

The Yearly Meeting for Wales

1682-1797

Notes on the course of the Welsh Yearly Meeting compiled from a transcript by John R. Hughes of the original Minute Book (now in the Glamorgan County Record Office, Cardiff)

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AMONG many old Quaker documents preserved from very early days is the original Minute Book of the Yearly Meeting for Wales, 1682-1797. This old book throws some light on an almost forgotten phase of Quaker history.

The "Welch Yearly Meeting" was held regularly without a break for over 100 years, in places as far apart as Wrexham the the North and Haverfordwest, Pembrokeshire, in the South; and as remote as John ap John's home in Denbighshire, 1693, and Roger Hughes' at Llanfihangel-Ryd-Ithon, Radnorshire, 1695.

In the early days before Friends had set up Meeting-Houses of their own, the Yearly Meetings were always held in private homes, which included—in addition to the two mentioned above—Charles Lloyd's home at Dolobran, 1694; Richard Hanbury's at Pontymoel, Monmouthshire, 1696; the various Quaker homes around Dolgelly; and for a number of years at the beginning of the eighteenth century, the home of Robert Evans, Mayor of Llanidloes, Montgomeryshire.

Later on, when the Yearly Meetings became more widely known, and when moreover they were made the occasion for holding "Publick Meetings" for the people of the neighbourhood, it was found necessary to hire Town Halls, barns or "booths." This involved considerable expense, for usually the buildings had to be supplied with seating, and there were many incidental items also. In 1750, at Brecon, we have "To charges fillg up the Town Hall £5, use of same £2." (The expression "filling up" occurs frequently and obviously refers to the erection of improvised seating accommodation.) In reading through the old minutes, one is constantly surprised

by the very large sums that were laid out in the holding of these Yearly Meetings. For instance, at Wellington, Salop, 1768, for erecting and seating a "booth," the sum of £45-8-11½d. was spent; and in 1783 at Bridgnorth, the cost reached a total of £51-19-9d., which even in these days would seem high for a small conference lasting 2 or 3 days only. The makeshift premises were not always well-constructed. At Shrewsbury, 1748, there is this minute: "We desire that they (*i.e.* the representatives from the Q.M.s), would be particularly careful wherever this Meeting shall be held for the future to provide such places that may be safe and in no danger: it having been thought Dangerous to be held in such places as sometimes hath been."

The incidental expenses, apart from hire of buildings, included various unexpected and sometimes amusing items, *e.g.*

The Constables for their troubles:	12/6	Abergavenny, 1753.
Doctor Poole for use of Board Slabs for Seats and Carriage:	£3-3-0	Newtown, Mont., 1773.
John Jarman and workmen fitting up Hall and Barn:	£3-10-0	
Thos. Howel, Hallkeeper for trouble and attendance:	£1-1-0	Brecon, 1774.
The Bellman's attendance:	5/-	
Gift to the Beadle and to another:	£1-11-6	Monmouth, 1776.
Sweeping the street	7/10½	Carmarthen, 1778.
To 6 Constables attending:	£1-10-0	Cardiff, 1786.
To Porter at the Castle:	10/6	
For the other barn and damage to the hay:	15/6	Hay, 1788.

It is not clear how many Friends attended the Yearly Meetings, for although lists of some names are given, these are certainly not complete, except perhaps for the very early days. In addition to the Welsh Friends, "Publick Friends" from England and Ireland and frequently from America also, attended the gatherings. They were always welcomed warmly and the local Friends paid their expenses; for instance:

To publick frds expences at ye Inns:	£7-0-6	Cardiff, 1786.
Exp. of English Ministring Friends and their horses:	£8-7-3	Newtown, 1794.

Obviously in the early years when the Yearly Meetings were held in private houses, no very large numbers could have been accommodated. Yet more than 35 attended at Lewis Owen's home, Dolgelley, in 1685; and over 36 at Evan Lloyd's home

at Rhayader in 1698. Many of these Friends came on horse-back over rough and mountainous roads, often very long distances, which must have involved an absence from their homes of several days. One is puzzled as to how satisfactory lodging arrangements could have been made for the many Friends who must have stayed overnight, particularly when they met in such remote hamlets as Llanvareth or Llanfihangel-Ryd-Ithon, both in Radnorshire. That the business of arranging accommodation for visiting Friends must have presented difficulties at times, we gather from the following minute:

1695 It is desired by this meeting that every Quarterly meeting in Wales be informed that the friends that are to attend the service of the next yearly meeting do take up Lodgeings in Public houses that are Convenient, to prevent the Charge and trouble, that did usually fall upon one particular house upon that account.

