being with him, they anticipated some detention by the military, but they walked down the hill into the town, leading their horses, and, it being market-day, they "met several Friends," who wished them to remain, but they declined to stay there, and went on into the Forest of Dean. No mention is made of the return homeward of John ap John; George Fox does not mention the name of any companion in his journey through Somersetshire and the southern counties up to Kent, engaged in settling Monthly Meetings in each county. It is scarcely likely that John ap John went far with him.

There is no subsequent mention of John ap John in *The Journal of George Fox*.



## ii. "The Writings of John Burnyeat."

John Burnyeat, returning from America in 1667, landed at Milford Haven. He at that time visited the Meetings in South Wales, returning to them in 1668, and also in 1669, when he passed on into North Wales, and to Shrewsbury and Cheshire. After his second visit to America, he came from London to Shrewsbury, and on as far as Wrexham, "visiting the Churches of Christ." From Wrexham, he took with him John ap John, who accompanied him towards South Wales and through Merionethshire into Pembrokeshire; then, returning, they came into Monmouthshire, where they parted, he going forward to Bristol and John ap John returning home—apparently in 1675. John Burnyeat made a similar journey in 1676, coming from Cheshire to John ap John's home near to Wrexham. They went to a Quarterly Meeting at Charles Lloyd's at Dolobran, and thence through Merionethshire down to Pembrokeshire and into Monmouthshire. John went with his friend to the Ferry, stayed to see him take boat, probably to cross the Severn into Gloucestershire, and then returned. In passing through Montgomeryshire they held a meeting at Machynlleth; but John Burnyeat does not remark further upon it. In Besse's *Sufferings*, however, and in Richard Davies's *Journal*, particulars are given of the seizure of the horses, with their saddles and bridles, of John Burnyeat and Thomas Ellis, under a warrant from Justice Pugh, of Mathafarn, by a bailiff and constable upon the action of an informer, who had temporarily and without any warrant seized all the horses of Friends who were present at a meeting at Machynlleth. John Burnyeat's horse died very soon after seizure, and Thomas Ellis's whilst in the care of the informer, "who also suffered great loss by distemper among his cattle." Thomas Ellis immediately secured the intervention of Richard Davies, of Welshpool, twenty-two miles distant, who hastened to lay the case before Lord Powis, "who was very sorry." It was arranged that Richard Davies should try to secure the help of a "friendly, neighbouring Justice" to expostulate with Pugh. He was willing to

do so ; and the threatened fines were, in consequence, stopped.

### iii. Besse's "Sufferings of the Quakers."

From the above accounts there is no indication that John ap John had previously visited South Wales as a Quaker Minister, or that there was a disposition to treat him harshly for engaging in discussions likely to cause disturbances. Yet Besse's *Sufferings* supplies other information :—<sup>4</sup>

The earliest Instance of this People's Suffering in Wales is that of John Ap John, who, being in the Steeple House at Swanzey, after the Preacher was ended asked him, "whether he was a Minister of Christ?" This question gave great Offence not only to the Priest but also to another then present who discovered his Wrath by instantly seizing John by the Collar and delivering him to a Constable who confined him that night in a close dark Prison. Next day he was brought before the Magistrates, whom the Priests laboured to incense against him, requiring in their fierce zeal, "to have him whipped that the Devil might come out of him," and as often as he attempted to speak, one or other would strike him and stop his mouth with their hands. At length he was sent to prison by the following Mittimus :—

To the Keeper of the Common Goal for the County of Glamorgan, or his Deputy at Cardiff.

Whereas it hath been proved by Oath before me that John Ap John of Denbighshire hath misbehaved himself contrary to the Laws, and Security being therefore by me required for his personal appearance at the next Great Sessions hath obstinately refused the same. These are therefore, in the name of his Highness the Lord Protector, to charge and require you forthwith to receive into your Custody the body of the said John Ap John, and him safely in your Goal to keep and retain until he shall give good Security for his appearance at the first Great Sessions, and in the meantime to be of good Behaviour towards his Highness and all good People of this Nation. And hereof fail not, as you will answer the Contrary at your Peril.

Dated at Swanzey under my Hand and Seal the 8th day of October, 1655.

ROBERT DAWKINS.

Besse remarks, "This Mittimus expresses no particular cause for the imprisonment, but palliates an unjust proceeding under colour of a general charge of misbehaviour, though the matter of fact was in no wise criminal, nor liable to the penalty of any law." The necessity on the

<sup>4</sup> Vol. I. p. 735, also pp. 736, 737, 741, 745.

part of the authorities to preserve the peace, after all the difficulties which the Parliamentary party had overcome in South Wales, cannot however be disregarded.

Besse mentions John ap John in 1655, and subsequently as "of near Wrexham," and in 1661 refers to ten Friends "met in their own hired house at Wrexham." In 1668, two residents in Wrexham were presented at the General Sessions at Ruthin "for being present at Conventicles," and others, from the neighbourhood of Ruabon, were presented at the preceding Sessions as "Quakers." Among these were John ap John of Trevor, Catherine Edwards of Trevor, Roger ap Shone of Pen-y-clawdd, and Thomas ap Pugh of Chirk. Later on, in 1670, an information was laid against various persons "present at a seditious Conventicle held on the 12th of June" at the house of John ap John of Trevor. They were fined in all, £20 15s., of which two-thirds was paid to the informer, who was a Justice of the Peace and a not distant neighbour, John Robinson, of Gwersyllt.

Again, in 1658 (but clearly there is some confusion in the dates, if there be not in the narratives),

John Ap John, for preaching to the People in the town of Swanzey, was several times turned out of that Town by order of the Magistrates. At length, for his public opposition to Evan Griffin, one of their Priests, he was haled out of the Steeple House by the hair of his head by one Roberts, a preacher, and being brought before a Justice was struck by Morris Bedwell, Priest of Swanzey, and afterward by the said Justice was committed to Goal, where he lay twenty weeks, and then was discharged without any legal trial.

In the same year, John ap John was taken from a meeting at Cardiff, by command of Henry Griffith, commonly called Captain Griffith, and brought before him; but he, having no power to imprison, sent some soldiers with him to one of the bailiffs of the town, who, being unwilling to meddle in the affair, absented himself. The soldiers then applied to the other bailiff, who was not forward to act therein. Nevertheless, through much importunity of the priests, the said bailiffs were persuaded, the next day, to send John ap John to prison, together with Francis Gawler, John Mayo, and Toby Hodge, who had been at the same meeting. They were continued a few days in prison, and then

released without being brought to any trial. Francis Gawler relates,<sup>5</sup> without date, but of these years, "Again John ap John was by the Constables of Swanzey turned forth several times, and still returned, bearing Witness against them."

The practice of speaking in churches and in public places after the authorised preacher had concluded was an admitted custom, if not allowed by the law, during the period from 1648 to 1660. But how often it roused fierce resentment and led to sad imprisonments and harsh usage the records of the Society abundantly testify. Many churches were occupied by Presbyterian and Independent ministers, and the Common Prayer and a Liturgy were not then used. *The Directory for Public Worship*, prefaced by the Assembly of Divines convened by Parliament, contained general directions regarding public prayer and worship. The Parliament, in 1645, enacted that all ministers should read it to their congregations, and should cease to use the *Book of Common Prayer*, under penalties. Then probably the churches were used more freely for meetings or disputations; and often there was no expressed objection, if not actual permission, to the preaching not only of Quakers but of Baptists and Independents. But this practice very much ceased after 1660.

