

DEANERY OF TEGENGLE SA/RD/16

Issued by Ben. Conway 1729

[page 19] The Right Reverend Father in God Francis Lord Bishop of St Asaph orders to Benj. Conway Rural Dean of Tegengle to view carefully the said Deanery and to answer the following enquiries:

To view carefully the several churches and chappels within the said Deanery, and to give an account of the condition I find them in, with respect to their fabricks, utensils and ornaments, and the fences of their churchyards.

To give an account what condition the parsonage and vicarage houses are in, what the outhouses belonging to them, and by whom inhabited.

To give an account of which incumbents are non-resident, and to enquire whether such keep resident curates of good character.

To enquire what allowance every curate has (viz) whether it be sufficient with respect to the largeness of the cure, and the value of the living, together with the names of all the curates in the deanery, where they are and how long they served any cure.

To give an account of all complaints for gross neglect of duty, or for and practise or behaviour that gives scandal.

To give an account of all that marry clandestinely, or in their reading, praying, or preaching, shew a disaffection to the King and Royal Family.

To give a strict charge to all incumbents, to make an exact terrier of their houses, outhouses, glebe and tythes, and whether any modus is claimed for any of them and upon what grounds. This terrier to be fairly written and attested, by the minister, church-wardens, and some of the most ancient and substantial inhabitants, to be sent to me by Lady Day.

To enquire whether the registers of christenings, burials, and marriages are kept in good order.

To enquire whether any charitys given to any church, or parish, in the deanery of Tegengle, are in any respect abused, or suspected to be so.

I am lastly ordered by his Lordship to be at all times watchful to observe what passes in the deanery, with respect to things ecclesiastical cognizance, and to transmit an account to his Lordship of all irregularities [that] call for censure and redress.

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MOLD Church viewed September 19th 1729 by B: Conway, A.M. Rural Dean

1. I find the said church and churchyard outwardly in pretty good repair, and within it is pretty well flagged, and seats are partly made uniform, especially the middle isle. The west end of the middle isle (viz) that adjoining to the steeple, wants plastering, being

very dirty. And some ivy grows upon the steeple if outside. There is also a small fault in the roof at the west end of the middle isle adjoining to the steeple. The whole fabric of the church is very good; and if the chancel designed there been finished it would have been a most complete fabric, but the steeple is a very poor one and 2 of the 3 bells in it are cracked. The utensils for the sacrament are 2 pewter flagons, one silver plate for the bread, one gilt chalice without a cover, one silver chalice with a cover or platter. A very handsome decent case with a small chalice, platter, and bottle, for visiting the sick, being the gift of the present vicar. The two surplices are pretty whole, but very short. The books very good, and the latest edition in Welsh and English. And so all other utensils and ornaments, such as a handsome decent velvet covering for the altar and a covering of the same for 2 stools one at each end of the communion table and a very neat pulpit cloth and cushion of ash-coloured satin embroidered.

2. The vicarage house in very good repair, the present vicar having added a very great conveniency to it, by building a kitchen &c a parlour and a room and garret above, with a closet and coal-hole, it being before but 2 rooms of a floor. The outhouses are also in very good repair, the present vicar having also added a very handsome and strong conveniency thereto; spade and maddocks &c.
3. Mr Hugh Lloyd, A.M. is the present vicar and lives in the said house.
4. He keeps a curate at Mold to assist him it being a very large parish and the living but small. He allows Mr Roger Jones his curate twenty pounds per annum. He came to Mold from the diocese of Chester with a testimonial from the said diocese, which I have perused. He has served this cure a year and a half without complaints. I find by his letters of orders that he was ordained deacon in the year 1701 and served as curate and coadjutor in the diocese of Chester above 24 years. He was ordained by letters dimissory from this diocese and first served as usher in Wrexham School; and assisted his father who was vicar of Hope; he bears a good character since he came hither, and his Testimonials give him the same from Chester. He was coadjutor to one Mr Dennis of Dodleston for about 9 or 10 years: which I take to be one reason of his not being preferred, together with the removal of Bishop Daws [*Dawes, 1708-14*], who had promised to take care of him. There being very few livings in the gift of the Bishop of Chester, and he being a stranger to the present Bishop occasioned his removal hither.
5. I hear of no complaints of neglect of duty or misbehaviour.
6. No clandestine marriages.
7. Left orders to make a terrier to be sent to me by Lady-day next.
8. Register kept in very good order and upon parchment.
9. A table of charity's set up, and twenty shillings per annum lost, left by one Wenlock, to buy books, for the poor. But are unpaid this great many years. One Mr David Lloyd an attorney of Chester is the executor, and refused to pay them.

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TREYDDYN [*TREUDDYN*] a chapel of ease to Mold viewed September 23rd 1729

1. I find the upper window of the north isle and the said corner bulging a little out and wants repairing. The whole chapel very neatly flagged and in good repair, being kept

clean and neat. The utensils for the sacrament are a small silver chalice and a pewter tankard and a pewter plate with a napkin and table-cloth. Good books of the latest edition. No sounding-board for the pulpit and only a cushion without a cloth. The church-yard wall out of repair. But they promise to repair it out of hand.

2. No house for the curate.
3. He lives at Nerquis Hall, within a mile of the church.
4. The sixth part of the tythe of corn and hay of Treythin and the like quantity of small tithes there which belong to the vicar of Mold and are allowed by the vicar to the curate that serves the said chapel as his salary, which together with some lecture money left the curate make his salary about £17 besides surplice fees. The present curate is Mr John Jones he came from Jesus College Oxon about a year and a half ago and served about one quarter of a year in the diocese of Bangor and the remainder at Treyddyn. He is curate to Mr Hugh Lloyd vicar of Mold.
5. I can hear of no complaints for neglect of duty or misbehaviour.
6. No clandestine marriages.
7. No terrier to make unless his Lordship would have him give an account of all fees, legacies left to the said cure and the dimensions of his church-yard.
8. Register is kept in good order and upon parchment.
9. Charity abused, there being £19 without interest about a year.

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NERQUIS [NERCWYS] chapel of ease for Mold viewed September 23rd 1729

1. I find the chapel in very good repair as to its fabric inside and outside, but the chancel is very irregular there being no rails about the communion table and the reading desk placed behind it, which I think very inconvenient. No pulpit cloth here. Utensils for the sacrament are one silver chalice, one pewter flagon and a pewter plate, with a good linen cloth, napkin, and all other necessary utensils for the said chapel. It is all over well flagged.
2. No house for the curate.
3. The curate lives at Less-wood being chaplain to Mr Wynne, who lives within less than a computed mile to the said chapel. He bears a very good character.

The curate of Nerquis has the sixth part [*of tithes*] from the vicar of Mold as the curate of Treyddyn, besides perquisites and legacies. His whole salary does not amount to above £14 per annum besides surplice fees. His name is Mr Hugh Lewis A.B. He served this cure about 4 years. He came from Bangor diocese, and had served there about 2 years before he came hither.

4. I hear no manner of complaints about him.
5. No clandestine marriages nor disaffection to the king and Royal Family.
6. No terrier to be made unless your Lordship would have what is mentioned in Treyddyn to be done here.
7. No register upon parchment here, but that upon paper very regularly kept.

8. Table of charities set up here, and I fine the interest of £20 left by Captain Wenlock to teach 5 poor boys unpaid since the year 1708 being in the hands of the heirs of Llwyn-Egryn in the parish of Mold.

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HOLYWELL Church viewed September the 25th 1729 by Benj. Conway Clerk

1. I find the east end of the outside of the said church wants new gables, and the church yard fence is entirely out of repair. Several parts of the church the inside want flagging as does the porch and the church yard walk from the street porch to the church. The middle of the said church is very clean, but the other 2 want beautifying. The seats of the said church are almost all made uniform and there is a very handsome new gallery there. Very bad bells. They have a silver flagon chalice and platter for the sacrament. One Bible in Welsh is wanted, the present one being an old one of the Saxon letter. All other utensils well provided.
2. The vicarage-house is in pretty good repair as is the barn and new brew-house that the present vicar has built. The said house is inhabited by one John Spark a gardener; it being too small for the large family the present vicar has.
3. Mr Ellis Price the vicar resides in the town of Holywell in a house which he rents for the conveniency of his scholars.
4. Mr Ellis Price I think serves Holywell himself most an end (sic).
5. I hear of no manner of complaints against him.
6. No clandestine marriages that I can hear of.
7. Left orders to send me a terrier by Lady-day next.
8. Register kept in good order, and upon parchment.
9. The charity I believe is much abused here and wants to be enquired into especially one Mr Edd Parry of London's that left seven pounds ten shillings and four pence for white bread and twenty shillings to the vicar.

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WHITFORD Church &c viewed September the 26th 1729 by B: Conway

1. I find this church kept very dirty and one half of it unflagged. The mood (sic) about the communion table is far out of order. The fabric of the church and steeple are out of repair. But the church-wardens say they are about repairing them. Some part of the church-yard wall quite down, but the wardens say they will repair it forthwith. The north isle is entirely Sir Roger Mostyns and wants repair in roof and wall, one half of it unflagged. Utensils for the sacrament are one poor pewter flagon and pewter basin a silver chalice with a small silver cover to it. Good Welsh books and a good English Common-Prayer book. The English Bible very old and the old Saxon letter.
2. The vicar lives in the vicarage house it is a little sorry poor thatched house, but I can't see it wants much repair.
3. The vicar Mr Edd Davies is resident but is old and infirm and therefore keeps a curate who is of a very good character.

4. The curates salary is the surplice fees which I'm told is about £20 per annum. The cure is large and vicarage but small to keep a curate. His name is Mr Thomas Edwards A.M. He served this cure without any complaints that I can hear of, about a year and a half, which is a very large one and requires a careful and a diligent person, as I really take the present curate to be. He served a college cure in Gloucestershire for six years and a half.
5. I hear of no complaints against either vicar or curate.
6. No clandestine marriages that I can hear of.
7. Mr Davies being in bed left orders with Mr Edds [*sic*] to send me a terrier at Lady-day.
8. Register kept in good order.
9. Great charities in this parish but no table thereof set up, but I find them registered in their register book and the curate assures me they are not abused.

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LLAN-ASAPH [LLANASA] Church &x viewed September the 26th 1729 by B: Conway

1. The fence of the church yard very good, but the church very dull and dirty. The lower end being all covered with rushes and dirt, the windows are very small and dark and there are few windows. One silver flagon a silver chalice and a small platter with a pewter plate and trencher with napkin and all other conveniencys for the sacrament. Good books in English and Welsh. The roof and porch want repair.
2. The vicars house in very good repair. Inhabited by one Mr John Williams, the outhouses also in good repair.
3. Mr Thomas Jones the vicar being a bachelor lives with his sister in a house adjoining to the church yard.
4. He keeps no curate.
5. No complaints of and kind against him.
6. No clandestine marriages.
7. Left orders with Mr Jones to send a terrier by Lady-day next.
8. Register kept in good order.
9. Charity duly applied and in no-wise abused

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GWAENISCAR [GWAENYSGOR] Church &c viewed September the 26th 1729 by B: Conway

1. I find the said church very far out of repair, especially the roof of the south side. The pulpit very bad, there being no sounding-board, and a very sorry cloth and cushion. The font of this church is also bad, and the comon [*sic*] below it wants flagging, no rails about the altar and the linen cloth for the altar is all to pieces, the flags that are there want to be new-laid. A small pewter flagon and a pewter plate with a small silver chalice and platter for the sacrament. No spade nor mattock but very good books in Welsh and a quarto English Bible and Common Prayer. No gate to go into the church-yard, the fence very good.

2. The parsonage-house and out-houses in good repair, and inhabited by one Mr William Owen a wheel-wright.
3. Mr John Williams the curate of Henllan is rector and he has for his curate Mr Richard Humphreys schoolmaster of Newmarket, where he resides, it being within half a mile of this church.
4. The curate's salary is £10 and surplice fees, it being a small parish. This Mr Humphreys has served it 12 years.
5. I hear of no manner of complaints here.
6. No clandestine marriages.
7. Left orders with Mr Humphreys to send a terrier.
8. Register kept in good order.
9. No charity to be abused.

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NEWMARKET [*Trelawnyd*] Church &c viewed September the 26th 1729 by B.C.