Even a cursory study of the list of Friends present at the Yearly Meetings shows that certain Friends and certain families gave devotedly long and faithful attendance. Although Friends gathered from almost all parts of Wales, the real strength of the movement was soon concentrated in a few well-defined areas, of which the chief were: Welshpool and district including Dolobran, and Dolgelley and district, in North Wales; Llanidloes and Eskirgoch, Montgomeryshire, and the valleys of the Edw and Ithon in Radnorshire, in Central Wales; and in the South, an area around Pontymoel in Monmouthshire, and another in Glamorganshire. Some parts of Wales remained almost completely untouched by the Quaker movement. Throughout the period Friends made no headway in Anglesey or Carnarvon, and little in Cardigan or Breconshire, and their influence was comparatively short-lived in Carmarthenshire and Pembrokeshire. Flintshire and Denbighshire at first sent a representative occasionally, but after 1742 transferred membership to Cheshire.

Friends were puzzled by the lack of response in these districts. The following entries are typical:

1685 Anglesey. Thomas Jones, a Young Friend of ye sd. County gives relation that they are pretty tender and Moderate unto him he being the only Friend as yet in yt County.

1693 Anglesey. None present and noe meeting in that County. Tryall Rider is desired to write to one Thomas Jones who once walked among us, to deal with him as God in his wisdom will direct him and give an account thereof to our next yearly meeting.

1696 Anglesey. No tydings of Thomas Jones, who once professed trueth there.

1698 Anglesey. None present.

After that, Anglesey is dropped from the list altogether. It was a similar story in various other Welsh counties.

In 1693, when the Yearly Meeting was held at the home of John ap John in Denbighshire, 2 representatives came from Shropshire; and from then onwards Shropshire—although an English county—became an integral part of the Yearly Meeting for Wales, and regularly sent representatives who took an increasing responsibility for the work of the meeting.

In 1718 the Yearly Meeting was held at Shrewsbury, and thereafter on eleven occasions it was held in Shropshire. From 1711 to 1796, except on twenty-two occasions, the Clerkship was held by 4 Shropshire Friends in turn, and during the later period, nearly half the expenses were paid by Shropshire Friends. Yet it was only in comparatively small areas in Shropshire that Friends had any lasting influence, that is: in Shrewsbury and in Coalbrookdale, both in the valley of the Severn. Elsewhere in this large county Friends made no progress.

After the first few experimental years the clerkship was held usually by the same Friend for many years in succession. Thus, Lewis Owen of Dolgelly held it for 11 years, Amos Davies of Montgomery for 10; and the four Shropshire Friends—John Kelsall for 11, Abraham Darby for 6, John Young for at least 30 (perhaps more; the records are incomplete on this point) and Richard Reynolds for 5. In the final year, 1797, the Clerk was once more a Welshman, Richard Summers Harford of Monmouth. It may seem strange that the clerkship of the Welsh Yearly Meeting should have been held, for nearly half the period, by Englishmen. It may be that the Welshmen who at that time lived an almost entirely agricultural life, considered it a wiser course that a clerical task should be undertaken by men with greater business experience. Certainly the minutes appear to have been kept more systematically after John Kelsall took over the books, and he introduced a yearly statement of accounts.

Welsh names, as so often, tend to be of monotonous similarity, causing some confusion and perplexity, particularly when father and son, with identical names, attended Yearly Meeting together. We get a string of names such as

Owen Lewis, Lewis Owen, Owen Owen, James Lewis, Lewis James, John Jones Sr. and Jr., and so on. Therefore it is quite refreshing suddenly to be confronted with more spectacular names (almost suggestive of a modern "star" or "ace"), such as Tryall Ryder, Peregrine Musgrave, and Peerce Moice: the last name is, no doubt, just Percy Morris in another form. The spelling of names and places was extraordinarily erratic. Builth in Breconshire was sometimes spelt as Bealt, Built, or Buellt; and Rhayader in Radnorshire had the following variations: Raidr, Rhaiader, Rhayder, Rhayad, and Raiader Gwy.