#### iv. "The Journal of Richard Davies."

The biographical account of "that ancient Servant of the Lord," Richard Davies, of Cloddiau Cochion, near Welshpool, has been printed several times. The particulars which it gives of the Friends in Montgomeryshire and North Wales cannot well be condensed, but the references in it to circumstances connected with John ap John must be noticed. Richard Davies was born at Welshpool in 1635. His parents were members of the Church of England; but he, becoming religiously inclined, attached himself to the Independents under Vavasor Powell, and was diligent with his associates in searching

<sup>5</sup> In *A Record of Some Persecutions . . . South Wales*, 1659.

and reading the Scriptures. About 1650 he was apprenticed to an Independent, a felt maker, in Llanfair. In 1656 he had heard of the Quakers; and in the next year there came to his master's house "a poor Man in a mean habit," Morgan Evan, of South Wales, who had met with Quakers and was convinced of the Truth. Richard Davies took his Bible to dispute with him, and accompanied him some distance on his way, when the conversation led Richard Davies to pray that he might build on the same rock; and, after a second visit from the same poor man, he became convinced, and known as a Quaker. Then followed a period of much trial and inquietude with his friends and his parents, and on one occasion, on going with his father to church, he spoke "but a little while" to the congregation, and was placed for a day in prison. Shortly afterwards, hearing that there were Quakers in Shrewsbury, eighteen miles off, he obtained leave to go so far at the time called Christmas in 1657. He was very kindly received at the house of John Millington, "where many Friends resorted," and was also on the first day of the week at the meeting at William Paine's at the Wyle Cop, which was a very impressive occasion to him. Information was given that John ap John was come to the town, and was to have a meeting there. He stayed that meeting, and there heard the first Friend that was called a Quaker preach in a meeting; "and when I heard him, I thought he spoke as one having authority and not as the Scribes; his words were so sound and piercing." In 1658 Richard Davies went to London, where he earned the appreciation of Friends, and in 1659 he married there, and soon afterwards returned to Welshpool.

On the restoration of King Charles II. in 1660, great political changes occurred; the justices and ministers of the Protectorate were displaced, and other justices and the clergy came again into office. Many of Cromwell's officers were imprisoned; and many persons attached themselves to Friends. Among these latter were Charles Lloyd, of Dolobran, who had been a Justice; Edward Evans, of Welshpool, who was convinced in Pool Gaol by some remarks of Vavasor Powell, then a fellow prisoner from some political cause; Owen

Lewis, of Tyddyn-y-Gareg,<sup>6</sup> a former Justice, who had been convinced by Thomas Briggs; Robert Owen, of Dolserau, near Dolgelly, also a Justice; Owen Humphrey, of Llwyngwrl, and his father and brothers; and, shortly after, Thomas Lloyd, who, with many more, were "gathered to the Lord," "continuing faithful, and keeping meetings at their houses." A Meeting was settled at Penllyn, near Bala, and there were many convincements among the Independents around Machynlleth. At Welshpool, Thomas Ellis,<sup>7</sup> an Independent deacon, and known to Vavasor Powell, was convinced. He was afterwards the companion of John Burnyeat and Richard Davies, and removed later to Pennsylvania.

In 1664, Richard Davies, although nominally a prisoner, obtained leave to go to Shrewsbury; he went thence through Worcestershire and Gloucestershire to Bristol, and then through South Wales homeward. At Cardigan he found Thomas Ellis was in prison with some other Friends, and after exerting himself to obtain his release they continued holding meetings thereabout. In 1668 there came to Cloddiau Cochion, near to Welshpool, which had then become Richard Davies's home, John ap John, and James Adamson,<sup>7</sup> a north country Friend. The magistrates of Welshpool broke up the meeting, and took the principal Friends prisoners. John ap John continued with the party until Richard Davies, probably having made some arrangement with the officer, "told him he should be prisoner no longer. . . . He staid a little while with us, and then went homewards."

About the year 1669, "my Ancient, well-beloved, and dear companion, John ap John and I" (as Richard Davies records) took a journey to South Wales to visit Friends in those parts. Richard Davies says:—

We declared the word of the Lord both in Welsh and English. My Friend, John Ap John, was very sound and intelligible in the Welsh language. He deserved the right hand of fellowship for he was my elder, and the first Friend that I heard declare in a meeting in the English tongue: and though he was not perfect in that language yet he had the tongue of the learned to such who were spiritual.

<sup>6</sup> There is an illustration of Tyddyn-y-Gareg Meeting House in *The Friend* (Lond.), vol. 37 (1897), p. 199.

<sup>7</sup> For Thomas Ellis and James Adamson, see *F.P.T.*

In Radnorshire they were joined by Roger Prichard, of Almeley, who accompanied them into Monmouthshire ; and before they parted, they arranged to visit him and to hold meetings at his home. They visited Cardiff, staying with John and Elizabeth Mayo, who had been fellow sufferers with John ap John in former years, and went on to Swansea and into Pembrokeshire. Richard Davies remarks, "John ap John suffered great persecution at Cardiff, and in other parts of that country, before I was convinced. I suppose he might be prisoner there in 1653 or 1654." There is no intimation that on this visit they met with opposition or ill-treatment.

In 1675, there was severe persecution of Friends in Merionethshire, particularly around Penllyn and Bala, and Richard Davies and Charles Lloyd of Dolobran were concerned to visit some of them, and to intercede with some of the magistrates. "From thence," writes R. Davies, "we went to John ap John's, at Wrexham, and visited Friends there, and then came home to our families." In the following year, Thomas Lloyd, and others, were subjected to severe penalties for being present at a meeting at Cloddiau Cochion, and Charles Lloyd suffered heavy distrains in consequence. Lord Herbert was appealed to, and he interposed by discountenancing the informers and their endeavours to obtain penalties.

Persecution on various grounds continued in South Wales. Dr. William Lloyd, who was nominated to the Bishopric of St. Asaph in 1681, evinced much kindly feeling, and desired to moderate the arbitrary or extreme legal proceedings which lead to excessive distrains or long imprisonments. Early in the next year, Richard Davies and Charles Lloyd went through Herefordshire and Worcestershire to London before the Yearly Meeting. With the assistance of William Penn and George Whitehead a statement of the imprisonments in Wales and in Bristol was prepared to be submitted to the Lord Chancellor. It was taken by a deputation of three Friends from London, and three from Wales, the latter being Richard Davies, Charles Lloyd, and Thomas Wynne, of Caerwys. The Lord Chancellor intimated that Richard Davies might tell Bishop Lloyd "that there would be Liberty of Conscience in England" ; and to this Richard

Davies replied "that he did believe it would be so in God's time." The Chancellor certainly did not anticipate the course of approaching events, which sent him into exile and removed the King from the throne, and resulted in securing this greatly desired liberty.

Information of the imprisonment of Friends at Denbigh in that year was conveyed to George Fox. He wrote to them an epistle of sympathy and encouragement, concluding with following words:—

Christ is the same to-day as he was yesterday, a rock and foundation for your age and generation to build upon. I have written concerning you (since I heard your letter) to Friends in Cheshire to visit you, understanding that you belong to their Quarterly Meeting, and therefore I desire some Friends of your County to go and lay your suffering condition before their Monthly or Quarterly Meeting. I have written likewise to Richard Davies that some of that side may visit you and see how your condition is. My love is to you in the Lord in whom alone is your support.