1. The church newly built, but not well finished within, for it wants beautifying and some little flagging in the lower end is wanted, no rails before the communion table, no sounding-board for the pulpit; and new books very much wanted. One pewter flagon and plate, a small silver chalice and platter for the sacrament. The fence of the church yard wants repair.
2. Your Lordship is rector. No house.
3. The curate of Newmarket is Mr Griffith Griffiths who resides in the town of Newmarket and he bears a good character.
4. His salary is twenty pounds per annum besides surplice fees. The parish not very large. He has served as curate here and Llan-Asaph this 4 years.
5. I hear of no complaints of duty or irregularity.
6. No clandestine marriages.
7. The glebe but one field of about £4 per annum.
8. Register upon stitched parchment unbound, and kept regularly.
9. No table of charity set up, and the charity of the school and parish to be enquired into. Mr Humphreys the schoolmaster promised he that he would enquire after a true account of the whole charity and I said should have an account of the abuse of it by Lady-day next, with Gwaen-yscor terrier.

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MELLIDAN [*Meliden*] Church &c viewed September the 27th 1729 by B. Conway

1. I find the outside of the church in pretty good repair, but there is a large ugly hole in the thatch for the bell-rope, which dirty's the west end of the church and the inside very much; there should be a door or cover upon the said hole. This church is pretty well flagged and has a good font. The east window and most of the walls are dirty. The mood [*sic*] wants repair, and the rest of the roof wants tiling the inside. The utensils for the sacrament are a rusty pewter tanker, and a clean pewter salver, a small silver chalice and

platter which wants to be changed. A tolerable good surplice. Two Bibles wanted the present being torn and defective and of the old Saxon letter as is the English Common Prayer. The Welsh Common Prayer good. The pulpit very low and has no sounding-board.

2. No house, nor glebe the tithes belong to the prebend.
3. Neither prebend nor curate resident, but the prebend pays the curate of Disart [*Dyserth*] for serving this cure.
4. Th curate's salary is £10 besides surplice fees as I'm told he has served here between 2 and 3 years. His name Mr John Jones.
5. I hear of no complaints of late against him, but hear by the offices of both parishes that he keeps his time duly though those of this parish think it hard they have no resident curate.
6. I hear of no clandestine marriages anywhere in the deanery.
7. No terrier to be made.
8. No register in the chest since 1716, but the wardens think the curate has a new one. He was abroad when I was there.
9. There is about three shillings charity paid by Mr Mostyn of Maltmynnan's orders, which was left by one Edd ap Thomas and thought to be in Mr Mostyn's hands, no security not table set up when the money lie. The sum I find on his grave stone to be £02.12s.00d. This grave stone lay under another stone.

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DISART [*DYSERTH*] Church &c viewed September the 27th 1729 by B: Conway

1. I find a small breach in the church yard wall at the east end of it and the north side of the church wants to be cleansed from the ivy that grows upon it. The church within will be in very good repair, when they have finished what they are about at present. Utensils for the sacrament are 2 chalices of silver and platters and a small silver salver with a large pewter flagon; and all other utensils good, save a Welsh Common Prayer which is much worn and decayed, the English Bible is a quarto and the English Common Prayer is of the old Saxon letter.
2. The rector's house belongs to your Lordship and is inhabited by several tenants.
3. The curate resides in the house. His name Mr John Jones, I can hear of no complaints at present against him.
4. His salary is £20 per annum with surplice fees.
5. I can hear of no complaints against him for gross neglect of duty, or for any practice or behaviour that gives scandal. He has served at Newmarket 13 or 14 years before he came hither.
6. No clandestine marriages.
7. No terrier but what your Lordship knows of (I suppose).
8. Register I could not see the curate being from home.
9. Charity abused 23 pounds being lost in the hands of Catherine Williams and her son, who have sold their house and lands and their bond to the poor to be seen yet.

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RUDDLAN [RHUDDLAN] Church &c viewed September the 27th by Ben: Conway

1. I find the fence of the church yard in very good repair, as is the church outwardly, unless there be a loose slate or 2 in the cover. The leaden gutter between the two isles is very bad. And the church within is very dirty, and wants flagging all over, unless it be a little about the chancel. Seats very irregular, very good plate for the sacrament (viz) one silver flagon and a large silver plate for the bread, one silver and one double gilt chalice with a large double gilt cover, one small chalice and platter, and all other proper utensils well provided.
2. The vicar's house in very good repair, a good stable and cow-house, barn out of repair. The house is inhabited by the vicar Mr Robert Jones, who has not been here 2 years. He tells me that he intends to rebuild the barn next spring.
3. Mr Jones the vicar resident.
4. No curate, Mr Jones serving the parish himself.
5. I hear of no manner of complaints against him.
6. No clandestine marriages nor dissatisfaction with the present government.
7. Left orders for a terrier to be sent me by Lady-day.
8. Register kept regularly.
9. No charity abused.

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COMB [CWM] Church &c viewed September the 27th 1729 by Benj: Conway

1. The fence of the west end of the church yard wants repair, and the walls of the church within are very dirty as are all the windows and the lower part of the church is unflagged. One silver chalice and a pewter flagon and plate with an old napkin and a sorry linen table cloth for the altar. A sorry bier cloth an old Welsh Bible of the Saxon letter decayed, no English Bible.
2. The present vicar Mr Pierce Lloyd has laid out about the income of his vicarage in repairs, and outhouses still want it. His predecessor's widow was poor, and he has not been there quite two years. He is I find busy repairing and keeping up the house and out-houses.
3. Mr Lloyd is resident.
4. No curate.
5. No complaints of any sort that I could, or can, hear of.
6. No clandestine marriages.
7. Gave Mr Lloyd orders to send me a terrier by lady-day.
8. No register kept upon parchment. Mr Lloyd writes them upon paper, there being no register book.
9. He tells me there is no charity abused there (I mean the vicar) but I could see no Table left up there.

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DYMERCHION [TREMEIRCHION] Church &c viewed October the 10th 1729 by B:C.

1. The fence of the church yard far out of repair, and the north side of the church wall bore up by buttresses. The said church within is very dull and dirty, and the lower part about the font wants flagging. No rails about the communion table. The mood [*sic*] above the chancel out of repair, as is the church porch. One silver chalice for the communion, the flagon and plate of pewter. One poor surplice, one English Common Prayer, one Welsh and only an old Welsh Bible all of the old Saxon letter. Pulpit very low and wants an sounding-board.
2. No vicarage house.
3. The vicar Mr Griffith Evans lives in the parish, he served this church about three and thirty years.
4. No curate.
5. I hear of no complaints, nor any neglect of duty.
6. No clandestine marriages.
7. Mr Evans showed me a terrier which he copied from St Asaph, and promised to add what your Lordship required by Lady-day.
8. Register regularly kept upon parchment.
9. Four pounds per annum left for teaching 12 poor boys: but the salary is so poor that no-one has accepted of it this 3 years, but the money are duly paid and still in Mr Evans's hands, who does not know how to dispose of them. One Evan Prichard left ten shillings per annum to the poor, which is lost this great many years, and the lands lately Mr Mostyn of Cae-Gwyn [*sic*]. I fancy this money is easily recovered since they know the lands. There is also another legacy lost by the said Mr Mostyn's means. No table of charity set up in this church.

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BODFARRY [BODFARI] Church &c viewed October the 10th 1729 by B. Conway

1. The fence of the church yard out of repair. The church very dirty within, flagged all over in the [hays? *possibly meaning alleyways*], but the common benches are so filled with rushes (as indeed they are everywhere) that they dirty the church very much. Good books Welsh and English. A good silver flagon, chalice and salver for the communion with a large pewter flagon and salver and a small silver chalice to visit the sick with all other proper utensils, but the pulpit cloth and altar cloth are pretty old and decayed.
2. The parsonage house and out-houses out of repair, but I'm told that the present rector intends to build there soon. The curate lives in the rectory house.
3. The rector non-resident: living at Mr Watkin Williams's being chaplain there and curate of Salattin [*Selattyn*]. He keeps a resident curate of good character as far as I have heard of him.
4. The curate's salary is £16 per annum, besides prerequisites, the living is but small. His name Mr Lewis Lewis has served here about four years. Served Ruddlan with his uncle 2 years before.
5. I hear of no manner of complaints against him.

6. No clandestine marriages.
7. Left orders with the school master (the curate being absent) to send me a terrier by Lady-day next.
8. Registers regularly kept, but upon paper provided.
9. The table of charity set up, and the school master and church warden assure me there is no charity abused here.

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CAERWYS Church &c viewed October the 11th 1729 by B: Conway

1. The church yard very well fenced and the outside of the church very good save that the upper part of the steeple wants pointing. The church within is very dirty and the north isle flags are very unleaven and want to be new-laid. The mood [*sic*] out of repair. The utensils for the sacrament are a clean pewter flagon, a pewter plate, a silver salver and a silver chalice. Good books but no English Bible. 3 bells and 2 of them cracked, all other utensils good.
2. I find the rectors-house in pretty good repair, there wants a little thatching of the out-houses and I find straw there ready for the purpose. All the walls upright and in good order, a small gutter in the slate work wants pointing. It is inhabited by one John Owen of Caerwys.
3. Mr Richard Edwards A.M. vicar of Llanfair near Ruthin is rector. Does not reside here but keeps a resident curate of good character.
4. the curate's salary is £15 besides surplice fees and the rector's gift besides. The whole benefice worth about £60 so that the cure is but small. His name Mr Edward Daniel A.B. served this cure very faithfully about seventeen years and bears a good character.
5. No manner of complaints for neglect of duty or misbehaviour.
6. No clandestine marriages that I could hear of.
7. Left orders for a terrier to be sent by Lady-day.
8. Register regularly kept and upon parchment.
9. Three pounds charity in the hands of one John Griffith in danger of being lost: the rest rightly applied and a card [*sic*] set up.

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SKEIVIOG [YSGEIFIOG] Church &c visited October the 11th 1729 by B: Conway

1. The fence of the church yard out of repair. But I find stones and mortar ready for repairing it. The cover of the church and steeple out of repair. The font stands very irregular in the middle of the isle. The Bible and Common prayer both deficient and torn. Good surplices. Only a silver chalice (and that but small for so large a parish) and a cover to it with a pewter salver and no flagon at all. The whole church irregular as to seats and benches.
2. The rector's house wants thatching, but the walls of two bays and an entry are good the rector is now building two bays more. This house is inhabited by Thomas Hughs and Robert Jones. The barn in good repair.

3. Mr Ellis price the rector lives at Holywell, and keeps a curate who serves either here, or Holywell when called for.
4. His curate's name is Mr John Roberts. His salary is £25 per annum. He has served Mr price a twelve month and came from Whitford where he served about a 12 month.
5. The parishioners made no complaints to me, but said that Mr Price or his curate were always very ready, being within a small mile to some part of his parish. But neither of them reside in the parish.
6. No complaints of neglect of duty or misbehaviour.
7. No clandestine marriage.
8. Left orders for a terrier to be sent me by Lady-day.
9. Register kept regularly.
10. No charity abused.

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KILKEN [CILCAIN] Church &c viewed October the 15th 1729 by B: Conway

1. The fence of the church wants to have 2 or 3 breaches mended. The church wants some slating the north side. There is an old isle that has been down time immemorial. A very handsome wood roof all over this church, the most curious that I have seen in the deanery. But the walls inside are very dirty and dull and the flags want to be new laid. For the communion they have an old dirty pewter flagon and a broken dirty pewter salver, with a little silver chalice and cover. A good surplice, but a very sorry napkin and table cloth for the altar. All the books of the old Saxon letter, no English Bible. One bell cracked.
2. The vicars house and outbuildings far out of repair. The vicar who is a bachelor [*lives*] just by. He tells me he intends to thatch and to mend the wall out of hand.
3. The vicar is one Mr Peter Hughs, who does not live in his house.
4. No curate, he serving himself.
5. I had no complaints from any of the parishioners of any gross neglect of duty, but they all say he is a quiet harmless man and one that is very diligent in visiting the sick. But I hear that a little drink is apt to overtake him.
6. I could hear of no clandestine marriages here.
7. Left orders with him to send me a terrier by Lady-day next.
8. Register kept regularly.
9. No charities abated.

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HALKIN [HALKYN] Church &c visited October the 18th by B: Conway

1. The fence of the church yard is very good except two or three breaches that the church-warden says shall make good out of hand. The south side of the chancel the outside bulges a little out. The whole church within and without pretty well, only it wants some washing and some flagging about the font. They have only one silver chalice and a cover both old and want to be changed, a small silver salver lately given them and no flagon for

the sacrament. Books very good except the English Common Prayer which is torn and of the Saxon letter, a very handsome new pulpit but no cloth to it.