Throughout the whole period of over 100 years no woman's name is given as a representative, and evidently there were no women at the ordinary business meetings. This was in accordance with the usual procedure in Friends' business meetings elsewhere, which similarly were attended by men only until late in the nineteenth century. Women Friends however were certainly not inactive, and took their full part in upholding and in preaching the principles of the Society. There was a Women's Yearly Meeting for Wales during much of the time.

The first mention of a woman Friend in the minutes comes in 1694 at Dolobran, when we are told that there were "two Prisoners for tythe" in Radnorshire: "Ann Thomas widow of Llanole aged about 80 years and Peter Edwards."¹

Women's names occur occasionally in the minutes, not only on account of their sufferings, but because of their service as "Publick Friends," *e.g.*

1703 *Llanidloes*. "Pembrokeshire. One Publick Friend dyed since last year, (viz.) Joan Llywelin."

1704 Again at *Llanidloes*. "Radnorshire. One Publick Friend deceased since last yearly meeting (viz.) Gole: Moris widow."

The extreme youth of some of these "Publick Friends" is remarkable:

1714 *Wrexham*. "Radnorshire. One Publick Friend Deceased viz. Elizab. Lloyd the 1st of 7mo. 1713, aged abt. 23."

By 1755 it is evident that a sufficient number of women

¹ Peter Edwards' descendants remained "well-concerned" Friends till late in the 19th century. At the family home at Hindwell Farm, Walton, Radnorshire, they entertained many travelling Friends from England and America. Tradition says that Wordsworth—a friend of the Edwards family—also visited the farm and worshipped in the little octagonal summer-house, still standing in 1920 but now pulled down, where William Edwards, the stock farmer, used to have Quaker meetings.

came to the Yearly Meetings to justify the holding of separate women's meetings, held at the same time as the men's meetings.

Soon after the turn of the century, it became the custom for the Yearly Meeting proceedings to extend over several days. For in addition to the business meetings for the members of the Society, it was the rule, as has been said, to hold one or more "publick meetings," for the purpose of proclaiming the Quaker message to the people of the neighbourhood. Usually two or more "Ministering Friends" from England, Ireland or America attended the Yearly Meeting to help in this service. Frequently a woman Friend would be of their number. So we have Isabella Middleton from Dublin and Rachel Wilson from Kendal in 1762; Catherine Phillips from Falmouth in 1783; Rebekah Wright from America in 1787; and Mary Gurney from Norwich in 1788. At Carmarthen in 1793, the Yearly Meeting gave a certificate to two women Friends for service in America.

Our beloved Friends Deborah Darby and Rebecca Young laid before this Meeting in a weighty manner their Concern to pay a religious visit to Friends and others on the Continent of America—which being solidly and deeply considered divers Friends present expressed their sympathy and entire unity with our said Friends in their Concern.

The Yearly Meeting thereupon endorsed the certificate which they had brought from their own monthly meeting of Shropshire. It was during this visit to America that Deborah Darby met and by her ministry so deeply impressed the French emigré, Stephen Grellet.

Four years later, at "Welchpool," the two Friends returned their certificate, and asked for another for a religious visit, "as Truth should open the way," to Scotland and Ireland; and this also was readily granted.

The minutes of the Welsh Yearly meetings, covering a period of over 100 years, record with brief references the deaths of many faithful Friends. On only six occasions was a full testimony included in the minutes; but of the six Friends honoured in this way, four were women: *i.e.* Mary Goodwin of Eskirgoch, Montgomeryshire, in 1778; Martha Williams of Pontypool, in 1788; Dorothy Owen of Tyddyn-y-garreg, Dolgelley, in 1794, and Abiah Darby of Coalbrookdale, in 1795.

Mary Goodwin along with her husband had made their simple, primitive home in a wild lonely spot among the mountains of central Wales a well-known and much-loved Quaker centre, in which Friends from many countries felt it a privilege to be entertained. Here they had set up a Meeting House and provided land for a burial-ground. The testimony speaks of her as "a true helpmeet and fellow-labourer with her husband" and mentions that she had "a small but lively testimony."

Dorothy Owen was the valiant Friend who on occasions had walked all the way from her own home near the Cardigan coast up to London and back in order to attend London Yearly Meeting. "She contented herself with the least expensive manner of living and of dress in order to have the more to distribute to the necessities of others." A neighbour, "not in profession with us," was so impressed by the witness of her life that she said, "Her Conduct preaches dayly to me."