G. F.

London the 27th of the 11th month, 1682.

It would be interesting to know the circumstances, and the result of this appeal.

Still imprisonments continued. Richard Davies mentions that in 1688 he interceded with Bishop Lloyd on behalf of a prisoner of the same name as himself, Richard Davies, from near Ruabon in Denbighshire, and who, some little time after, was discharged after a consideration of his case by the Bishop's Chancellor, Dr. Wynne. The place of residence of this Richard Davies was Rhuddallt Isaf, in the parish of Ruabon, a hamlet which at one time contained several small freehold properties, but which has entirely disappeared by the gradual removal of the houses and the enclosure of the sites within the park at Wynnstay, until the name and locality are now nearly forgotten. It is distant about six miles from Trevor, the home of John ap John. The owner of one of the properties was Edward ap Randal, descended from the Welsh family of Yale. Catherine, one of his four daughters, became the wife of David ap Edward, of Trevor. Afterwards (perhaps after the decease of her husband) she was known as Catherine Edwards. She became the purchaser of the interests of her sisters in their father's small property, and devised



it to her only son, Richard, who modified his name to Davies. Her husband may have been a relative of John ap John, but certainly both husband and wife were among the earliest associates of John ap John in his altered religious views. A Meeting was early settled at Rhuddallt; which was continued for several years through the lifetime of Richard Davies, and of his sons, Edward Davies and John Davies. About 1724, when changes and reverses had occurred, the Meeting merged into one at Cefn Bychan, in an adjoining township. A Meeting House, built here prior to 1700, can still be identified, although now altered into a dwelling house. About 1745 it passed into the possession of the Baptists.

In 1708, Friends at Wrexham desired to acquire premises of their own; and John James and Hannah Newton, both of Wrexham, and Richard Davies, of Rhuddallt, purchased two recently erected cottages with the gardens belonging to the same. The Meetings at and around Wrexham were associated with Cheshire, and contributions towards fitting up these premises were sent from Frandley, Morley, and Nantwich, where then existed the principal Meetings in the county.

Richard Davies, of Cloddiau Cochion, does not mention John ap John after the year of the meeting at Haverfordwest. Yet in the years 1690 to 1700 the former does not appear to have been absent long from his home; and it may be assumed that he was travelling about not far from it. In 1702 he went to London with his daughter, Tace Endon, and in 1704 with his grandson, David Endon. In 1705 his wife, Tace, died—"a woman very serviceable to Truth and Friends." In 1706 he was at the Yearly Meeting at Llanidloes and then went to London. In 1707, his last absence from home, he attended the burial of an ancient Friend, Anne Thomas, at Shrewsbury. His active life ended, after a short illness, on 22nd of First Month, 1707/8: and on the 25th the interment took place in the little graveyard at Cloddiau Cochion, "where was held a solemn Meeting, and several Testimonies were borne in the power and life of Truth." Short notices of Richard Davies were written by George Whitehead, by Rowland Owen of Dolgelly, and by

“ Friends and Brethren ” of the Quarterly Meeting of Shropshire and Montgomeryshire. His decease caused a vacancy in the district which no member in it was able to fill. After a few years, Cloddiau Cochion became desolate by the removal of his children, and passed into the hands of strangers. His house was largely rebuilt many years ago, and still looks down a beautiful but very secluded valley. The lines of walling enclosing the Burial Ground are quite apparent, but they give no other separation from the large meadow around. A Wesleyan chapel not far off gives evidence of the religious life still pervading the sequestered locality.

#### v. *The Minutes of the Quarterly Meeting for Merionethshire, etc.*

In the Minute Book of the Quarterly Meeting for Merionethshire, Montgomeryshire, and Shropshire, commenced under the care of Charles Lloyd, Richard Davies, Thomas Lloyd, Richard Moore, and others, at Dolobran in 1668, there is only one mention of John ap John.

Richard Moore, of Shrewsbury, who had accompanied George Fox and Richard Davies on parts of their visits to Wales, and who was a valued Minister, died after a short illness in London in 1668. “ It was a great grief to many honest Friends that so many Friends in the ministry should be taken away in the City.” He left a son, Mordecai Moore, whom the Quarterly Meeting in 1674 was desirous to care for, and they proposed “ to set him out as an Apprentice to a Chirurgeon Barber as being a particular calling that the lad’s genius inclined him to, and if a provision be made not only for his present subsistence but for the binding of him.” Charles Lloyd and Thomas Lloyd were requested “ to write to particular Surgeon friends ” on his behalf. A subscription was made for his assistance, and he was sent on from Shrewsbury to John ap John to be helped forward to Thomas Wynne, of Caerwys in Flintshire, to whom he was afterwards bound for seven years. Thomas Lloyd emigrated to Pennsylvania in 1682, and Thomas Wynne accompanied

him or followed in the same year. Very probably Mordecai Moore accompanied one or other of them, as he left England, settled at South River in Maryland, and subsequently married Deborah, a daughter of Thomas Lloyd. In 1687, "in grateful remembrance of Friends' kindness to him when young," he forwarded to the Quarterly Meeting a sum of money towards the cost he had occasioned; and he maintained some correspondence with Friends in Shrewsbury, as opportunity offered.

### vi. "The Journal of John Gratton."

John Gratton, of Monyash, in Derbyshire, gives an account in his *Journal*, of an occurrence which took place in 1684. Since 1680, he had been in the custody of the keeper or officer of the gaol at Derby, but the officer had given him permission to leave Derby at intervals. He records<sup>a</sup>:—

Having obtained leave to go home for some time to see my Wife and Family, it fell out that Robert Meller, of Whitehough in Staffordshire died, who had been an honest Friend in his day, and a noble Standard in Suffering Times; his wife was also a sincere hearted woman, and his son John a very honest Friend. They hearing of my being at home sent and invited me to come to his Burial, and though I was sorry for the Loss of so faithful a Friend yet was I desirous to go to his Burial thinking there would be many People, for he was beloved both by Rich and Poor, and of good Report amongst Men of all sorts. But I being a Prisoner was careful the Gaoler might not be blamed nor turned out of his Place on my account, for both he and his Wife and Children loved me well and were very kind to me: upon which I waited upon the Lord desiring to know His mind whether I should go or no. Then I felt I might go.

He went to the Graveyard, where were "three Public Friends besides, viz., W. F., J. H., and J. J." They all spoke; and ultimately informations were laid against them. The magistrates imposed fines of £20 each,

and Thomas Hammersley, the Friend of the House, for the grave yard twenty pounds; in all one hundred pounds, besides other Friends five Shillings apiece for Hearers. Yet these then Informers got nothing of that hundred pounds, for Friends went to the Magistrates and they moderated it. . . . The deceased Friend was a rich man, and so were his Relations in that County and in Derbyshire.

<sup>a</sup> *Journal of the Life of John Gratton*, pp. 95, 105, 109.