2. The parsonage house in very good repair. The present incumbent Mr John Myddelton having improved it very much. All the out houses in good repair.
3. The rector resident in his rectory house.
4. No curate.
5. No complaints for neglect of duty or misbehaviour.
6. No clandestine marriages.
7. Left orders for a terrier to be sent me by Lady-day.
8. Register regularly kept upon parchment.
9. No charities abused.

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NANNERCH Church &c viewed October the 20th 1729 by B: Conway

1. Some part of the church-yard wall wants pointing, as does the east end of the church the outside. The church very clean the inside and well flagged. The mood [sic] out of repair. There wants a pulpit here the reading seat and pulpit being one, and only an old poor green cushion upon it without a cloth, no sounding-board, no English Bible, the rest were of the old Saxon letter. Good surplice and a good linen cloth for the altar. But the green cloth upon it is very poor and worm-eaten. For the communion they have a pewter flagon and a pewter plate, with a silver chalice without a cover. Napkin &c very good.
2. The walls of the parsonage house and out-buildings are in pretty good repair, but the thatch but indifferent.
3. Mr Arthur Badaham the rector is resident and lives in the house.
4. No curate.
5. No complaints against him that I can hear of.
6. No clandestine marriages.
7. Left orders for a terrier to be sent me by Lady-day.
8. Here wants a register, the old one being just done.
9. No charities abused.

[page 37b]

FLINT chapel viewed October the 25th 1729 by B: Conway

1. Flint is a chapel of ease to Northop. The fence of the church-yard in good repair. The roof and walls of the said chapel that the parishioners are to repair are in pretty good order, unless it be a gutter in the north isle that wants a little looking after, for it lets water though newly made. The flags want to be newly laid, being made very uneven by the frequent burials that are there. The lower part of the chapel unflagged, the east end wants pointing and all the seats irregular. Mr Lloyd's chancel wants flagging and pointing in the east end and no regular seats in the whole chapel. Mr Moulding's chancel wants some liming the inside and pointing the east end the outside. A bad font here

which does not hold water. A decent pewter flagon and basin with a silver chalice and cover to it, with all other proper books and utensils in good order.

2. There was (as I have been told) a little house for the curate, which long ago turned into a tythe-barn and as such is in good repair.
3. The curate is one Mr Robert Tamberlain A.B. of Jesus College who lives in the township of Flint just by the town.
4. His salary is £40 per annum, his cure but one small township. He is my curate and has served Flint very faithfully about three years.
5. I hear of no complaints against him, but am sure he is very diligent and careful in his function.
6. No clandestine marriages.
7. No terrier unless your Lordship would have an account of the tythe-barn and fees &c.
8. Register regularly kept.
9. No charities abused.

[page 38]

EASTYN [HOPE] Church &c visited May the 12th 1730 by Benj: Conway

1. I find the roof of the said church the outside in very good repair being newly slated. The walls and steeple are also in pretty good repair the outside, save that there is 2 or 3 cracks that want to be pointed which the churchwarden and vicar said should be done this summer. The church fence is all good to the east end which has only an old hedge inside of a wall. All the inside of the church wants to be white-washed &c. Here is a pretty little gallery in the north isle claimed by four or five persons that built it. The seats here are not regular and uniform. The mood [*sic*] of the south and north chancel want repair, and the north chancel wants to be new flagged, and the table to be a little raised. Here are two surplices, one good and the other pretty old, one Welsh and 2 English Common Prayer books one of them deficient, 2 Bibles one English and one Welsh of the old Saxon letter both and the Welsh and English deficient in the Revelations. A good silver flagon chalice and salver for the sacrament, but the altar cloth very old and worn. An old pulpit cloth and cushion of pretty good green cloth.
2. The vicar's house and out-houses far out of repair, and inhabited by the vicar, who has a bed there in one room, the widow having not quite removed her goods. But the vicar is mostly resident as I hear, and intends to be there altogether, as soon as the widow removes.
3. No curate. He serving himself and resident.
4. The vicar is John Jones A.M. lately the chancellor's curate.
5. No complaints given me for neglect of duty.
6. No clandestine marriage, nor dissatisfaction to the government that I can understand. The vicar's a stranger in a manner to me but if I hear of any your Lordship shall know.
7. Left orders for a terrier to be sent to me forthwith (though I've had but three as yet from all those I visited in September and October last).
8. No irregularities of any sort that I can hear of in the vicar, who as I told you before, is as yet a stranger to me.

9. Here wants a new register book, the old one being quite done, but was well kept in good order.
10. No charities abused.

[page 40]

NORTHOP Church viewed October the 28th 1729 by B: Conway

1. The fence of the church yard in good repair. The Church the outside in good repair, but the north isle wants liming and plastering, being newly repaired, the whole church was washed last summer. I cannot say it is very clean because of rushes. It's all over new roofed with lead and slate. The flags need to be new laid especially the north isle and the lower end of the south isle. The reading desk jets into the middle of the great isle and the whole seats and benches are irregular. Very good utensils of all kinds, (viz) a good large silver flagon and a large silver salver and chalice, with a small silver cup and platter for the sick, and a large pewter flagon, very decent cloth and napkins for the altar. Good surplices. Good books of all sorts, a neat cushion and pulpit cloth of purple velvet, with all other utensils as biers and bier cloth. But our chests here as indeed in most places are bad and indifferent.
2. The vicar's house, such as it is, in far better repair, when I found it no vicar had lived in it in the memory of man.
3. I reside in the parish within half a mile of the church.
4. I hold the school at Northop since Bishop Beveridge's time who was my first patron, and have had the favour of all his successors. I only take the five pounds due to the usher and give £20 per annum and the whole profit of the school to one Mr Thos: Rutter A.M. who serves the school faithfully, and assists me on Sundays since he was ordained, unless it be one year he was at Bryn-eglwys he has been here above two years.

5 and 6 none

7. I shall send a terrier according to your Lordship's directions.
8. Our register is kept regularly and upon parchment.
9. We have great charities in this parish and most of them rightly applied, but there are some charities left to this parish that want to be looked after, and I fear some of them are entirely lost before my time. I am vicar here since August 1717. I have retrieved a great deal of the charity that was abused. But I fear there is some we can never get after being in bad hands.

[page 41]

Reverend Sir

Northop, October the 24th 1729

I have since last Monday finished my view of this deanery but fear it would be too great a bundle to be sent up by post at once. The sheets that comes now makes up eleven churches, and I have given your Lordship as brief an account as I possibly could. I must observe one thing to your Lordship that I think is a fault in all our churches. The commons everywhere being littered up with rushes, if they were all matted our churches

would everywhere be kept much cleaner than they are at present and that our seats are mostly irregular everywhere, unless it be one or 2 churches that I mentioned to your Lordship and neither of those entirely uniform. I shall add no more at present than my hearty prayers for your Lordship's long life, health and happiness and assure you that I am

Your Lordship's most dutiful and obedient humble servant, Benj.Conway

I should be glad to have sight of Mr Smith's will on your account I lately mentioned in a line to your Lordship. I have not viewed St Asaph, supposing your Lordship near enough to that church, when in the country.

CEDEWEN [CEDEWAIN] DEANERY visited by Evan Evans 1729

[no pagination]

My Lord,

In obedience to your Lordship's commands, I have sent a faithful account of the Deanery of Kedewen, which I hope will answer your expectation, if it should prove in any particular too brief, shall very readily whenever your Lordship pleases explain or enlarge upon it. The Church-yard fences have been everywhere very much neglected, and some course must be taken to punish those whose property they are, as soon as possible. It were also to be wished that the parish of Llanllwchaiarn was better supplied, there are many complaints for want of a qualified curate. I shall strictly observe, what ever passes within my district worthy of cognizance, and contribute to the utmost of my power to make your Lordship's administration easy to yourself and useful to the diocese, who am

My Lord, your most dutiful and obedient son and humble servant

Evan Evans

Newtown, February 11th 1729/30.

A brief Account of the Deanery of Kedewen in the County of Montgomery and Diocese of St Asaph taken 1729.

ABERHAVESPE [ABERHAFESP]

A Rectory of £60 per annum. Mr ... Jones incumbent not yet resident, Mr John Evans is his curate since September last, salary £20. The church utensils and ornaments, pulpit cloth and cushion excepted, are in repair and decent order. The church yard fence very ill repaired. The rectory house and outbuildings, are in the repairing. A register book on paper kept by the clerk. No terrier.

BERIW [BERRIEW]

A vicarage of £65 per annum in the possession of Maurice Griffiths, Clerk, resident. The house is in good repair, the barn and stable indifferent. The church, its floor excepted, the utensils and ornaments are in good repair, but the fence of the churchyard is very bad. A good register. No terrier. Subscription to the clergy and widows 10s.6d.

BETTUS [BETWS CEDEWAIN]

A vicarage of £30 per annum in the possession of Thomas Williams, Clerk, resident. The vicarage house barn and stable are in good repair. The church utensils (a flagon for the communion excepted) and ornaments are in good repair and order. But the church yard fence is insufficient. A good register. A terrier shall be made. Subscription 10s.

LLANDYSSUL [LLANDYSSIL]

A rectory of £90 per annum in the possession of Henry Parry, Clerk, resident. No house or any building belonging to the said rectory. The church utensils and ornaments are all

in good repair, the church fence excepted. There are two regular terriers but no body observes them in their payments to the rector. A good register. Subscription £1.

LLANLLOWCHAIANE [LLANLLWCHAIARN]

A vicarage of £80 per annum lately augmented in the possession of John Lloyd, clerk F.J.C. [sic] not resident. His curate is John Morris clerk who is very seldom resident, he is but in deacon's orders, he has served here about 3 years. Salary £15. The church is very well repaired, the utensils and ornaments are very good. The Church yard fence and bells are very bad. The vicarage house and all the other buildings have been lately well repaired at the great expense of the late incumbent's executor, now inhabited by one Owen Hudson. A good register, a new terrier will be made. No subscription.,

LLANMEREWIG

A rectory of £30 per annum in the possession of Robert Smith, Clerk, always resident. The house and out houses are in tolerable repair. The church is exceedingly dark and meanly kept, ornaments and utensils scarce sufficient and very ordinary. The churchyard fence the worst in the deanery. A good register. Subscription 10s.

LLANLLYGAN Church [LLANLLUGAN]

An impropriation belonging to one Valentine Hughes, Esq. he allows the curate £8 per annum. The church is out of repair and so is the fence thereof. The books in both languages are all to pieces. The plate for the Holy Communion are insufficient. The curate is David Lewis clerk and schoolmaster of Berriew five miles distant, he hath served 6 years. No terrier nor register nor subscription.

LLANWYDDELAN

A rectory of £35 per annum John Trevor clerk incumbent and resident but incapable with old age and blindness of doing any duty, the above mentioned Mr Lewis is his curate also, salary £12. The church is neatly kept. The utensils and ornaments sufficient. There is only a barn and a little cottage upon the glebeland in good repair. A good register. Subscription 10s.

MANAVON [MANAFON]

A rectory £65 per annum, in the possession of Thomas Baker Clerk resident. There remains but a little barn and stable of all the buildings, for the house was burnt about 14 years ago. The church is well repaired, utensils and ornaments are decent, the fence extremely bad. A good register and terrier. Subscription 10s.6d.

NEWTOWNE [NEWTOWN]

A rectory scarce £60 per annum in the possession of Evan Evans clerk resident. The church is in good repair, communion plate extraordinary good, the gifts of Sir John Pryce Bart. and Arthur Pryce Esq. in the year 1726. The other utensils and ornaments are neat and decent. Our church fence is out of repair. The rectory house is in repair, no out houses belonging thereunto. A good register. Subscription £1.1s.

TREGUNON [*TREGYNON*]

An Impropriation of John Weaver of Morevil in the county of Salop Esq. a member of parliament for the borough of Bridgenorth in the said county. His curate is George Holland Clerk salary £20 per annum he has served the cure 12 years. The church is well repaired lately. The utensils and ornaments are to be made sufficient before Easter next. Church yard fence is exceeding bad. A good register, but they never heard of a terrier. No subscription.

All the widows of clergymen in this deanery are but two.

Evan Evans, R Dean, Febr. 4th, 1729/30.