Of Abiah Darby we read:

She was a tender sympathizer with the afflicted whether in body or mind and an eminent Example of Christian Benevolence to those who are Stewards of the Good Things of this Life, being rich in Good Works, ready to distribute, willing to Communicate, feeding the hungry, cloathing the naked, visiting the sick and also at sundry times under an especial apprehension of Duty, the condemned and other Prisoners in different Jails.

We know that her daughter-in-law, Deborah Darby, commended a similar service to Elizabeth Fry when as a young girl with her father John Gurney she visited Coalbrookdale in 1798. Had Deborah then in mind this testimony to her mother-in-law, produced only 3 years previously?

These brief testimonies in their quaint old-fashioned Quaker phraseology are moving tributes to the noble lives of these intrepid women from Wales and her borders. Something of their staunchness and indomitable spirit comes to us through the old records. Their lives left a fragrant memory and we can well believe that it is to such women we can attribute the respect and veneration still given to the name of Quaker in various parts of Wales.

YEARLY MEETING BUSINESS

The subjects considered at the Yearly Meeting show a gradual change and development throughout the period. At first the main subjects were: reports on the sufferings of

Friends in the various constituent counties; repeated reminders of the importance of upholding the testimony against the payment of tithe; preparation of an Epistle to be distributed throughout the Principality of Wales, and of another to be sent to London Yearly Meeting.

George Fox had ordered that an accurate record should be kept of the sufferings of Friends. In fact a copy of his Epistle on this matter is one of the first items written in the minute book. However, perhaps an almost undue emphasis was given to this by succeeding generations. Representatives received a severe reproof if they failed to bring the necessary information for their own, and sometimes for adjacent counties also. Friends were regularly appointed to keep records for their districts, and to send the information to London.

Much time was spent particularly in the earlier years on negative and critical measures, for in addition to frequent expressions of censure for slackness, both in reporting sufferings and in upholding the testimony against tithe, there were also constantly repeated advices against "marrying out", the use of gravestones, extravagance in dress and the conducting of weddings and funerals; against the abuse of tobacco and strong drink, and too great attachment to business interests. Also Friends were constantly urged to maintain strict integrity in business and in their dealings with the government.

Here are some typical entries:

1691 Things generally indiferent well.

1697 Let not a gluedness to the world and your worldly interests cause you to keep back.

1760 It is cause of no small pain of mind to some amongst us to observe a deficiency of care in some places against defrauding the King of his Customs Duty's or Excise or dealing in Run Goods even for their own use.

1765 Bear testimony against that Antichristian yoke of Tythes. It caused pain of mind to several of us in this our Annual Assembly to find that some among us should act as inconsistent with the Dignity of Truth as to leave the Corn or Hay in the field after the same has been marked.

1777 [A minute condemns] that very unbecoming behaviour of Drowsiness (which in some places appeared to be given way to by too many).

"Nothing else was offered" was the expression used, where now it would be "There is no further business at the table."

Positive and constructive measures were not neglected

and took an increasingly important place as the years passed. From the very first year at Redstone, Pembrokeshire, in 1682, Friends showed loyalty to their native land and tongue, and were concerned that Quaker books and pamphlets should be translated into the Welsh language, and distributed throughout the Principality.

1682 This day it was layed before the Meetings Concerning the Good Service of translating books into Welch.

1692 According to a motion made by Richard Davies,¹ Concerning a parcell of Welsh books, as it is consented by this meeting, that the sayd books be received by Richard Davies to be divided among friends in Wales as shall be thought fitt.

The Welsh have always been a book-loving people and there was a constant demand for the Welsh translations. In 1748 a request was made to the Meeting for Sufferings in London, for a consignment of Friends' books, for distribution amongst the various quarterly meetings in Wales. 580 books were received, which included 200 copies of T. Williams' book, *Reasons for leaving the Baptists!*

Although all the minutes from the very first were written in English, we know that the Welsh language was used at times in the meetings for worship.

1691 *Haverfordwest*. Our yearly meeting assembly which the Lord hath crowned with his glorious presence and appearance where divers living testimonies were given forth both in Welsh and English.

Many of the early pioneers, such as John ap John and Richard Davies, had a deep concern that the Welsh language should be retained, and they amongst others made great efforts to have Quaker books and pamphlets translated into Welsh, and distributed widely through the Principality. Perhaps if their efforts had been more faithfully followed by later generations the history of Welsh Quakerism might have been very different.