Endeavours were made to enforce the penalties, "but the Hearts of divers People rose against" the informers. There were attempts to disturb both the gaoler and John Gratton, but these were overruled. Some of the magistrates, one of whom was Sir William Boothby, at last declined. One of the three Friends indicated by initials is mentioned in the margin, as William Fallowfield. The other two are not named. One may have been Joseph Holt, of Oakham, and the other, John ap John. This is, however, entirely surmise. The burial of Robert Mellor took place on the 19th of Seventh Month, 1684; and his widow, Elizabeth Mellor, died at Whitehough on the 26th of Ninth Month, 1695.

John Gratton had previously visited Cheshire, and he subsequently did so on two occasions. In 1691 he was at Hawarden and at Wrexham, "and so to Richard Davies' House near Welshpool;" and "at Charles Lloyd's at Dolobran"; and afterwards at "Pontymoile and The Pant near Raglan, in Monmouthshire . . . and other places whose names I do not remember now." In 1695 he went again to Shrewsbury and on to the Yearly Meeting at Pontymoile; and after to the Pant and so over the Passage into Gloucestershire. On neither occasion does he mention the residence of John ap John, to whom, it might be thought, he would be desirous to make a visit.

In 1687, Benjamin Bangs, who had settled in Cheshire, residing at Crowton and afterwards at Stockport, and his wife, travelled through Leicestershire and Nottinghamshire, to Robert Mellor's at the Whitehough in Staffordshire, where they stayed a night. In the morning they passed on to Leek, and so to Macclesfield, and thence home.

## vii. Letters of Thomas Holme.

Thomas Holme and Elizabeth Holme, his wife, very frequently corresponded with George Fox and Margaret Fox, reporting their labours, and receiving in return sympathetic advice and general direction.

The following letter from Thomas Holme is probably addressed to George Fox<sup>9</sup>:—

dear brother.

my loue in the head is remembred to thee, & my obedience & subiection to thee in my head is the same as euer was, god is my witnes.

this is to let thee know of my Journey & sarves in Wals. J came out of Cheshir About 5 weekes agoe, & J staid to first dayes in radnersher in the mountans where J had diveres meetings wher many ar Convinced of the truth, of that peopell caled babtis; many of ther Churches ar broken in peeses. Ther is A great convincement in that part, but the most ar welsh & sume canot vnderstand English. Ther ar 3 who hath the welsh tounge, which ar servasable & labores A mong them, which 3 frinds came out of the north of wals; ther is on who is A Justes of peace Convinced, & is prety faithfull & servaseble in his place. J was 5 nights in his house, & had A great meeting at his hous; hee dwells in the mountenes in Mvngomerishir. As J pased thorw, J was moued to goe into A castell, & spoke the word of the lord in much Clearnes & bouldnes among the soulders & it was receved by some.

After J had been to first dayes in radnersher, J pased into mvnmvthshir to A town caled Abergine wher I got A meeting that euening in the wher J looged; & the next day, being the market day, J was moued to speake in the market. J drew the peopell into A convenent place, & spoke A prety time to them. It cast A sund thoraw the town & county, for not any frind had spoken ther befor.

The next day, J met with my wife & Alas birket, at A place wher the[y] had A meeting; & senc J haue been in thes parts, wher the lord is gathering A peopell in mvnmuthshir & chemorgenshir wher wee labor vp & doun in the work, & sarves of the lord. At this time my wife & Alas birket is in mvnmuthshir; to Justes of the peas is convinced in that county.

The last first day J had A meeting 4 miles from Chipstow, & on the seconday J had on in Chepstow & anouther on the third day & this day being the 4 day J had A meeting 6 mils beyond Cardife at the sea sid, wher ther is A prety peopell. Tomorow J pass to A generall meeting in nvport At A Justes house; soe that dayly wee labor vp & doun in thy sarves to hom my obedience is.

Soe with thee J rist, disiring thee to remember vs thy sarvants, & if any thing thou would with vs, writ to vs, & sure wee shall be obedent; & what have been Amees in vs, send it into A land of for getfullnes, wher it may neuer be remembered.

Soe J rist thy sarvant, who thee doe prese & valvy & honor more then euer.

from Cardife the 27 day  
12 month.

*Tha. Holme*

my wife loue is dear to thee. John ap Jones remenes presener yeat.

<sup>9</sup> From the original in D. (Swarthmore MSS. iv. 247.)

It is probable there is a mistake in the year of the date of this letter<sup>10</sup>; but Besse, in mentioning the detention of Thomas Holme and John Brown at Caerwent in 1658, adds, "This Thomas Holme is said to have been the first preacher among the People called Quakers in Wales." Thomas Holme, his wife Elizabeth, Alice Birket, Francis Gawler, Edward Edwards, and others were continuously in South Wales up to 1660, and suffered many detentions or imprisonments, and much rough and brutal treatment, in connection with their ministrations there.

There is also preserved among the Swarthmore MSS.<sup>11</sup> another letter from Thomas Holme to George Fox which has a more direct reference to Denbighshire:—

. . . It was vpon vs to giue freinds in wells [Wales] aviset; and when wee passed out of Chesher, wee gote A meeting in flintsher and anouther in denbysheer at Katheren Edwards, which J. Jones is to haue. Then wee passed, being moued their to, into mungumerysheir, where wee visited the young freinds in prison at welsh powell. We gote a meeting ore two amonge them; and they wear refreshed their by. They are A hopfull peopell, & valiant for truth. Then wee passed through radner & brecknocke sheir. The litell fue that was in brecknockesheir are in prison, about 6. Then wee passed to munmuthsheir. . . .

THOMAS HOLME.

from swanee in the County of glamorgan, the 11 day of the 4 month, 1663.

The mention in this letter of Catherine Edwards, no doubt of Trevor and Rhuddallt, is very interesting, and so also is the incidental statement, "*which J. Jones is to have,*" which very possibly refers to John ap John. The name would easily assume the English variation of Jones to a person to whom Welsh was entirely unfamiliar; as it afterwards did upon the engagement or the marriage of his daughter, who is mentioned in the register as Phœbe Jones.

In 1659, Francis Gawler, of Cardiff, published *A Record of some Persecutions . . . in South Wales*, which relates chiefly to the cruelties befalling Elizabeth Holme, her companion Alice Birket, and the writer, at Swansea, at Shirenewton, at Newport, and afterwards

<sup>10</sup> This letter was not dated, as to the year, by the writer, but "1654" is inserted in the handwriting of George Fox. He may have mistaken the year, as he did occasionally in other documents dated by him.

<sup>11</sup> D. (Swarthmore MSS. iv. 245.)

at Haverfordwest. The pages of this *Record* afford additional evidence of the privations to which all the early preachers in South Wales were from time to time subjected.

The decease of Thomas Holme occurred in South Wales in 1665. His widow, Elizabeth Holme, removed to Kendal, and survived him many years.<sup>12</sup>

<sup>12</sup> For Elizabeth Holme, see *F.P.T.*

### 3.

## The Descendants of John ap John.

In 1689, the 8th of Third Month, the marriage of the daughter of John ap John, under the name of Phœbe Jones, with John Mellor, of the Whitehough in Staffordshire, was solemnised at the house of Richard Davies, at Rhuddalt. The entry in the Staffordshire Register describes her as Phœbe Jones, daughter of John ap John. To English speaking persons the name ap John, or ap Shon, would almost naturally slide into Jones.