[no pagination]

Right Reverend Father

I humbly thank your Lordship for the favour of both your letters, which I received the latter end of August. And according to your request I have immediately viewed the remotest churches from me very soon after as well in obedience to your commands, as I might contribute what in me lay, to make your Lordship's ministry in this part of the diocese useful to the promoting of God's service and the benefit of souls which ought to be executed by all Christians, with all care and earnestness in these wicked times, when such things as are now required have not been looked after for near twenty years before. The confidence you repose in me shall be discharged after the best manner I can, if your Lordship will be pleased to let me know wherein I have been short in the following account, viz:

LLAN Y MOWDDWY [LLANYMAWDDWY] September 4th

The Reverend Mr Hughes resident. No buildings upon the glebe. As to the church there is part of the south side walls decaying. The roof is made up since I was there as the rector informed me; the communion table, desk and pulpit old and decayed. A carpet and cloth for the table. A good silver chalice, a pewter flagon and 2 plates. Pulpit cloth and cushion old and ordinary. A new surplice and an old one. Two Welch Common Prayers and an English one; a very old torn imperfect Bible. Sitting places for the parishioners much wanted. The churchyard partly well, partly ill fenced. A register. A chest to keep the church utensils in.

MALLWYD September 5th

The rector resident. A good glebe house and barns, an old decayed brewhouse. The church as to its fabric is strong built. The communion table old and ugly placed 6 or 7 yards from the east end, good desk pulpit and pulpit cloths. An imperfect old Welsh Bible, two Welsh Common prayer books and an English one. A surplice. Carpet and table cloth both old. A silver chalice, pewter plate and flagon. An old rotten wooden font; a hearse cloth. A timber steeple and three small bells. The belfry wants boarding. A due register. Some of the poor's money lost though I think lands are liable to make them good. I was told that the good Dr Beveridge left eighty pounds at his decease to that parish, but the present rector knows nothing of it. His will at the Arches will show the truth. A cupboard in Church to keep their utensils. A gate to the church yard wanting.

LLANBRYNMAIR September 11th

The worthy vicar resides. A house, bakehouse, barn, stable, cowhouse and other conveniences all now built upon the glebe by the present incumbent.

A strong built country church: Scripture sentences printed on the walls, King's arms old. An old desk, a good pulpit. Two Common Prayer books, two Bibles one Welsh one English. A surplice. A cushion only for the pulpit. The communion table railed, a carpet

thereupon; an old cloth, a new napkin, a silver chalice and cover, a new pewter flagon and plate. The boards or ceiling about the chancel impaired. The font not leaded within, small silver chalice for visiting the sick given by the rector; a tolerable timber steeple and three bells, an old fashion strong chest. A regular register.

DAROWEN September 11th

The vicar resident. The house and barn have been much repaired at Mr Tibbot's great charge, and he has a cowhouse and a bakehouse now built.

The church is well walled and plastered within, but not adorned. A good desk and pulpit; a carpet and cloth for the altar; a silver chalice and a good pewter flagon; a Common prayer and Bible. The Parochial Library in good order. A small cracked bell in a louver. The church pretty well benched. A font of stone neither lined nor covered. The register almost filled. The churchyard fence promised to be repaired. A legacy of five pounds to the poor lost.

The rector claims half the glebe which as I am informed none of his predecessors had and will not meddle with the buildings nor make any allowance towards dilapidations.

CEMMES [CEMAES] September 5th

The rector teaches a school at Oswaldstreet [*Oswestry?*], and Mr Jones has been a resident curate there between 6 and 7 years a man of a good behaviour as all the parishioners attest; he has £20 a year and the living is valued at 80.

There is no glebe house there but only an old barn and that supported with two props.

A well built church, plastered within, though not adorned. The chancel boarded above and convenient benches in the whole. A good desk and pulpit; a stone font but not lined with lead; a Welsh Bible first edition almost perfect; two Welsh Common Prayer books an English Bible and Common Prayer both now given by the Honourable Col. King. A surplice, carpet, cushion and pulpit cloth. The table cloth and napkins very old. A handsome new silver salver purchased by the parish. A very fine chalice and cover and a neat trunk to keep them in given by Madam Bridget Mostyn, an old flagon with the lid off. One good little bell in a louver. The porch much decayed; but the churchyard indifferently well fenced. A fair register.

PEN EGNEST [PENEGOES] September 12th

The good rector resides, who had his houses and barns but in slender repair, has improved them.

A small church, the roof newly repaired. A little steeple built about 18 years ago but not yet finished; a very bad bell. An old desk and pulpit; one English and 2 Welsh Common Prayers, a Bible &c and a Homily book in Welsh. Cloth and napkin, no carpet, surplice, pulpit cloth and cushion. A stone font not lined. A new silver chalice, pewter flagon and salver. A chest. The churchyard well fenced. The register duly kept now.

The other two churches you shall have an account of in my next and this you should have received before but for the floods which prevented the post's coming here regularly and

my absence twice or thrice when he came. I am with all due deference and respect, My Lord

Your most dutiful son and most obedient humble servant Da: Wynne
November the 15th 1729

If your Lordship will be pleased to lay any further commands, the direction is at Machynlleth for Salop Post Montgomery Bag.

[the other two reports are missing, Machynlleth is one]

[no pagination, and at times difficult to read, Clerical Christian names not always given]

Addressed to The Right Reverend Father Francis, Lord Bishop of St Asaph, at the Deanery of St Paul's, London: Endorsed, Deanery of Marcia, Mr Archdeacon Langford, R.D.

LLANRHAIADR [LLANRHAEDR YM MOCHNANT]

Rectory appropriated to the Cathedral of St Asaph. Richard Langford A.M. vicar of Llanrhaiadr. He resides there about half of the year. Lives in Oswestry most part of the winter for his health's sake. Mr John Roberts is his curate who constantly resides in the parish, His cure is worth commonly per annum above six and twenty pounds. He has bene in orders three years and served ever since he was ordained in the diocese of St Asaph. The church in good repair. The books and utensils in good order. The churchyard wall is not in sufficient repair but the parishioners however promised to repair it well this summer. The vicarage house and out houses are in good repair.

Three chapels belong to Llanrhaiadr, viz

1. **LLANGARMON MYNYDD MAWR** above one mile distant from the parish church, served by the vicar or his assistant. The chapel is in indifferent repair, the chapel yard only hedged round having never been walled. The rest in good order.

2. **LLANGEDWEN [LLANGEDWYN]** Cure belongs to the Rectory. Richard Moris A.M. is curate, allowed by chapter £20 salary. It is also augmented by the governors of the Queen's Bounty in conjunction with the £200 benefaction of Mrs Vaughan. Mr Moris resides there constantly and has served that cure sixteen years. The chapel &c in good order.

3. **LLANGADWADER [Llangadwaladr]** cure belongs to the Rectory. Mr Griffith Wynne has served that cure above seventeen years. The chapel and chapel yard is but in indifferent repair.

LLANSILIN

Rectory is appropriated to the Chapter of St Asaph. Mr John Bray is vicar there. The church, churchyard, books and utensils, vicarage house and outhouses are all in good repair and order.

LLANYMYNECH

Doctor Powell the rector thereof, not a constant resident for want of health, but his curate, Mr Mytton to whom he allows £20 salary resides constantly. Mr Mytton has been about 3 years in orders. The church and glebe house are all in good order.

SELATTYN

Rectory. Tho: Hanmer M.A. rector, a constant resident, employs as assistant Mr ... Williams lately ordained who serves a charity school there and has £12 salary besides about £20 Mr Hamner allows him. The church &c and glebe house &c are in good repair and order.

WHITTINGTON

Rectory. Boycott A.M. rector. He resides there most commonly, allows his curate Mr Moris £30 salary. The church &c and glebe house &c are in good repair and order. Mr Moris has served cures in this diocese six years.

CHIRK

.... Roberts A.B. Vicar resides constantly, has no vicarage house. The church &s in good repair.

LLANARMON DYFFRYN KEIRION [LLANARMON DYFFRYN CEIRIOG]

George Edwards A.B. rector. The church in good repair, but the church yard wall is not. The churchwardens promised to repair it well this summer. Here is a good glebe house built about 15 years ago by the present incumbent.

LLANYBLODWEL

Rectory is appropriated to the bishop but leased out to the vicar and his successors they paying the bishop ten pounds yearly. W. Worthington A.M. vicar there. Church &c all in good order save part of the churchyard wall which the churchwardens promise to repair this summer.

MORTON chapel is in Llanyblodwel parish not endowed but the neighbours raise a small contribution to the Rector of Knockin for service and a sermon once a fortnight.

N.B. This chapel was certified by mistake to have £10.6s.8d salary, so it has lost thereto the benefit of a hazard for an augmentation from the Queen's Bounty by lot.

LLANGOLLEN

.... Charles A.B. vicar. The church is in good order. The vicarage house was destroyed in time of the civil wars and never rebuilt.

KINNERLEY

Vicarage vacant. The chancel much out of repair, the impropiator disagreeing about its repairs. The whole church wants to be new slated, two pillars that hardly bare an arch in the middle of the church are very faulty decaying for want of cleaning and mending the gutter above. The late incumbent complained that he could not prevail with the parishioners to repair them. The vicarage house and outhouses are ordinary and thatched but in pretty good repairs.

KNOCKING [KNOCKIN]

Mr R Lloyd rector. The church books &c in good repair and order the churchyard that is not fenced at all insomuch that the parishioners bury their dead in Kinerley churchyard. Here is no glebe house it has a small thatched barn in good repair.

ST MARTIN

Stephen Parry, A.B. vicar. The Church &c in indifferent repairs and order. The vicarage house was mostly built by the present incumbent.

OSWESTRY

.... Parry A.M. vicar. The church, books and plate in good repairs and order. The churchyard partly walled and partly hedged. The vicar does not reside there. The vicarage house was demolished in time of the civil wars and never rebuilt since. I can as yet give no account of his curate.

LLANSANTFFRAID GLYN KEIRIOG [*LLANSANTFFRAID GLYN CEIRIOG*]

Is an improprieate cure. Mr ... Jones the curate has a small glebe house in indifferent repair. The church in indifferent repair, great part of the churchyard is only hedged and the rest walled.

NB All incumbents are resident except those mentioned above.

[page 1] Note an almost impossible hand and some words placed in brackets with marginal crosses perhaps indicating the original reader was unable to make them out either.

The State of the Church in Bromfield and Yale 1729

I can contrive to begin and end with the usual form in presentments, Omnia bene, and therefore it will not be improper to enumerate the many faults amended at home first.

MARCHWIEL September the 13th

The church is in a tolerable order at present having been flagged, ceiled, the King's arms, Lord's Prayer the Creed and Ten Commandments put up, and most of the chancel wainscoted and painted, rails put about the altar, a new pulpit cloth bought, all this done in the last 7 years. The churchyard is well fenced.

The parsonage house and out-houses have been all repaired by the present incumbent and half of the house new built.

There is a small charity school there, wherein all the poor children of the parish are taught. Mr Meller contributes yearly 2 guineas to clothe the children, and Mrs Hill of Soutley two pounds to pay for the schooling and the rector gives a house he rents of which is worth £1 to keep school in.

There is £25 left the poor of the parish secured on a mortgage in Holt parish and £20 more left by the late Lady Jeffreys but not yet paid by the executors.

The rector is constantly resident and has been so for many years together with a curate Mr John Griffiths A.B. who has been there now for 3 years since he has been ordained.

No church mise but a tenement of £8 per annum for the repairs of the church for ever. But we pay 6d a pound poor rate, a higher rate than any parish pays in north Wales, though the parishioners are the tenants.

[page 2] A sermon every Sunday morning – catechising in the afternoon from the beginning of Lent till harvest. Sermon and service in Welsh once a month. It was once a fortnight 18 years ago when I came here first.

ERBISTOCK September 25

That little church wants flagging, though the stones are just by. It wants a pulpit and pulpit cloth. There is a crack in the south east corner of the church towards the aisle. An English Bible wanting, the font wants mending and the churchyard a gate.

The barn and houses and the mansion house entirely new made by the present rector Mr Richard Davies. Evan Jones A.M. as yet curate.

There is here about £50 at interest for the use of the poor besides a poor rate.

The register books are very well kept all over.

BROMFIELD *[not identified]*

The church wants whitening as likewise Kings arms, creed, Lord's prayer and 10 Commandments which are better in wood and in frames than on the wall.

Sermon once in 6 weeks in Welsh, English every other Sunday.

RUABON the same day and some other days after

The south side porch wants repairing – two bells of the four loose in the blocks, the church wants flagging near the belfry.

The vicarage house and outhouses well repaired by the present vicar, Mr Richard Davies, who is absent a month or two every summer at St Davids where he has a prebend as at likewise another at Brecnock.

[page 3] Mr Hughes A.B. is curate here, where he has been 18 years.