Another factor in the decline of Welsh Quakerism was the wholesale emigration to Pennsylvania in the early eighteenth century. A very strongly worded minute on this subject was included in the Yearly Meeting Epistle for 1698 from Rhayader.

And moreover we being under a deepe sence and Consideration that some friends by their irregular, disordrly and unsavoury proceedings and runnings into Pensilvania having been a Cause of great

¹ The hatter from Welshpool who wrote a racy journal; 1710, and reprints.

weakening if not the total decayeing of some meetings in the Dominion of Wales—therefore earnestly intreate friends for the future to Consult with friends in the Quarterly and monthly meetings to have their unity afore they resolve to remove to Pensilvania or ellswhere.¹

Many of the minutes refer to the gift, purchase or lease of meeting houses and burial grounds, insisting that their legal tenure must be clearly defined, and responsible Friends appointed for their management.

A matter which received serious consideration at many Yearly Meetings and was frequently urged upon the Meeting, was the practice of visiting Friends in their families—a practice which was of peculiar value in a countryside like Wales, containing a rural population, where the Quaker families were often isolated and widely separated.

1706 *Llanidloes*. This meeting doth recommend to ye several Qu and Mo Meet: that they be careful (at least once a year) to chuse such friends as may be approved by the sd. meetings to visit the Several Families.

Such visits were of incalculable worth in strengthening the Society. Certainly they were very deeply appreciated. The visiting Friends always received a warm welcome and hospitable entertainment. But Friends who came from England or America were often struck by the poverty and primitive standards of the Welsh country folk. In their journals there are frequent references to the "low circumstances" and "poor Habitations" of Welsh Friends. Economic factors undoubtedly played some part in the decline of Welsh Quakerism.

Not till late in the eighteenth century was consideration given to social and educational questions. A few items in the minutes towards the close of the period however reveal an awakening sense of concern in these matters.

1763 *Presteigne*. The importance of Educating the Youth of our Society in the Principles of true Religion and Virtue and also in necessary Learning having been the subject of our weighty Consideration, We cannot Avoid recommending the same to the most serious attention of Friends in general as in a short time the concerns of the Church will devolve upon the succeeding generation. And it appears to us that Divers of Friends Children are not taught to Read and

¹ John Griffiths, 1713-1776, a Radnorshire Friend who had emigrated as a youth to Pennsylvania and later had returned to the British Isles, states in his *Journal* that his father "was very deeply affected by the declining state of the society in these parts (*i.e.* around Pales, Radnorshire) many having removed to America, which since his decease (in 1745) have become almost a desolation".

Write. It is therefore requested that Friends use their best Endeavours to procure for their children Instructions in those necessary Parts of Learning that they may become more useful in the Creation and to the Society.

1764 *Wrexham*. The answers from the several counties [were received]. It appeared that in most proper care was taken, tho' it was remarked with Concern that there was a remissness in a few and it is Earnestly recommended to the friends of the Counties in which there is a remissness that proper Endeavours be used to remove the Cause of Complaint.

In 1795, the testimony to the life of Abiah Darby shows that her social work was warmly approved and it seems likely therefore that her example may have inspired others to undertake similar forms of service.

However, the Welsh Yearly Meetings were much more than assemblies for the conduct of routine business. They were also religious and social gatherings, greatly valued by the Welsh Friends themselves, and in addition exercising a wide-spread influence in the districts where the meetings were held.

Some of the old journals of the eighteenth century give us revealing sidelights on the Yearly Meetings and the life of the Welsh Friends.

Benjamin Holme, in his account of his travels in 1728, says he went

To the Yearly-meeting in Wales, which was held this Year at Brecknock, where there was a great Appearance of People of other Professions (none of our Meetings having been there for many Years before) and Friends had a good Opportunity to declare the Way of Truth to them.¹

In 1744 he was again at the Yearly Meeting which was held this Year at a Place called Glanneedless [Llanidloes] . . . the said Yearly-meeting was large and very peaceable, there being a great Resort of other People who were not of our Society.²

Lucy Ecroyd, 1723-66: (MS. Journal, lent by Henry Ecroyd) 1763 "Welch Yearly Meeting at Presteigne. The public Meeting was held in a Barn, when very large numbers assembled even beyond the limits of the place to contain, and I was concerned in the early part of the Meeting in Prayer, after which John Lewis had an acceptable opportunity in Testimony, as had also Catherine Payton a very extended one, and J. Hunt concluded in prayer, and through the whole the behaviour of the People was with becoming gravity. In the afternoon from the very large attendance Meetings were held in two places, viz. the Barn mentioned before, and the Town Hall where Catherine Payton and John Hunt had the public service. . . .