The pages of the Registers bear the records of the close of these laborious lives. In 1694, on the 9th of Eleventh Month, Catherine ap John, wife of John, died at *Ruddulph* (Rhuddallt), and on the 12th was interred at *Trevour* (Trevor). Whether John and Catherine ap John had removed their residence from their old home at Trevor to the hamlet of Rhuddallt, or were there at the time as visitors only, must be left to conjecture; but, most probably, soon after the decease of his wife, John ap John removed from Denbighshire to the home of his daughter at Whitehough.

The Whitehough<sup>13</sup> is a Manor House, situated in the parish of Ipstones, and near to the town of Leek and the village of Basford. It is now a large farm house, and still bears the name of Whitehough; but the present building is small compared with the house once suitable for the owner of a considerable estate. It must have been a pleasant retreat for John ap John after the loss of his wife.

His decease occurred on the 16th of Ninth Month, 1697. No other particular is given in the Register, but further information is conveyed in the following state-

<sup>13</sup> Pronounced *Whitehuff*. George Fox had a meeting there in 1663. He was there again in 1678, and wrote thence his letter to Friends in Staffordshire, of that year.



ment from Staffordshire in answer to Queries from the Meeting for Sufferings:—

FROM STAFFORDSHIRE.

1698. QUERIES ?	ANSWERS.
1 <sup>st</sup> Friends Sufferings ?	Contain'd in a paper hereunto Annexed.
2 <sup>d</sup> Prisoners ?	None.
3 <sup>d</sup> Prisoners Released ?	None.
4 <sup>th</sup> Meeting-houses built ?	One at Wolverhampton, about this time to be opened.
5 <sup>th</sup> New Meetings ?	Not one.
6 <sup>thly</sup> Publick Friends deceased this year ?	Onely (our Antient Friend) John ap John, who died y <sup>e</sup> sixteenth of y <sup>a</sup> ninth, 1697, at y <sup>e</sup> house of his Sone-in-law, Jo <sup>n</sup> Miller of Whitehough, and buried at Basford.
7 <sup>thly</sup> Schools set up for y <sup>e</sup> education of Friends Children ?	One at Leek, and good Incouragement given. <sup>14</sup>

That there is no obituary notice in the records of the Meetings of either Robert Mellor, or of John ap John, cannot now be explained. It may be that both of them, from failing health, had been withdrawn from public service for some time, but this reason does not appear to be quite sufficient. There must have been some direct request adverse to it or else there would have been an expression of the regard in which they must have been held, and of thankfulness for their devoted service in the cause of Truth, from one or other of the Quarterly Meetings within which they resided.

In 1712, some years after the decease of John ap John, London Yearly Meeting,<sup>15</sup> by Minute, requested "Friends of North and South Wales to collect together

<sup>14</sup> This school was continued for several years, until 1714 at least, the Monthly Meeting contributing a small annual grant to the master, Joseph Davison.

<sup>15</sup> London Y.M. Minutes, iv. 293, 360.

such Memorials, Books, and manuscripts as they can find, relating to y<sup>e</sup> services and sufferings of our Antient and Faithful Friend, John Ap John, and send them up to y<sup>e</sup> 2d days Morning Meeting." This Minute was continued in 1713. It appears in the Minute Book of North Wales Quarterly Meeting, as ordered at the Meeting held at Shrewsbury on the 28th of Eighth Month, 1713, and it also had attention in Montgomeryshire, as evidenced by a Minute made at Dolobran in Twelfth Month, 1713, but there is no record of any reply to the request.

John and Phœbe Mellor, at their home at Whitehough, evidently were, as were their parents on both sides, interested in the work of Friends. John Mellor was frequently appointed a representative to the Quarterly Meeting, the last occasion being to that held at Stafford on the 14th of Fifth Month, 1715. His decease occurred at Whitehough, on the 3rd of First Month, 1717/18, at the age of 66. Phœbe Mellor died on the 22nd of Eighth Month, 1734, aged 69, at Leek where she then resided. The interments were at Basford. John Mellor bequeathed to Leek Meeting a Legacy of £20, "to be disposed of by Friends of that Monthly Meeting to the use of Poor Friends called Quakers." The Executors of the will were his friend, Hugh Ford, of Leek, and his Wife, Phœbe Mellor.

The children of John and Phœbe Mellor were :—

Phœbe, born 1689, 11th of Twelfth Month.

Elizabeth, born 1691, 13th of Ninth Month.

Katherine, born 1694, 2nd of Tenth Month.

Robert, born 1697, 13th of Second Month.

Hannah, born 1699, 27th of Twelfth Month.

Robert Mellor succeeded his father in the occupation of Whitehough. He married Elizabeth Reynolds, daughter of John and Sarah Reynolds, and died at Whitehough on the 20th of Eighth Month, 1737, without descendants. He for several years took part in Society business.

Phœbe Mellor, Jun., married William Hollins, of Mossleigh, in 1714.

Elizabeth Mellor married John Alsop, Jun., of Ingestre, on the 8th of Eighth Month, 1719, at Leek, and died at Horton Hall near Leek in 1726, without descen-

dants. John Alsop devised his estate to his brother-in-law, John Hough.

Catherine Mellor married John Hough, Jun., of Macclesfield, a relative of Thomas and Ellen Hough, of Sutton, in Cheshire.

Hannah Mellor died in 1701, scarcely two years old.

Horton Hall is an Elizabethan house built by members of a family of the name of Edge. From this family it passed into the possession of the Alsop family, and afterwards, from the marriage of Elizabeth Hough (the daughter of John and Catherine Hough), and Henry Fowler of Stafford, it became the property of their descendants, who are now the only representatives of the Mellors. The Whitehough has also become their property.

The family of Hollynes or Hollins had long been the owners of Mossley, or Mosslee, or Mossleigh, a large estate contiguous to Leek. Unlike the families of Alsop and of Hough, it had little connection with Friends. Phœbe Hollins, the only daughter and heiress of William Hollins and Phœbe Mellor, Jun., was born "Oct<sup>r</sup>. y<sup>e</sup> ffourth, in y<sup>e</sup> aft<sup>n</sup>, 1716," in the parish of Ipstones. She married, in 1742, Sir Brooke Boothby of Ashbourne Hall, the fifth Baronet, and died the 5th May, 1788. "Their Son, Sir Brooke Boothby, the sixth Baronet, married Susannah, the daughter and heiress of Robert Bristowe; and their only child was Penelope Boothby, who died, 1791, Oct. 6, to whose memory was dedicated the exquisite monument in Ashbourne Church," and whose pensive features are so well known in the engravings by S. Cousins after the portrait of her by Sir Joshua Reynolds.

## Addenda.

### The Yearly Meeting for Wales.<sup>16</sup>

In 1681, Richard Davies obtained the concurrence of London Yearly Meeting to the holding of a Yearly Meeting for Wales at a time to be settled at the Half-yearly Meeting to be held at Swansea. Richard Davies reported the decision to John ap John, as though he were largely interested in it. Thomas Ellis, who was present at Swansea, wrote in reply to Richard Davies with reference to it. He says,

Although I was disappointed in my expectation of seeing thee here at this half year's Meeting, yet thy letter to John ap John, coming so seasonably, did so answer for thee that it was both joy and refreshment to many of us. We had a full meeting of Friends from most parts of Wales; many having come upon the account of the Yearly Meeting, which was concluded to be at Haverfordwest the second day of the week called Easter week for the following year [1682.] Here were E. Edwards, John ap John, W. Players, Francis Lea, Philip Leonard and Richard Walter, who had Testimonies; and many other Friends besides from other remote parts, all zealous for the Yearly Meeting. We had meetings here the three last days.