The present vicar lets some poor land belonging to the parish which are near Wrexham town and to his own sister, Mrs Ann Davies, which some think is too good a bargain. The lands were left by his predecessor Mr Robinson: the vicar of Ruabon [...] had for ever. But an appeal if occasion may be made by the Bishop of St Asaph and the 2 judges in the Chester Circuit. Mr Richard Davies is willing to show your Lordship the will and give a full account of this charity as he did to Bishop Fleetwood. The land is let again to under tenants – so that the improvement and clear gain is soon seen &c.

They reckon there is in land and money left to the poor of this parish above £60 per annum.

The school and school house herein good condition. Salary about £18 per annum, in ... Hireal (?) lands – one ... benefaction of £3.10s. upon an estate in Keal, but indifferently paid as Mr Peydderch who is in orders and is schoolmaster [] ... Sermon every Sunday morning, every other Sunday service and ... in Welsh. Catechising in the afternoon most part of the year for which good work Mr Robinson late vicar here left £12 a year land.

[page 4]

WREXHAM September the 8th and other day &c

The church and steeple in good order, under the chancel there is a good vault where there is an office to keep the records of Denbighshire and Montgomeryshire, and to their way the like use made of the vault under the chancel at Ruabon in the Cromwellian time. The vicarage house very conveniently situated, but it is ready to fall down having been uninhabited for at least two years. The brew house is fallen. The present vicar Mr Jones saith he'll make a new brick house. But I have not heard of either brick or timber provided for that end. The vicar is all the year resident with his curate Mr Vaughan Jones A.B. who has been here about two years. He served another cure somewhere out of the diocese for about 7 years before.

I doubt that the Dissenters' children here are better taught than those of the Church of England for want of catechising and for the receipt (?) at knowledge; there is no land left here purposefully for catechising as at Ruabon. It is grown impracticable perhaps to catechise all the children in the parish but I have not heard of any catechising here since Mr Brae's time.

There is a small charity school here wherein 40 poor boys are taught and to which part of the offertory is applied. Some years ago this was the only charity school in Denbighshire as may be seen in the old catalogue published by Downling in Bartholomew Close.

[page 5] Mr Mather cloathed 50 charity children in this parish, but he found nobody follow him, but it came a public expect[ion?] that he was obliged to lay out so much in charity by the tenure of his land bought here he has for some years past dropt it.

I have heard of complaints made in the late Bishop's time and since, of extortionate bills made by the clerk of Wrexham and I have not heard that the fees have been settled since by vestry or any competent authority.

Bonds, securities and the parish books are kept in a cupboard in the church and with one lock only to it and the key kept by the clerk alone. There has been a chest with 3 locks but they say that has been robbed and therefore a cupboard with one lock is securer &c.

The clerk here, though a common gausher[?] has been likewise entrusted to dispose of considerable sums of money – as £5 or more at a time to the poor without being obliged to give any particular account of it, and so some wardens have done the like, who to be fair had a greater right to do so than a clerk of the parish, but I presume not without giving a particular account – and it was no wonder to me afterwards to hear some merrily in company make a question whether the vicar's reverence or the curates or the clerks was the best reverence.

I have given some of their parish books and an account of their charities, which [page 6] in money and land are considerable. Mr Meller drew a catalogue of them for my use, and he took a whole day for that purpose, but he was not free to part with his paper afterwards, either that he thought it not exact enough, or that he had no mind to create any more enquiries, and I thought it not proper to press him too much because he was then indisposed. However, I can from that paper and other hints remember some particulars which may be of use.

One [blank in text] of Exchsham paid out of his land 6s.8d. within these ten years, and Mr John Pulford of Wrexham out of the lands of the poor which he holds himself or lets, paid 17s. to the poor of Wrexham. Mr Price the late vicar of Wrexham remembers Mr Thomas Pulford the ... to how paid it. But the man of Exchsham assure as well as Mr Pulford's to the wardens that ... that the parish must shew their tithes.

£40 of the poor's money was laid out on one Mr Peyddricks lands, a clergyman now dead, in the township of Bersham and parish of Wrexham, and no interest has been paid for it now for about twelve years, as Mr Jones the present vicar told me, who has laid out some of his own money on the same land in order to retrieve the poors share on him.

I observed in Mr Meller's extracts out of the parish book, that this parish had raised £200 by way of poors rate at two different ties, to make up the like sum given formerly to the poor and lost by carelessness.

The box with three locks [page 7] mentioned before was robbed by strangers but I doubt the cupboard with one lock is robbed by neighbours – and here I cannot but observe that the middle conditioned [?] wardens cannot cheat: but it is the gentlemen wardens that give no account.

I know of no part of St Asaph Diocese except Bromfield being next to England, that puts the 43 of Queen Elizabeth in execution with relation to the poor – and here it is very partially and unequally done, and consequently unjustly if ... all the acts of parliament for the land tax which command an equal penny are just.

But there has not been here a due concurrence of the minister and wardens of the parish and the acting justices of the peace for some years, suffering few or no vestries to be held to regulate the commonary poor of this parish and the tax that support them. But now very lately Mr Meller being indisposed, they came onto his method possibly and by the help of a vestry or two have raised land near the town of Wrexham [*which*] gives to the poor from £17 per annum to £26.10s.

The other part of this deanery Yale for the most part following the rest of the diocese as well as that of Bangor as far as Holyhead, that is in having collections for the poor every Sunday they want them according to the ... way – and they are satisfied with, together with the benefactions left the poor by the rich

[page 8] sometimes in land and sometimes in money, which in some parishes are considerable, but not always well secured; not having every where a chest with 3 locks to keep their writings and money in, according to Canon 84, and when there is any deficiency, it's supplied by borrowing a little from the church mise. I know of no parish in the diocese that has a poors rate and a collection every Sunday for the poor but Ruabon, and if they took in all those methods together, it would be a poor provision for Wrexham poor.

Perhaps the Shropshire part of this diocese and some part of Montgomeryshire which I am not well acquainted with may follow the laws of England. But generally speaking, our country abounds with vagrants, for want of a regular provision for the poor according to law. [*Here he quotes from Gerald Cambrensis about providing for the impotent and bodied poor*]

[page 9] And as they seldom pay any poors rate beyond the mountains between us and Ruthin which is the first mountain from London that way towards Holyhead, so likewise offerings at funerals are paid from that mountain as far as Holyhead. For the offerings now used at Wrexham were but lately introduced a second time after they had been laid down all over Bromfield. I should observe first here that the clergy pay no tax to the highways or quarter sessions tax in Ruthin land, Denbigh land, Flintshire, excepting Bromfield alone. So far these old customs favour the clergy! So far are we never from conforming to the English laws.

[page 10] **MINERVA** [*MINERA*] Chapel

Has books in it, but no surplice. There is a handsome churchyard, wherein some few have been buried. There is a floor put up within the chapel that ... one burial. The chapel is built on our ... ground, and therefore some time need be given to make a new agreement with the owner, before they can well begin the additional building.

There is a free school at Wrexham and there is a good room about the school well boarded capable to be turned into a library with some expense. Besides the ten pounds a year left by Valentine Broughton and three pounds a year left by Garen Eyton whose will and

probate thereof Mr Pulford A.M. showed me; there is likewise a £100 legacy left by the Revd. Mr West, a clergyman lately in Suffolk about 6 years ago. But no interest paid for it for the last 2 years ending last April. The trustees in this last charity are the present vicar of Wrexham, John Robinson of Gaerfyll Esq and John Puleston of Havodywern Esq. The present schoolmaster Mr Pulford doth not know where the bond lies, if there be any, and the vicar owneth the money was lent to one Robert Ellier Esq of Wrexham to pay for these ten bells; one that is too often warden in this parish and seldom or never passes any account for church mise or for these ten bells, the payment of which he has received a great deal of the parish money and a noble subscription.

[page 11] What money he receives as surveyor of the highway in some townships without giving any account is foreign to this enquiry. It is too tedious to enter into a detail of our late animosity, But I should add in short that this is the person that Sir John Jekkyl [*sic*] when Chief Justice of Chester turned out of the commission of the peace for favouring the Jacobite interest, and was put in again by Mr Mellor to please Mr Myddleton, and as he verily then thought the government too. But has since been made use of as a tool, to worry, disturb, and cross Mr Mellor and the public administration of justice in this town.

I have dwelt the longer on this famous Saxon town for its name is Saxon and it is situated on the English side of Offa's Dyke and Wats Dyke. [*here he states it is the biggest town in north Wales ...*] The leading great houses of the county lying near it, and a much fitter place than St Asaph, and more convenient to be the bishop's see. [*He suggests that the town is made up of " ... wealth, Welsh and English, churchmen and dissenters, whigs and tories."*]

[page 12]

GRESFORD September 29 Michaelmas Day

I promised to end Bromfield here as I had begun, with summa bene. For how the church is not only in good repair, but beautiful. There is a new almshouse here built and a school upon the charge of the parish – the scholars are taught and clothed by the interest money of £500 left by my Lady Headr [?] which is in chancery. The 8 old people in the almshouse maintained on the parish charge.

Mr Jones A.M. has been curate here about 5 years and was curate before for as many years at Llandrinio, I mean in one of these cures.

They have here in benefactions to the poor as the curate informed me about £80 per annum.

I think fit here to acknowledge the receipt of 3 papers of instructions to charity schools from My Wynn your Lordship's chaplain – and I think he lodged one of them in this parish within few days.

There is an English sermon here every morning throughout the year, and in the afternoon except the winter quarter. Every other sermon in the afternoon is in Welsh as at Wrexham.

[page 13]

LLANDEGLE *in Yal* [**LLANDEGLA**] January the 20

This little church wants whitening and steps to go to the gallery. They have the king's arms, Creed, Lord's Prayer and 10 commandments all upon the wall, and almost obliterated. The churchyard wants sufficient fencing. But they are to raise 6d. per pound in this parish this year for church mise (and the poors rate together) to make up these deficiencies. They have a chest with three locks to keep their writings of benefactions to the poor which is but £19, all here interest except one £1. They have likewise a poor box within the church by the church door wherein strangers, that are troubled with convulsions, fits called Tegla's distemper the saint of this place, put in their great offering. I could not hear that many others put any money there. They offered a cock likewise under the altar, which if the cock died that night, the patient believed he was cured. This Tegla likely was a physician, for the heathens offered a cock if I remember well, to Asculapius. I will see the inscriptions upon the floor at their well there, which I suppose is in Saxon characters as most of our inscriptions are.

[page 14] They promised me 4 ... the place to the clerks house.

The Rectory house is in better repair than it has been in these 30 years as the inhabitants told me – some little part slated by the present incumbent Simon Evans A.M. The barn, cow house and stable in good order – in such a mountainous place and such a poor rectory.

And yet there is a sermon every Sunday now in Welsh and communion once a month.

LLANARMON [*Llanarmon yn Ial*] January 21

The vicarage house is a new one, one bay built by the present incumbent Mr Pennant, whose wife keeps him in very good order – though a little crazy, to sesise [*seizure?*]. The church, as far as I could find, is satisfactory. This is a tolerable handsome double church. But the Creed, Lord's Prayer and 10 Commandment are upon the wall, and King's Arms are upon the wall too but they are better than at Llandegla. They had some complaints here of misapplying charity money, but when they were advised to adjust the matter amongst themselves in a public meeting, the complaining gentleman writ me word, it was done to content. The register here but indifferently kept by the clerk.

There was a poor rate of 2d per pound begun here last year.

They have considerable benefactions here given to maintain the poor [*he notes the Bese factory in this context in an impossible to read section and that the benefaction board "was on the church wall but not in a wooden frame."*]

[page 15]

LLAVERRES [**LLANFERRES**] January 21

They are mending things here as fast as they can. They have the Creed, Lord's Prayer, 10 Commandments and King's Arms on the wall. They are making a new pulpit. The wall about the churchyard was finished.

The Rectory house wanted thatching – Is an alehouse and so has been for many years. This tavern, for is never call an alehouse, is very well situated, for that purpose on a public road.

The barn likewise wanted mending but the stones were ready by it for that purpose.

They have about £35 given to the poor well framed No poor's rate.

Sermon and serviced now and everywhere in the C. is in Welsh. But the first church of them that will turn English will be Llandysilio.

Mr Henry James A.B. the Rector here is a single man and boards near the church.

BRYNEGLWYS February the 1st

The church in good order, only wanted a little mending of the shingles on the roof of the isle. NB. Very little or no timber in this mountainous parish and yet the church is

thatched with shingles and out of this parish they dig slates to carry all over the country.

[page 16] The fence about the churchyard very bad most of it, belonging it seems in several parcels to several proprietors to be mended and yet there is a church mise. They have £15 here given to the hands of Mr Henry Price, a landed man though no university man, who has been curate here about a year. No glebe here or Henfr [sic] or at Llandysilio. Sermon every other Sunday as at Llandysilio but often sometimes at Llandysilio.