¹ *A Collection of the Epistles and Works of Benjamin Holme*, 1754, p. 66.

² *Ibid.*, p. 79.

5th day. At 11 o'clock were held public meetings in the Hall and Barn—The behaviour of the people showed great attention and it was remarkable they showed some reluctance to withdraw at the conclusion of the meeting, and it was cause of hearty thankfulness to some of our minds to have vouchsafed to us such evidence of the presence of the great master of our Assemblies."

Rebecca Jones (1739-1817, of Philadelphia but of Welsh descent), visited Wales in 1786, in company with Sarah Grubb (*née* Tuke). She gives some idea of the Welsh country and people of this period

"The journey was rendered arduous by the ruggedness of the country and the road being partly over the tops of very high mountains," and the scenery impressed her as "amazing and awful." She speaks of "meeting with honest-hearted Friends in Wales, well worth visiting, and more in the simplicity than most other places. Great openness also among others, many of whom understood our language, and gladly accept invitations to attend our Meetings.—We had a precious meeting at Tythyn-y-garreg (home of Dorothy Owen near Dolgelley), many who could not understand us, were feelingly sensible of the spreading of Divine love over us. At Eskirgoch, in the midst of high hills and great barren mountains, to the house where John Goodwin lived and died, came many not of our Society several miles on foot, and were solid and attentive. The Welch people are an industrious, hardy, plain people, and there are a few precious Friends worth visiting. I have a secret hope that there will be a revival in Wales, in His time, who doth all things well and wisely."¹

Reading through these and similar journals, and also the reports in the old minute book, we realize that the pre-eminent concern of the Yearly Meeting for Wales, constantly exercising the minds of Friends and urgently pressed upon their fellow-members, was for the spiritual condition of Friends and the right holding of their meetings.

The following extracts from the epistles bring this out:

1688 *Pontymoel, Mon.* [A note of relief and triumph comes with the cessation of the time of acute persecution.] Dear Friends—we do most dearly salute you that these may let you understand that our yearly meeting was glorious and numerous, and the power of the Lord overshadowed it . . . we certify you that things are well with friends in the severall Counties of Wales and unity and prosperity among them in a great measure. Glory to the name of our God, and meetings increase (rather than diminish) and things are on a growing rather than declining hand.

But with the cessation of persecution, Friends became aware increasingly of the insidious temptations of slackness and complacency.

¹ *Memorials of Rebecca Jones*, 124, 127-8.

1696 *Pontymoel*. We earnestly intreat you to meet often together in this quiet and calm day of liberty, neglect not your weekly and middle weeke meetings, for ye that Could give up all for trueth in the late times of Persecutions and many of you kept from your families for weeks months and some for years, now can ye not give one day in the middle of the weeke, from your outward concerns, to serve the Liveing God—(to witt) monethly quarterly and men and women's meetings wch. were sett up in the will of God; that thus ye may be a growing and not a decaying people.

1717 *New Radnor*. It is fervently recommended that we should wait upon God with Diligence and Sincerity, not in Dulness of Body and Stupidity of Mind (wch. is too much a growing Evil), but that our active minds in a steady waiting upon him—may discover the first offer of the least measure of the Spirit of God.

1760 *Oswestry*. We also find it necessary to advise Friends everywhere to be careful to attend all our religious meetings both on First and Week days as well as those for Discipline and this our Annual Meeting. We have with sorrow observed the slackness that prevails in some places in attending the same.

But discouragement increased as the century proceeded:

1784 *Rhayader*. Our numbers in this Principality is much Decreased and the Concern for the Prosperity of Truth thro' Indifferency and Lukewarmness much Abated, since the time of our Ancestors who are removed from works to rewards.

Then came an appeal to London Yearly Meeting:

1794 *Newtown*. The very reduced and low state of the Society in the Principality—having painfully affected us and engaged our weighty Attention—it is concluded to represent the same to the ensuing Yearly Meeting in London, with a request for such assistance and advice as they in their wisdom of Truth shall have to impart.

The matter was duly considered by London Yearly Meeting. In accordance with its recommendations a minute was passed at Welshpool in 1797, finally bringing the Yearly Meeting for Wales to a close. In future the work of the Society of Friends in Wales was to be carried on by the holding of Half-Yearly Meetings on rather different lines.