This Meeting was the first of a series of Yearly Meetings held annually in one or other of the towns in Central Wales and Shropshire, continuing for two or three days, down to the year 1797, and at one time large attended by Ministers and other Friends. It is difficult now to realise how numerous were the Ministers who, either pretty constantly, or at intervals, felt

<sup>16</sup> This was the first of the series of annual meetings for worship and religious instruction, which circulated within certain districts of Great Britain, down to about the close of the eighteenth century. They were frequently denominated "Circular Yearly Meetings." They had no legislative powers.

An historical survey of the Yearly Meeting for Wales, from the pen of Frederick J. Gibbins of Neath, together with a complete list of the places where the meetings were held, may be found in *The Friend* (Lond.), vol. 10 (1870).

it to be their duty to give themselves up to visiting settled Meetings or to holding meetings in country towns and villages; nor indeed to realise the fatigues, inconveniences, and difficulties which were involved in these journeys, undertaken chiefly on horseback—and only in quite recent times in private vehicles.

The Minute or Register Book “ of the Yearly Meeting in Wales,” still in existence, commences with records going back nearly to the Half-Yearly Meeting held in 1681 at Swansea. Its introduction is this :—

Here beginneth an account of the Yearly Meetings in Wales, and as many as we could find of y<sup>e</sup> Epistles thereto appertaining.

NOTE. That y<sup>e</sup> first Yearly Meets for Wales was kept at Dolgyn, at the house of Ellis Morris, near Dolgelly, in Merionethshire on y<sup>e</sup> 7<sup>th</sup> of y<sup>e</sup> 3<sup>rd</sup> Mo, in y<sup>e</sup> year 1683—where there was a great and glorious Meeting attended with God’s Heavenly power and presence. And Friends out of most Counties of Wales and divers Ministers of the Gospel of Jesus Christ present, and divers worthy and precious testimonies given forth and declared for y<sup>e</sup> edification and comfort of y<sup>e</sup> followers of the Lamb and true Believers in Jesus Christ. And then likewise true and serious considerations and care was taken of Friends’ conditions and Sufferings throughout the whole dominion of Wales, &c. And divers good Epistles written on the Meeting’s behalf, one to the Yearly Meeting att London, and another to Friends att Pennsylvania, &c., &c.

NOTE. A Meeting was kept at Redstone<sup>17</sup> in Pembrokeshire on y<sup>e</sup> 5<sup>th</sup> of 2<sup>nd</sup> Mo, 1682, wh. was presumed to be an Yearly Meeting for Wales.

It was laid before the Meeting concerning the good service of translating some Friends’ Books into Welsh: and upon consideration it is desired that Thomas Ellis take care to acquaint thereof the quarterly Meets of North Wales.

The Yearly Meeting in 1683 was directed to be held at Dolgyn in Merionethshire, and in 1684 at Haverfordwest.

At the latter, William Humphreys, of Llanegryn in Merionethshire, undertook to record all Sufferings, etc., in Wales, in a book to be provided for that purpose, a copy thereof to be sent to the Yearly Meeting in London; and it was referred to the next Yearly Meeting to take care to satisfy William Humphreys for his pains. The Friends then present were chiefly from Pembrokeshire and Haverfordwest.

In 1685, the Meeting was held at Garthgynvor, near Dolgelly, and representatives were present from all of

<sup>17</sup> Near Narberth.

the Welsh counties except Anglesey. Charles Lloyd and Richard Davies came from Montgomeryshire. Roger ap John, John ap John, and Richard Davies were there from Denbighshire.

In 1688, two representatives were appointed to the Yearly Meeting in London. They were Richard Davies for North Wales and James Lewis for South Wales. Two years later the Meeting directed a payment of 40s. to be made to each of the representatives to London towards necessary expenses. Evidently the difficulty of obtaining one or more representatives from each county made itself felt, and the position was frequently taken by the same Friend.

John ap John attended at the house of William Awberry, in Brecknockshire, in 1689, and at the house of Lewis Owen, at Garthgynvor, near Dolgelly, in 1692. In 1692/3, on the 18th of First Month, the Meeting was held at his own house at Coed Epionaidd in Denbighshire, with a large attendance of Denbighshire, Montgomeryshire, and Merionethshire Friends.

In 1695, John ap John and Tryall Rider, from Denbighshire, attended the Meeting held at Tregaron in Radnorshire. The Meeting in 1697 was held at the house of Robert Evans, Mayor of Llanidloes. On the Denbighshire business, Richard Davies and Tryall Ryder were desired to assist and encourage the midweek meetings at Rhuddallt and Wrexham. The Meeting was held on the 6th and 7th days of the Twelfth Month, and the decease of the venerable John ap John, took place on the 16th of the previous Ninth Month. No reference to this event, however, nor to the grounds for the assistance needed by the Meetings at Rhuddallt and Wrexham, appears in the record.

At the Meeting held at Llanidloes in 1699, the decease of Charles Lloyd, the elder, of Dolobran, is mentioned as having occurred since the last Yearly Meeting, and directions given "that it should be recorded where it is meet."

In 1703, the subject of the Burial Ground and Meeting House at Rhuddallt claimed attention. Richard Davies, of Rhuddallt, was interested in the land, and the Meeting House, apparently, was provided by John ap John.

“ Our friend, William Fallowfield, is desired to speak to John Mellard about it, to settle the roome for a Burying place, and that if he sees any inconveniency in it he would be pleased to contribute about another place.”

In 1708, the decease of “ Our Ancient Friend, Richard Davies, of Cloddiau Cochion, on y<sup>e</sup> 22<sup>nd</sup> of 1 Mo., 1707/8,” is briefly recorded.

### Visits of William Edmondson to Wales.

William Edmondson came from Ireland to Holyhead early in 1697 with Roger Roberts, George Rooke, and John Barcoft. After remaining two days and being met by David Jones, they went to Dolgelly, to the house of Lewis Owen, and then to Dolobran, to the house of Charles Lloyd. In company with several Friends, they attended the Yearly Meeting at Llanidloes, which lasted two days, “ for the worship of God and Church affairs.” Thence William Edmondson went into Radnorshire and Herefordshire, and returned home. In 1701, 1702, and 1703 he was in Cheshire and North Wales, but apparently on no occasion at Wrexham.

### Visits of Thomas Story to Wales.

Thomas Story briefly notes in his *Journal* the places and the persons whom he visited in his several journeys. In 1693, in company with his much esteemed friend, Thomas Wilson, of Cumberland, who was “ to me the most able and powerful minister of the word of Life in the age,” he was at Worcester, and went on by Bewdley, Stourbridge, New Inn, and Newport, to Coppull and Chester. In 1698, he went from London by Nantwich and Chester, to Aberconway, meeting “ with a great shower of Snow, high wind, and loud thunder,” of which the inconvenience was soon forgotten “ on reaching Conway and joining Wm. Penn and John Everot.” In 1717, after his return from his residence in Pennsylvania, he was again at Chester and went thence to the Yearly Meeting at Bristol.<sup>18</sup> He travelled to Wrexham in company with

<sup>18</sup> See note 16.







THE PANT. (See p. 33)

In the parish of Llanfihangel-Ystern-Llewern.