LLANDYSILIO February the 2nd

The church here and churchyard also in good order. A new gallery lately made in the

church. The register well kept by Mr Simon Jones Bachelor of arts standing who has

been curate 17 years. They had slate near ready to put on the church instead of shingles.

They have a church mise and poor rate. They had £47 given the poor, £16 lately paid into the wardens hands. They have a cupboard with three locks to it to keep their writings, in them the church. I found a parochial library here well kept.

I cannot conclude without acquainting your Lordship that the last commission to enquire into charitable uses was in Bishop Lloyd's times who died bishop of Worcester, and most of the considerable gentlemen of the country were in the commission. It was opened at Wrexham and the bishop at the head of it. But it ended in a pompous nothing. But it was expensive to the bishop.

[page 14a]

A Particular and Exact Account of the Deanery of Poole visited by me, Roger Kynaston, Rector of Llanfechan in the year 1729.

My Lord,

It may be that your Lordship may look upon these papers as tedious and impertinent, because in your instructions to me you only observed a brief and not a long account of the churches of the deanery of Poole; but when upon the perusal you'll find in how ... poor a condition most of our churches, utensils and ornaments were when visited, and at the same time consider what was here before the general method to preferment in your diocese, you'll be very much inwardly pleased to find that you have done all that laid in your power to redress those disorders by sending such good instructions to your rural deans, who, if they are men of resolution and discretion, will soon oblige not only the parishes to put their churches into a better repair and procure better utensils and ornaments, but also persuade the curates and others to be more circumspect in their behaviour by spending much more of their time in their studies and less either in public conversation or at the tables of the laity, where generally speaking they meet with nothing else but either bad principles or intemperate practices; and this, if they are men of any brains they will readily do, when they find that nothing but a good understanding and a regular life can recommend them to your Lordship's favour. The method I here make use of, is to begin with the churches in the very order I visited them and to close up the account with the characters of the curates, what their salaries are and how long they have been employed in the service of the Church.

1 LLANGYNNOG [LLANGYNOG]

This church, the utensils and ornaments of it were despicably mean almost beyond comprehension and the fence of the church-yard out of all manner of repair. My orders left here in writing with the minister and wardens were to mend their small bell, the only one they had, to be new cast, for it was so cracked it could not be heard at almost any distance; to buy a new pewter flagon for the wine; a new pewter plate for the bread; a new linen cloth for the communion table; that all the materially belonging to the table be for the future kept clean and neat; to repair the fence of the church-yard and that all and everything were to be done according to these directions by the following correction [*ie. visitation*]. The parsonage house and out-house though both but small, yet in good repair and inhabited by a tenant; for the rector Mr Jones lives at his vicarage-house in Pennant about a mile off and so serves both churches without the assistance of a curate. The register book kept tolerably fair, and whatever charities there are, Mr Jones has [page 14b] promised to send a particular account of them in a letter signed by himself, wardens and others, at the same time he is to send his terriers of Llangynog and Pennant upon parchment according to your Lordship's and Bishop Lloyd's directions in the year 1681.

2. PENNANT

This church in good repair; in the steeple there is an ugly and dangerous crack which the wardens have promised to mend. The fence of the church-yard in good repair. My directions left there were to buy a new flagon for the wine; a new linen cloth for the communion table; a new Welsh Bible in folio; a new Welsh Common Prayer book in folio; a new Welsh Common Prayer book for the clerk in octavo; a new surplice; 3 new locks to be fixed to the coffer to keep the register. The register-book kept tolerably fair. The account of the charities and terriers to be sent as directed before. The vicarage-house is inhabited by Mr Jones the vicar, but is somewhat out of repair, particularly one end of it, which the vicar has promised to repair this summer; but I very much question the performance of it, for the poor vicar has a house full of children and is in debt. His circumstances being such, I could not press him to contribute towards poor widows, who can scarcely maintain his own family.

3. HIRNANT

The church and the fence of the church-yard in good repair. My directions left there were to buy a fine new woollen cloth and a linen coverlet both for the communion table; a new pewter plate for the bread; a new Welsh Bible in folio; two new locks to be fixed to the coffer. The register book kept tolerably well; that an account of the charities be sent in a paper by itself and a terrier upon parchment as directed before. The parsonage house is a very good one and lately built by Mr Lloyd the present incumbent who lives in it.

4. LLANWYDDYN CHAPEL

This is a donative of Mr Herbert's member of parliament for Ludlow in Shropshire. The cover of the church in good repair. My directions left there were to repair the roof of the church; to send the bell to Gloucester to be new-cast; to buy a new Welsh Bible in folio; to mend the surplice; to procure a new pewter flagon for the wine and a new pewter plate for the bread; a new linen cloth for the table; a new napkin to cover the bread and wine; two new locks up be fixed to the coffer to keep the register-book, which is kept tolerably fair. The curate there to send an account of what money he receives from Mr Herbert every year and what from the chapter at St Asaph and of the Charities there in a paper signed by himself and the best of the parish. No glebe, no house. The curate Mr Ellis resides there and keeps a small school in the church.

5. GARTHBEIBIO

The fabric in tolerable repair. My directions were to repair the fence of the church-yard; to break off the ill custom of playing upon Sundays in the afternoon, either in churchyard or elsewhere as the wardens of the other churches have been directed, where that bad custom did prevail; to buy a new cup and flagon for the wine, and instead of an awkward dish there to procure a new pewter plate for the bread. The surplice, the napkin, and linen belonging to the

[page 15a] communion table to be washed four times in the year; to buy a new woollen cloth for the table and to keep all the materially belonging to the table clean and in their own

custody and not in the clerk's who is an old man and has an old woman to be his wife, who cannot keep the forementioned materially clean and decent. The parsonage house upon the glebe out of repair and inhabited by a tenant. Mr Lloyd the present incumbent expects something for dilapidations and promises to repair as soon as he has received any allowance from his predecessor's executor. The said Mr Lloyd does not reside there, but at Llanervil [*Llanerfyl*] at a mile distant, where he is curate. The parishioners of each parish, viz. of Garth-beibio and Llanervil seem to be pretty well satisfied, because they know Mr Lloyd, who is a well meaning, honest and good sort of man, to be in low circumstances and because he is an humble man and ready to oblige everyone of them as far as his poor abilities extend. The living and curacy together are, as I am informed, worth about £50 per annum. His register book kept pretty fair and the account of the charity and the terrier to be sent according to the directions given to the ministers before mentioned.

6. LLANERVIL [*LLANERFYL*]

The cover of the church in good repair. My directions there were to mend the roof of the church; to buy a new Welsh Bible in folio; a new English and Welsh Common Prayer books in folio; a new Welsh Common Prayer book in quarto for the clerk; a new cloth and a new napkin for the communion table; two new locks to be fixed to the coffee and to break off the custom of playing upon Sundays. The register book kept tolerably fair and an account of the charities and the terriers to be sent according to the directions above. The parsonage house and out houses far out of order, and inhabited and used by a poor tenant. If your Lordship would at leisure write to Mr Price, I am of an opinion that he would repair them this summer at least. I rather mention this method to your Lordship than call upon the wardens to present him for neglect; for the laity generally speaking, are glad of any opportunity of flying into the faces of the clergy, and that upon no other account very often but because their minister insist strictly upon their dues, a crime never to be forgiven by men of weak heads and vile hearts.

7. LLANGADVAN [*LLANGADFAN*]

The cover in good repair. My directions were to mend the roof of the chancel; to buy a Welsh Common Prayer book in folio for the Clerk and a new linen coverlet for the communion table; two new locks to be fitted to the coffer; to procure a new register book and to break off the ill custom of playing upon Sundays. There is a fair register and an account of the charities and the terrier to be sent according to the directions above. No house upon the glebe, only a barn near the church-yard which is in good
[page 15b] repair. The incumbent Mr Williams resides in the parish and lives in a very good house near the church and lately built by his predecessor upon a little tenement of his own purchased upon that very account.

8. LLANVAIR [*LLANFAIR CAEREINION*]

My account of this church must needs be very imperfect, because by some mistake or other of the apparitor in not giving true notice, the minister, wardens, clerk were all gone to a christening at some distance from the church. However Mr Lloyd the curate of

Llanervil [*Llanerfyl*], who by good accident was along with me, found ways and means to procure the key of the church door, where as far as I could see I left directions in writing with him, to be delivered to his patron the vicar and the wardens to call a vestry to rectify what I found amiss there viz to repair the cover of the church and the roof of the chancel; to break off the ill practice of playing upon Sundays; and to buy a new Welsh Bible in folio. The materially belonging to the communion table I could not see therefore, could give no directions as to them. However I desired Mr Lloyd the curate of Llanervil to show his patron the directions I left with him concerning Garthbeibio and Llanervil, that he might direct his wardens to behave accordingly. The vicarage house and out houses in pretty good repair. Mr Price resides and lives in the vicarage house which is very near the church.

9. CASTLE [*CASTLE CAEREINION*]

This is a very neat church and the utensils and ornaments of it very decent and very handsome. My directions there were only to buy a new linen cloth to cover the table and to break off the ill custom of playing upon Sundays. The parsonage house and outhouses in good repair. The Rector, Mr Mostyn resides and lives in the parsonage house, which is very near the church. The register book is fairly kept and the account of the charities and the terrier to be sent as above.

10. LLANGERNW [*LLANGYNYW*]

The cover of the church in good repair. My directions there, were to mend the roof of the church, buy a Welsh Common Prayer book; two books for the clerk; a pewter plate for the communion table; the chancel to be flagged. A register book for the use of the parish to be bought. That the clerk was to take care of washing the surplice and to have 10s for his pains;

[page 16] to have the English Bible mended and to break off the ill custom of playing upon Sundays. The clerk has no stipend from the parish according to Canon. Mr Mostyn the late rural dean and rector there, could never either persuade or force those parishioners to contribute anything towards the clerk's trouble. The parsonage house, lately built by the late incumbent Mr Price is a very good one. The outhouses in tolerable repair. Mr Foulkes the present incumbent resides and lives in the parsonage house. The register book kept very fair and an account of the charities and the terrier to be sent according to the directions above.

11. POOLE [*WELSHPOOL*]

The cover of the church in tolerable repair. My directions there to repair the chancel and to mend and stop an ugly and dangerous crevice on the north side of the church, to buy a new surplice and to take care to have the table linen oftener washed; to flag the alley of the church. The register book kept very fair and an account of the charities and the terrier to be sent as above. The front of the vicarage house to the street seemingly in good repair; but the back part of the house from the street and the stable and barn very much out of order. The vicar Mr Harding is, as I understand, in pretty good circumstances and I am persuaded that a letter from your Lordship to him will put him upon repairing what is

amiss. This method will be more agreeable to any clergyman of sense; but if this will not do, then the wardens must be called upon to do their duty. The vicar Mr Harding resides but two months in the year and preaches but 13 sermons; his curate Mr Evans resides and keeps a school in the church.

12. GUILDSFIELD

The cover of the church in good repair. My directions there to repair the fence of the church yard; to mend the linen cloth; two locks to be fixed to the coffer; to break off the ill practise of playing upon Sundays. The register book is fairly kept and an account of the charities and the terrier to be sent as above. The vicarage house upon the glebe and the barn in good repair, though but small and very ordinary. The vicar Mr Parry resides and lives in a house he himself built upon a small spot of ground which he purchased for the very purpose. That his conduct has been much blamed, since the vicarage house is too near the church. However in all other respects he is a man of good behaviour and a commendable clergyman.

13. LLANVIHANGEL [LLANFIHANGEL YNG NGWYNFA]

My directions there to mend the cover of the church and to repair the fence of the churchyard; to mend the windows and buy one other new lock to be fixed to the coffer to keep the register book; the alley to be mended and the ill practice of playing upon Sundays to be broke off. The register book

[page 16b] kept tolerably fair and the account of the charities and the terrier to be sent as above. No glebe there and the incumbent Mr Lloyd's reason for non residence is his having no house there. The curate Mr Kyffin resides.

14. LLANFYLLIN

This is a new church and a very handsome one and all the utensils and ornaments of it very decent, only a small cup which is used for visiting the sick wants some small repair. My directions there that the linen belonging to the communion table be oftener washed; to mend the fence of the churchyard; to buy three new locks to be fixed to some convenient door to keep the register book, which is pretty fairly kept and to break off the ill practise of playing on Sundays. An account of the charities and the terrier to be sent as above. No glebe, no house. The incumbent Mr Richards and his curate Mr Lloyd do both reside in the parish.