The following list of places where the Yearly Meeting for Wales was held is taken from the information provided by Frederick J. Gibbins and printed in *The Friend*, 1.1.1870, p. 15. The spelling of the original records has been followed.

1682 Redstone, Pembrokeshire.	1687 Dolobran
1683 Dolgyn, Merionethshire	1688 Pontymoel, Monmouthshire
1684 Haverfordwest, Pembrokeshire	1689 Wm. Awbery's house, Brecknockshire
1685 Garthgynvor, Merionethshire	1690 Swansea, Glamorganshire
1686 Near Llanvair, Llanvareth parish	1691 Haverfordwest

- 1692 Garthgynvor
 1692/3 Coed Ecionaidd, ye house of
 John ap John, Denbighshire
 1694 Dolobran, Montgomeryshire
 1695 House of Roger Hughes,
 Radnorshire
 1696 House of Richard Hanbury,
 Pontymoil
 1697 House of Robert Evans,
 Lanidlos
 1698 House of Evan Lloyd, Raiadr
 1699 Lanidlos
 1700 do.
 1701 do.
 1702 do.
 1703 do.
 1704 do.
 1705 Buellt [Builth], Brecknock-
 shire
 1706 Lanidlos
 1707 Buelt
 1708 Newtown, Montgomeryshire
 1709 Landoverly, Carmarthenshire
 1710 Abergavenny, Monmouthshire
 1711 Bealt [Builth]
 1712 Lanidlos
 1713 Newtown
 1714 Wrexam, Denbighshire
 1715 Haverfordwest
 1716 Pontymoil, Monmouthshire
 1717 New Radnor, Radnorshire
 1718 Shrewsbury, Shropshire
 1719 Bealt
 1720 Swansea
 1721 Dolgelle, Merioneddshire
 1722 Lanidlos
 1723 Presteygn, Radnorshire.
 1724 Monmouth
 1725 Carmarthen
 1726 Denbigh
 1727 Shrewsbury
 1728 Brecknock, Brecknockshire
 1729 Newport, Monmouthshire
 1730 Rayadr Gwy
 1731 Ludlow, Shropshire
 1732 Bala, Merioneddshire
 1733 Hay, Brecknockshire
 1734 Welshpool, Montgomeryshire
 1735 Landoverly
 1736 Cardigan
 1737 Whitchurch, Shropshire
 1738 Knighton, Radnorshire
 1739 Cowbridge, Glamorganshire
 1740 Montgomery
 1741 Usk, Monmouthshire
 1742 Bridgnorth, Shropshire
 1743 Tenbigh, Pembrokeshire
 1744 Lanidlos
 1745 Carmarthen
 1746 Bealt
 1747 Cardiff, Glamorganshire
 1748 Salop, Shropshire
 1749 Haverfordwest
 1750 Brecon
 1751 Newport, Shropshire
 1752 Rayader Gwy, Radnorshire
 1753 Abergavenny
 1754 Swanzey, Glamorganshire
 1755 Llandilo Vawr, Carmarthen-
 shire
 1756 Bishop's Castle, Shropshire
 1757 Lanidlos, Montgomeryshire
 1758 Chepstow, Monmouthshire
 1759 Neath, Glamorganshire
 1760 Oswestry, Shropshire
 1761 Laugharn, Carmarthenshire
 1762 Bala, Merionethshire
 1763 Presteigne, Radnorshire
 1764 Wrexham, Denbysire
 1765 Hay
 1766 Pembroke
 1767 Buillt, Brecknockshire
 1768 Wellington, Shropshire
 1769 Cowbridge
 1770 Knighton
 1771 Ludlow
 1772 Lanidlos
 1773 Newtown
 1774 Brecknock
 1775 Dolgelle
 1776 Monmouth
 1777 Buillt
 1778 Landoverly
 1779 Lanidlos
 1780 Usk
 1781 Haverfordwest
 1782 Brecon
 1783 Bridgnorth
 1784 Rhaiader Gwy, Radnorshire
 1785 Aberystwith, Cardiganshire
 1786 Cardiff
 1787 Machunleth
 1788 Hay
 1789 Brecon
 1790 Lanidlos
 1791 Buillt
 1792 Bala
 1793 Carmarthen
 1794 New Town
 1795 Hay
 1796 Brecon
 1797 Welch Pool