Reproduced from *The History of Monmouthshire*, by permission of the author.

The black and white timber-framed portion on the right is the most ancient part of the building. That on the left is of small red bricks, built apparently in the early part of the 17th century. The door on the left is to the cellar, and above this is the room in which the Friends met.

Sarah Lloyd, the wife of Charles Lloyd, of Dolobran, and her son and daughter. He lodged with his friend, John James, who received him kindly. He had a meeting there, small for want of due notice, "and many things opened full and large and the People were much satisfied." They went on to Dolobran, being twenty-four miles, the next day; and after a stay of three or four days Charles Lloyd accompanied him to Montgomery and to Llanidloes. In several subsequent years Thomas Story was at Shrewsbury and at Chester on the occasion of the Yearly Meetings, and in 1735 again at Wrexham. "I had a small, open, and free meeting at Wrexham, and that evening went to Ruabon lodging at Jacob Littlemore's."

### The Pant.

The following interesting references to Quaker localities are taken from J. A. Bradney's *History of Monmouthshire*, 1894, 2 vols. folio:—

The Pant means *the hollow*, and is the name given to a very ancient house remarkable for having been an early settlement of Quakers. According to Wakeman,<sup>19</sup> in the third of Elizabeth, Hugh Jenkins was tenant of certain chauntry lands in this parish [Llanfihangel Ystern Llewern], which, in the 12 Car. I. (1636), were granted to two persons named Braddock and Kingscott, described as lands then late in the possession of Hugh Jenkins, of which part had been given to find a light before the crucifix, and part was parcel of the late College chauntry or fraternity.

Thomas Jenkins, Rector of the parish, probably son of the above Hugh, died about 1649, leaving his son Walter his heir. This Walter Jenkins was a Quaker, and is doubtless the one of that name mentioned by George Fox<sup>20</sup> as being at a meeting at Whetstone in Leicestershire with one Peter Price, both of whom were Justices of the Peace that came out of Wales, who came both to be ministers of Christ.

In Besse's *Sufferings of People called Quakers*, 1753, it is stated that Walter Jenkins and seventeen others were committed to Cardiff Gaol for refusing to swear, and on January the 31st, 1660/61, he was arrested along with John Williams, Philip Williams and Charles Jenkins, was confined in an old Castle—perhaps Whitecastle—and conveyed to Monmouth. Walter's will was proved 1st November, 1662, and he himself was buried in the burial-ground he had made at the Pant. His

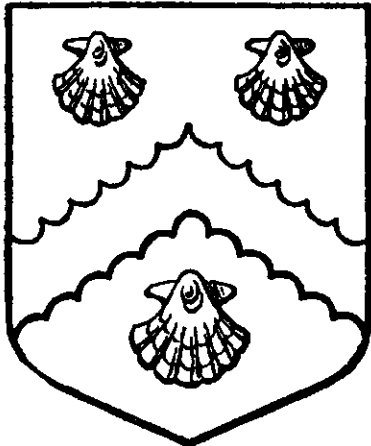
<sup>19</sup> *Antiquarian Excursions in the Neighbourhood of Monmouth*, 1860.

<sup>20</sup> *Collection of Epistles, Letters, etc.*: by George Fox, 1698. [See also *The Journal of George Fox*, i. 251, ii. 81.]

only child and heiress married John Beadles, who was also a Quaker, but notwithstanding that, and somewhat contrary to the principles of his sect, who affected to scorn pride of ancestry, he entered his pedigree at the Herald's Visitation in 1683, claiming to be descended from Sir Capel Bedel. The herald, having a doubt as to the accuracy of this, qualifies the pedigree by a note. Elisha, the son of John Beadles,<sup>21</sup> settled at Pontypool as an apothecary, and by this time the family had become so thoroughly Welsh, that he translated and published in 1715 in Welsh, a Quaker devotional book, which according to the title, had first of all been written in English by his grandfather, Walter Jenkins<sup>22</sup> :—

*Y Gyfraith a roddwyd allan o Zion. Gwedi i hysbysu i Ddynion gan Walter Jenkins. A sgrifenyd yn gynta yn yr iaith Saesoneg yn y flwyddyn 1660. Ag yn awr gwedi i gyfieithu i'r Gymraeg er lleshad i bawb. . . . Gan Elisha Beadles. Mwythig.*

[The Law which was given out of Zion. Declared to men by Walter Jenkins. Written first in the English tongue in the year 1660. And now translated into Welsh for the advantage of all. . . . By Elisha Beadles. Shrewsbury.]



ARMS OF BEADLES.

Gules, a chevron engrailed between three escallops argent.

Reproduced from *The History of Monmouthshire* by permission.

letters I. B. 1687, referring to John Beadles.

The burial-ground is in an orchard adjoining the house. It was surrounded by a brick wall, towards the keeping up of which there was an annual sum of £2 10s. charged on Parc Grace Dieu, but the payment has long since lapsed, and the walls have disappeared.

There were, so I have been told, several stones, but only two remain, which have become almost illegible.

<sup>21</sup> [See *F.P.T.*, pp. 321-325.]

<sup>22</sup> [See *F.P.T.*, p. 322. D. possesses two copies of the 1663 edition in English. It consists of twelve pages, and has a postscript by Edward Bourne.]

<sup>23</sup> [Joseph Alfred Bradney, F.S.A., etc., etc., Talycoed Court, Monmouth.]

The one to Walter Jenkins is as follows :—

WALTER JENKINS LYETH  
BURIED HERE, WHOS HEA  
RT TO GOD WAS FOVND  
SINCERE. AS BY A VISION  
DID APPEERE FROM HIM  
WHO LOVE HIS SOVLE  
FVLL DEERE. THIS  
BVRYING PLACE CON-  
TRIVED HEE FOR OT  
HER FRIEND INTERD  
TO BE. HE LEFT  
THE BODY THE XXX.  
DAY OF THE FIFTH  
MONTH 1661.

The other stone lies in an oblong position, and I have been told that when some years ago the owners of the place, after removing several stones for repairs to the building, endeavoured to move this one, the oxen were unable to get it farther, being prevented by a higher power :—

HERE LIETH THE BODY OF JONATHAN BARROW, WHO DIED OCTOBER y<sup>e</sup> 29<sup>th</sup>, 1737, AGED 75 y<sup>rs</sup>. ALSO THE BODY OF SARAH, HIS WIFE, WHO DEPARTED THIS LIFE Y<sup>e</sup> 7<sup>th</sup> DAY OF [JUNE], 1746, AGED 60 YEARS.<sup>24</sup>

Jonathan Barrow was a timber dealer in Monmouth, the son of William Barrow of Wilton-by-Ross.