15. TRINITY CHAPEL [PENRHOS] commonly called New Chapel in the parish of Llandrinio and a donative of the earl of Bradford.

My direction there to repair the cover; to mend the wheel of the bell and the bell to be new-cast; to mend the pulpit cloth and cushion and the window at the east end; to bind anew the stock of the surplice and a new woollen and linen cloth to be provided for the communion table; to wash the linen belonging to the table at least once a quarter, and the ill practise of playing upon Sunday to be entirely broke off. The register book kept tolerable fair. No glebe. The curate Mr Owen lives at a free school very near the chapel. His salary for serving the chapel 12 pounds from the earl of Bradford and £8 from Mrs

Lyster, and is to give an account of the free school, the lands and the profits that belong in a terrier to be sent as above.

16. LLANSANFRAYD IN MECHEM [LLANSANTFFRAID YN MECHAIN]

The cover of the church in tolerable repair. My directions there to mend the roof of the chancel; repair the fence of the churchyard; to provide a new surplice and to break off the ill practise of playing upon Sundays. The register book kept in good order and an account of the charities and the terrier to be sent as above. The vicarage house and outhouses in good repair, and inhabited by Mr Lloyd the vicar.

17. LLANDRINIO

All the cover of the church in very good repair, only one small part of the west end which is to be done by the parishioners this summer. My directions there to make a new roof of the chancel, which is to be at the expense of either your tenant or the parish; to provide a new star [*sic*] and candlestick; a new Welsh and English Bible in folio; to repair the fence of the churchyard. The register book is fairly kept and an account of the charities and the terrier to be sent as above. The ill practise of playing upon the Sunday to be entirely broke off. The parsonage house in good repair. I have ordered the windows to be repaired and the pieces of board in the bottoms of the windows to be taken away. The out buildings in a very bad

[page 17] condition. The house inhabited by a tenant. Your curate Mr Griffiths resides and lodges very near the church.

18. LLANDYSILIO

My directions there to mend the cover which was very indifferent; to cast anew the bell; repair several fences of the church yard which were much out of order; to break off the ill custom of playing upon Sundays. The register book kept tolerably fair and an account of the charities and the terrier to be sent as above. No house. Your curate Mr Vaughan resides in the parish

19. MYFOD [MEIFOD]

My directions there to repair the cover of the Church and the fence of the churchyard; to mend the roof of the chancel; to flag the north alley and the porch and to make new gates to the porch; to buy an English Bible in folio and to break off the ill practise of playing upon Sundays. The register book is fairly kept and an account of the charities and the terrier to be sent as above. The vicarage house and outhouses are in good repair. The house lately built, a very good one and inhabited by Mr Humphreys the vicar. He keeps a curate one Mr Lewis who resides in the parish.

20. LLANVECHEN [LLANFECHAIN]

This church, which I was made rector of in the year 1718, was very far out of order having a very bad cover and no ceiling at all in the body of the church; but now has a very good cover and is ceiled from end to the other. The fence of the churchyard in good repair. The utensils and ornaments of the Church tolerably decent. One of the bells is

now at Gloucester to be new-cast, and a new surplice has been already provided. The parsonage house and outhouses in good repair. One part of the parsonage house I built and it cost me about 200 pounds. My curate Mr Evans resides in the parish and I shall take care to transmit a copy of the charities and the terrier along with the rest to St Asaph by Mr Lewis our present register when he comes to the next Correction [*visitation*].

My Lord,

I thought it very proper to be thus particular that you may plainly see that if the churches heretofore personally visited by the rural deans, which I very much question they neither gave a particular account of their visitations to their bishops; or took any care to oblige the parishes to amend, whatever they found amiss. For if they had done so there could not possibly be found so many deficiencies. Such slovenly and indecent utensils in so many churches. I understand that at the [page 17b] last correction at Llanvything [*Llanfyllin*] there was nothing done to any purposes that because to the surrogates wanted either the knowledge or resolution or both to punish the late registrar and his mock-deputy for their obstinacy and perverseness. However I shall take care at the next correction to oblige each parish to repair whatever is amiss and that that may be the most easily done we must thank your Lordship for the better face of things at present amongst us.

I am now only to give your Lordship an account of the curates in the deanery shall take them in the order I visited them.

Mr John Ellis the present curate of Llanwddyn has been employed there and elsewhere about 18 years. He has from the chapter and Mr Herbert near £20 per annum, a salary sufficient for such a creature who is unworthy of your favourable notice.

Mr Evans the residing curate of Poole has served there and elsewhere about 10 years. He has for his salary 18 pounds per annum and the surplice fees. This man has for several years born the character of a sober regular man. He is an excellent reader and one worthy, in my opinion, of your favourable notice.

Mr John Kyffin, the residing curate at Llanvihangel [*Llanfihangel*] has been employed in the service of that and other churches about 3 years. He has for his salary 20 pounds per annum and the surplice fees. This young man has behaved well enough since I have been concerned as rural dean and has promised me to be very sober studious and loyal for the future.

Mr Morris Lloyd the residing curate at Llanfyllin has served there and elsewhere almost 4 years. He has for his salary 20 pounds per annum and the surplice fees. This is a promising young man, behaves very regularly, has an excellent voice and pleases the parish mightly well.

Mr Thomas Owen, curate of Trinity Chapel, commonly called New Chapel, has served there about 15 years. He has near 50 pounds per annum from the chapel and from school. This an honest loyal man.

Mr William Vaughan curate of Llandysilio always bore a fair character and as he has been lately distinguished by your Lordship's favour, I must think it is needless to mention either his salary or how long he has served your church.

[page 18]

Mr Thomas Griffiths your curate at Llandrinio has served there and elsewhere near 3 years. His salary 25 pounds per annum and his behaviour regular and honest.

Mr Richard Lewis the residing curate at Meifod has served there near 9 years. He has for his salary 20 pounds per annum and the surplice fees. This man behaves well and pleases the parish and has promised me to be studious and loyal.

Mr Evan Evans my curate at Llanvechan [*Llanfechain*] has been with me about 8 years and almost 2 years a curate at Llanwytholan [*Llanwyddelan*] in the deanery of Kedewen [*Cedewain*]. His salary 20 pounds per annum and the surplice fees, which together with the profit that he makes by taking some of my tithes, his income may be said to be about 30 pounds per annum in all. This man at his first coming to me was very awkward as to his reading and behaviour in the church and elsewhere. I have taken a great deal of pains with him and do modestly think that he is so far improved as to be worthy of receiving some small favour from your Lordship's hands. He is a graduate and understands Welsh very well, what is further he is a honest bold loyal man. He has a wife and 3 children and it would be an act of great charity in your Lordship to bestow some small living of about 50 pounds per annum or thereabouts upon him. Mr Trevor the minister of Llanwythelen [*Llanwyddelen*] the church where he formerly served, is either dead or dying. The duty of that place is almost entirely Welsh and if your Lordship would be to kind as to bestow that church upon him when vacant, you would give to the parish a person that is not only agreeable to them but one that in my opinion do good service there. The great and late obligations I am under to your Lordship would put me under no small confusion for appearing in favour of another, were I not persuaded that your goodness will impute it rather [as a] sense of gratitude, that any unbecoming forwardness in me by giving you this ... opportunity of doing good. I have now only to beg pardon for this prolixity and leave to subscribe myself

My Lord, your Lordship's most humble most obedient servant

Roger Kynaston

[page 1]

An Account of the Ecclesiastical State of the Deanery of Rhos
Humbly presented to the Right Reverend Father in God, Francis,
Lord Bishop of St Asaph
By Thomas Wynne, Rural Dean September 13: 1729

LLANDDOGET [*Llanddoged*] visited August 18th 1729

INCUMBENT, TITHES & DUTY: Mr David Lloyd A.M. is rector, and has been so eight years. He is entitled to all the tithes of the parish.

The rector complains that Mr Kyffin of Maenan detains from him the tithes of a considerable parcel of lands called Dolydd gleision, the value of the tithe whereof is computed to be worth £10 per annum. Mrs Lloyd a widow detains from him also the tithes of Havodd fawr, which is computed to be worth £1.10s.0d. per annum. Mr Kyffin and this widow pay no manner of consideration for the said tithe

[page 2] nor will they inform the rector how they claim their modus. Mr Evans, one of the vicars choral while rector of this parish, received for some time the tithes of these two parcels, but were denied him before he left the parish. The rector promised to give a more particular account of this in his terrier.

The rector is looked upon to be a man of good sense and of unexceptionable morals. But his principles savour too much of Jacobitism, and disaffection to the state; insomuch that he has been complained of to Bishop Wynne, by Mr Kyffin of Maenan, for omitting sometimes in church the prayers for the king and royal family. But I did not hear of late, that he has been guilty of this practice, nor of any other neglect of his parochial duty.

The sacrament of the Lord's Supper is administered four times in the year. The rector designs to have it monthly hereafter. He preaches every other Sunday and catechises in Lent, but complains that his parishioners send but few of their youth to be instructed. REGISTER: There are two registers here: the one from 1641-1666, the other from 1686 to 1725. The rector says that he registered the remaining years in a private book of his own, and promises to transcribe them into the register book. He sends a copy of the register yearly to your Lordship's court.

CHARITY: there is nothing left for charitable uses here, nor school of any kind.

[page 3] OBSERVATIONS UPON THE CHURCH AND CHURCHYARD:

The table is covered with a scandalous cloth instead of a carpet.

There is but one lock upon the parish chest.

They want a napkin to cover the elements.

The foot of the chalice is broke, so that the minister is sometimes obliged to use an earthen cup.

They want a book for the wardens accounts.

The ten commandments and sentences of Scripture are not upon the church walls.

The reading seat is much too low for the minister.

They have no poor's box.

The clerk is not licenced.

The walls and windows of the church are in good and decent repair.

The churchyard wall is too low and very ruinous.

The church floor is not flagged.

They have no bier cloth.

The hanging bell is cracked and should be new cast.

They have no spades.

The proclamation and the acts of Parliament necessary to be read in churches and the book of Homilies are wanting.

GLEBE HOUSE AND LANDS: The parsonage house consists of four bays of building, it is very meanly thatched and in a very ruinous condition; the chimney being almost sunk into the house and the whole in want of repair. The rector says in his own defence that he expects his predecessor's executors' to repair it. But in case he cannot get any [page 4] allowance from them, he promises to make it up himself out of hand. It is now inhabited by Alice Owen a poor widow. The rector holds the glebe land worth £3 per annum, and lives in a house of Mrs Wynne of the Abbey very near the church. I find by some old ms [*manuscript*] that some rectors have lived in the parsonage house. The late rector had a barn and cowhouse standing, but both are now down. The rector hath long deferred both repairing his house and demanding satisfaction for dilapidation, having enjoyed the living for eight years.

TERRIER: they have no copy of a terrier, a new one is promised.

CURATE / SCHOOLMASTER. None.

EGLWYSFACH [*EGLWYSBACH*], visited August 18 1729

INCUMBENT, TITHES AND DUTY: Mr John Roberts, AB. of the civil law, is vicar of this parish and has been here sixteen years. The rectory of this parish is appropriated by some of the ancestors of the house of Gwydur [*Gwydir*] to the use of the free school, almshouses and weekly lecture at Llanrwst.

The vicar preaches every other Sunday and reads an exposition of the Catechism every Sunday in summer and spring, but complains that the parishioners send but [page 5] few of their youth to be catechised.

REGISTER: They have three register books: the first from the year 1601 to 1662; the second from the year 1662 to 1671, several leaves of this book have been torn out by a parish clerk who used the parchment as a tailor. The third register is from the year 1695 to 1728. The vicar sends a copy of the register roll once a year to your Lordship's court. He promises to send a copy of two years roll next correction.

CHURCH AND CHURCHYARD: The roof wants repair, and the wainscot about the communion table is ruinous.

The windows are old and dark but whole.

The walls want to be white washed.

They have but one lock upon the church chest.

They want an English Bible and Common Prayer in folio.

The font wants a good supporter, the old one being ruinous.

They want a carpet for the communion table.

They want a pulpit cloth.

The churchyard wall has one gap which wants repair.

GLEBE &c: There is no vicarage or land. The vicar lives in the parish.

CHARITY: They are about seventy pounds due to the poor of this parish bequeathed by several persons and several bonds of the money. But no interest has been paid these many years. Mrs Holland a widow of this parish owes about thirty pounds, and she refuses to pay

[page 6] either principal or interest. The vicar and wardens promise to use their utmost endeavour to recover the poor's money.