### Emigration to Pennsylvania.

In the settlement of his Province by William Penn, large, almost free grants of land were made to emigrants from North Wales, forming a district known as the Welsh Tract. In 1682 John ap Thomas and Edward Jones, for themselves and friends (seventeen families), purchased 5,000 acres of land. This land was at one time known as Merioneth, and later as Lower Merion, and extended from the Schuylkill near the Falls towards the still existing Merion Meeting House, including this ground, and extending westwardly beyond it. In Holme's *Map of the Province of Pennsylvania*, the following are given as the boundaries of this land, which he calls that of Edward Jones and Company, being seventeen

<sup>24</sup>[There are sixty-six entries of burials at the Pant in the Friends' Burial Registers, including those referring to Jonathan and Sarah Barrow. The latest entry is dated 1771.]

families, *viz.*—On the north by lands of William Sharlow and John Roberts, on the east by the Schuylkill River, on the south by the Liberty Lands of Philadelphia, on the west by lands of Charles Lloyd, Thomas Lloyd, John ap John, Richard Davies, and John Bevan. A little to the north-west is the land of Rowland Ellis. The use of the names of Charles Lloyd, John ap John, and Richard Davies, is not intelligible, as no one of them went to Pennsylvania, even on visits. It is probable that the land set aside to these five Friends was not a completed gift (and certainly it was not taken up by them or on their behalf), but that some intention of a Trust was connected with it.

### Pontymoile.

The following is also extracted from *The History of Monmouthshire* :—

At Pont-y-moel there was an early settlement of Quakers. Elisha Beadles (son of John Beadles of the Pant in Llanfihangel Ystern Llewern), an apothecary and mercer in Ponty-pool, was a leading member of the sect before 1700, as was also Richard Hanbury and his son Charles. From the latter is descended the well-known family of Hanbury of London, bankers and brewers.

The earliest monthly meeting of Friends held at Pont-y-moel of which there is a record is in 1703. At this there were present : Elisha Beadles, of Pont-y-moel ; Richard Hanbury of Pont-y-moel ; Charles Hanbury of Llanfihangel Ystern Llewern ; Roger Jenkin of Pont-y-moel, elsewhere described as of Llanvrechva.

The oldest meeting-house, of which only three walls remain, is to be seen on the north side of the railway nearly opposite Maes-derwen. The burial-ground is covered by the embankment, and the walls of the meeting-house at this spot form the boundary fence of the railway. The railway here follows the line of the canal, and it was when the canal was made, about the year 1800, that this meeting-house was abandoned for the new one built in Trosnant. This is situated half way up Trosnant on the right-hand side, and is now used as a carpenter's shop. On the door of the Trosnant burial-ground, in which still remain some mounds covering graves without (after the custom of the Quakers) memorial stones, is a cast-iron plate with the words :—

FRIENDS  
BURIAL GROUND.  
1800.

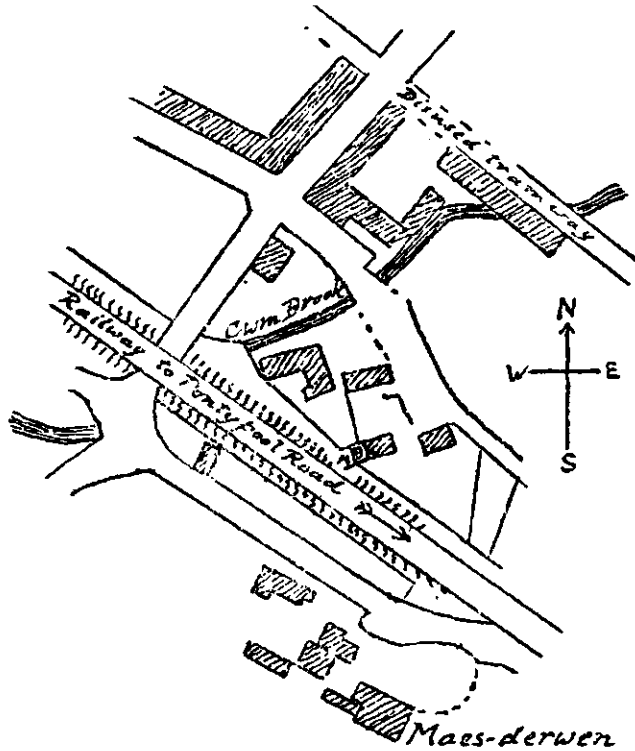
The Quakers as a religious community came to an end about 1820, when the meeting-house was used for Church of England services. In 1836, when the English Baptist cause was started by the Rev. Thomas Thomas, President of the College, this building was used by the English Baptists, who removed to the Crane Street chapel when that was built in 1846.

A school was carried on in the old meeting-house at Pont-y-moel for thirty-five years by one Evan Bevan, or, as he was often styled, Evan Evans.<sup>25</sup> He was born at Llantwit Faerdre in Glamorganshire, and after being educated at Christ Church, Oxford, where he matriculated in 1695 at the age of eighteen, he became an attorney in his native county, where he officiated as under-sheriff. He subsequently joined the Society of Friends, and settled at Pont-y-moel. Here he instructed his pupils

in Latin, Greek, and geography, as well as the principles of his sect. He died on the 17th of February, 1746, and was buried in the Friends' burial-ground at Pont-y-moel.<sup>26</sup> After his death no more is heard of the school.

Another of the sect was Joseph John. This man was much upset when on his death-bed, in 1730, he discovered that his wife and her relations had secretly paid the tithe, an impost he strongly objected to.<sup>27</sup>

At Pen-y-garn, nearly opposite the Baptist chapel, is a piece of ground said to have been once a burial-ground of the Quakers. On the



PLAN SHOWING SITE OF MEETING HOUSE.

Scale, 25 inches=1 mile.

A.—Site of Meeting House; B.—Pound of the Manor of Edlogan. Reproduced from *The History of Monmouthshire*, by permission of the author.

<sup>25</sup> He signs as Evan Bevan al's Jevans.

<sup>26</sup> [Thomas Chalk's] *Autobiographical Narrations*, 1848, p. 85, *et seq.*

<sup>27</sup> *Ibid.* [See J. Smith's *Catalogue*, i. 259.]

north side of this is a wall of great age, no less than seven feet in thickness, bounding a garden which in recent years was a public tea-garden. It shows signs of having been laid out in the old style with a raised mount in the centre. The house, which is an ancient one, gives the place an appearance of having once been of some consideration. In the wall grows the small fern called *Cystopteris fragilis*. This is said to be farthest eastward, where it grows wild.

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References to John ap John and early Quakerism in Wales, in addition to those given above, may be found in:—Croese's *History*, 1696, pp. 51, 69; Crouch's *Posthuma Christiana*, 1712, p. 135; Pugh's *Salutation*, 1732, preface; *The Friend* (Phila.), vol. 26 (1853), p. 205, and continued for many weeks; *The British Friend*, vol. 49 (1891), pp. 266, 285; *The Friend* (Lond.), vol. 14 (1874), p. 199, vol. 41 (1901), pp. 486, 501; vol. 46 (1906), p. 127; *The American Friend*, vol. 10 (1903), p. 417; *Friends' Quarterly Examiner*, vols. 14, p. 86, 24, p. 167, 36, pp. 265, 517; G. E. Evans's *Antiquarian Notes*, 1904; *The Friends in Wales*, by E. Griffith, J.P., 1895; J. E. Southall's *Leaves from the History of Welsh Nonconformity*, 1899, and other works; Dr. J. J. Levick's *John ap Thomas and his Friends*, 1886, and *The Early Welsh Quakers and their Emigration to Pennsylvania*, 1894; T. A. Glenn's *Merion in the Welsh Tract*, 1896; S. Lloyd's *The Lloyds of Birmingham*, 1997.

There are numerous references to Wales in the Swarthmore and other MSS. in D. There is also in D. a copy of the tract, *The West Answering to the North*, upon the title page of which is written, "John ap John his booke."

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