Their parish clerk not licenced.

A table of charity, the proclamation and the acts of parliament necessary to be read in church are wanting.

TERRIER: They have no copy of a terrier but the vicar promises to make a new one very soon.

CURATE / SCHOOL. None.

LLANSANTFFRAID [LLANSANTFFRAID GLAN CONWY] visited August 19 1729

INCUMBENT, TITHES & DUTY: Mr Maurice Ellis, no graduate, is rector of this parish. He has been here two years. He has but the third part of the tithes of this parish Your Lordship has two parts of the township called Trallwyn; the sinecure man of Llandrillo (Dr Tenison) has half of two townships and the vicar of Llandrillo has the sixth part and the rector the third part of the same townships. A very odd division.

The rector preaches every other Sunday. He catechises in Lent. The parents are very neglectful in sending their children to be catechised.

REGISTER: they have two register books, the first from the year 1660 to 1708, the other from 1709 to this present

[page 7] year. A copy of the register roll was not sent last year to your Lordship's court, the warden having neglected to buy parchment for that use. The rector promises that a copy of the register for the two last years shall be sent to court next correction.

CHURCH & CHURCHYARD: They have neither the Ten Commandments nor Scriptural sentences upon the walls of the church.

The Welsh Homily book is imperfect.

They want an English Bible and Common Prayer in folio.

They want a new cover to the font.

They have a handsome pulpit but not kept clean.

They have a new cushion, but a very old damaged pulpit cloth.

They have a poor's box, into which there is some money offered by some popishly inclined persons, on Bridget's day, viz February 1st. It is customary for the rector to read prayers in church on this saint's day, and to be paid out of the oblation of that day eighteen pence. The wardens have twelve pence for their attendance, and the parish clerk sixpence for his service. If there remains any part of the oblations ever and above these expenses, it is distributed to the poor.

They want a bag to carry the surplice, Book and Chalice when the Minister is called upon to visit the sick. The wardens have hitherto refused the minister the use of the surplice to administer the sacrament to the sick, but promised not to do so hereafter.

The church fabric is in pretty good repair, the windows whole, but the paving is uneven, being often

[page 8] taken up to dig graves under them. One part of the roof leaks which the wardens promised to mend.

The inside of the church walls wants to be white washed.

The church is not at all adorned, and there are several vacancies in the body of it that have neither benches nor pews.

The door on the west end wants mending.

A charity table, the proclamation &c acts of parliament necessary to be sometimes read in church are wanting.

They want a bier cloth.

The clerk is illiterate and not licensed.

There is part of a chapel, called St Bridget's Chapel, now standing not far from the church upon the sea bank. I found nothing in it but some bark of trees. The whole chapel stood and was in tolerable repair in the memory of man. And several parishioners remember to see wooden images in it and offerings made there on St Bridget's day. The sea carried off one part of it about eight years ago.

CHARITY: There is the interest of sixty pounds bequeathed to the poor of this parish, by whom I cannot learn from minister or wardens. Mr William Hughes of Ty du pays the interest of forty pounds yearly to the poor after a private manner without the knowledge of the minister or overseers of the poor. Elizabeth Hughes of Bwlch widow pays also the interest of twenty

[page 9] pounds yearly to the poor after the same manner as Mr William Hughes does.

Therefore it is to be supposed that some of their friends or ancestors bequeathed these sixty pounds.

GLEBE HOUSE & LANDS: The parsonage house consists of three bays of building, it is so ruinous that nobody does or can live in it till it is repaired. It was neglected by three preceding rectors. But one of them, viz Mr Gwynne, paid the present rector thirteen pounds dilapidation money; and the rector promised to repair it out of hand; and to live in it as some of his predecessors have done. He now lives in a house that he rents in the village near the church. He has two bays of a barn joining to his glebe house in tenantable repair. The glebeland is valued at four pounds per annum which the rector occupies. The rector is poor, therefore I humbly conceive that he should be admonished more than once to set about the repairs of his house.

TERRIER: they have no copy of a terrier, but promise a new one before Lady day next.

CURATE / SCHOOL: none.

[page 10]

EGLWYS RHOS [LLANRHOS] visited August 19 1729

MINISTER, TITHES & DUTY: Evan Ellis is curate hereof; he is no university man, a man of mean capacity. About seventeen years ago he was ordained by Bishop Fleetwood

propter necessitate ecclesiae, viz. to serve the cure of Treuddyn and Inherquis [*Nercwys*] in Flintshire under the rector of Mold, where he served about ten years for fourteen pounds per annum. From thence he removed to be curate of Bryn-Eglwys [*Bryneglwys*] under Mr Watkin Williams, where he was to have sixteen pounds per annum. He stayed there but three quarters of a year, but removed to Holywell, where he served as curate to Mr Price, vicar of that place and remained there till last year, when your Lordship thought fit to remove him here, he being not capable of serving Holywell without giving scandal to the church. His salary for serving this place is seven pounds per annum and surplice fees: but he serves another parish in the diocese of Bangor where he has ten pounds per annum and surplice fees.

Mr Ellis is not licenced.

The tithes of this parish are appropriated towards the maintenance of the hospital of Penmynydd in Anglesey. Mr Maurice Owen of Bodsilin in Caernarvonshire is trustee for the hospital and manages the tithes, and pays the curate and poor regularly.

[a note on the side of the page states:] Lewis Owen by will 1723 bequeaths inter alia £7 to the curate for ever for 12 sermons; if the curate can't preach £3 to him and £4 to another to preach. This money is regularly paid by Mr Mor.[*Morris*] Owen of Bodsyllin. He likewise left the tithes of Conway to be given to Conway, Landigo [*Llandegai*], Eglwysrhos [*Llanrhos*] and Llangastennin [*Llangwstennin*], but the whole value is not given, nor is it paid to the poor regularly.

[page 11] There is a parochial library in this church given this parish by Mr Ellis of Thistleworth. The catalogue gives an account of eighty books, all or most the works of modern divines writ in English. The curate shews me but fifty-four, and says that he received no more from Mr Griffith, who was curate before him, and now curate of Spyttie [*Ysbyty Ifan*]. The present curate promised to make some enquiry after the books that are missing.

The sacrament of the Lord's Supper is administered four times a year.

Mr Ellis preaches but once a month. He summons the youth to be catechised but few or none come.

REGISTER: I find but one register book from 1682 to 1726. Here there has been a neglect from that time to this. The curate promised to keep a regular register hereafter.

CHURCH AND CHURCHYARD: They want an English Bible in folio.

They want a bag to carry the surplice, book and chalice to visit the sick.

The communion table is very mean, and no rails about it. They have an old piece of buckram several holes in it instead of a decent carpet upon the table.

They want a new linen cloth and napkin for the decent administration of the Lord's Supper, the old ones having several patches and holes.

They have but one lock upon the church chest.

[page 12] They have not the Ten Commandments nor any Scriptural sentences upon the wall of the church.

The Lord's Prayer and the Creed are much sullied and almost obliterated.

The King's arms are defaced.

The walls within wants to be washed with lime.

The common benches of the parishioners are too scandalous to be within the walls of a church.

There are seven or eight decent pews that belong to the gentlemen of the parish.

They have no poor's box.

The church fabric is strong, but the roof needs slating, which the wardens promised to do.

The church floor is but half flagged; the windows are whole.

The churchyard fence wants repair in several parts of it, and the church yard is very nasty and indecent.

They have no book for the wardens accounts.

Their pewter plate and flagon for the bread and wine are old black and dirty.

They want a mattock to dig graves.

They have neither the proclamation nor the necessary acts of Parliament.

They have no table of charity.

The parish clerk is illiterate and not licenced.

CHARITY: There are about fifty shillings due to the poor of this parish from the tithe of Conway, which is regularly paid.

GLEBE &c: there is a glebe house and some land which belong to the first mentioned charity, and are so let to a

[page 13] tenant for six pounds a year. The house is far out of repair, the tenant promised to have it soon repaired.

TERRIER: they have no copy of a terrier, but Mr Ellis promises a new one and therein to set forth the particulars of the prescriptions that some persons claim for their tithes in that parish.

Mr Ellis the curate lives in the parish of Llandidno [*Llandudno*] half a mile from church.

SCHOOL: none.

LLANGESTENYN [LLANGYSTENNIN] visited August 20 1729

MINISTER, TITHES & DUTY: The tithes of this rectory belong to your Lordship. Mr Robert Price A.B. is your Lordship's curate, nominated some time last month. Salary £20 per annum. He is a deacon and not as yet licenced. He has been curate half a year in Llangwyfan [*Anglesey*] where he fell ill, and continued so for half a year. Upon his recovery he went to Llanfrothen and served that cure for half a year.

Mr Wynne of Bodysgallen prescribes for the tithes of the township of Bodyscallan, which is all his own demesne, but one field which pays his tithe in kind. He pays six pounds prescription money

[page 14] viz. four pounds in the parish of Llangwstenyn and two pounds in the parish of Eglwys Rhos [*Llanrhos*]. The meers [*meares*] of these two parishes are quite close and unknown to any body living. But according to the division of the prescription two parts are in Llangwstenyn parish and a third in Eglwys Rhos.

The curate lives in the parish of Llandrillo within half a mile of the church.

He preaches every other Sunday and the sacrament of the Lord's Supper is administered four times a year.

They had no catechising these two last years. The curate promises to catechise regularly.

CHURCH & CHURCHYARD: They want an English Bible and Common Prayer in folio.

They have not the form of prayer for the Queen and royal family; the curate promises to write it upon the margin of the common prayer.

They want a carpet for the communion table.

They have no poor box nor table of charity

The inside of the church pretty well adorned, and the floor well paved.

They have a handsome chalice but no other plate.

They have not the proclamation nor the necessary acts of Parliament nor the tables of prohibited degrees of marriage in the church.

Their parish clerk is illiterate and not licensed.

REGISTER: I find here two register books: the first from 1604 to 1633, the other from 1636 to 1724.

[page 15] I understand there is a new register book with Mr Edd. Griffith late curate of this parish. How regular it is I know not. The wardens tell me there has been no register roll sent to Court last year. They have but two locks upon the parish chest.

CHARITY: I hear of an abuse of a charity that has been bequeathed by Sergeant Owens, issuing out of the tithes of the parish of Conway. He orders in his will the moiety of the tithes of Conway to be yearly distributed between the poor of the several parishes of Conway and Llandudno both in the diocese of Bangor, and Eglwys Rhos [*Llanrhos*] and Llangwstennyn [*Llangystennin*] both in the diocese of St Asaph. Now the tithes of Conway are usually set for forty pounds per annum or thereabouts; the moiety of which belongs to the poor of the several parishes above mentioned. One Maurice Owen, who has the setting of the tithes in Conway always detains six pounds per annum out of the said charity under pretence of a reserved rent payable to his majesty out of the tithes of Conway at the audit; whereas the said reserved rent or most of it is due from the parish of Eglwys Rhos [*Llanrhos*], the tithes of which parish the said Maurice Owen also sets. The said Maurice Owen usually takes an exorbitant earnest at the setting of the tithes of Conway, in order to lessen the sum appropriated to the charity.

[page 16] GLEBE: no glebe house or lands in the parish.

TERRIER: No copy of a terrier; a new one promised.

SCHOOL: no school of any sort.

LLANDRILLO [*LLANDRILO YN RHOS*] visited August 20 1729

INCUMBENT, TITHES & DUTY: The rectory hereof is a sinecure which belongs to Dr Tenison. Mr John Gwynne A.B. [crossed out and in margin NB the vicar no university man] is vicar of this parish and has been so three years and upwards. He was removed here from Llansantffraid where he had been rector eighteen years. This vicar has part of his maintenance from the several parishes of Llansantffraid [*Glan Conwy*], Llanelian, Llysfaen and Eglwys Rhos [*Llanrhos*], viz. from Llansantffraid eleven pounds, from Llanelian six pounds, six shillings, from Llysfaen three pounds, from Eglwys Rhos three pounds yearly. He is expected to preach four times every year in each of these churches:

but he pays twenty shillings yearly to the incumbents of each of these parishes instead of sermons.

The vicar preaches in his own church every other Sunday. He often summons the youth of his parish

[page 17] to be catechised but none comes but in Lent.

The sacrament of the Lord's supper is administered here monthly.

REGISTER: they have one register from 1693 to this present year.

CHARITY: There are some charities belonging to this parish which are regularly paid. But a table of charity being wanting, one cannot ascertain the particulars.

CHURCH &c. They want an English Bible in folio and a Welsh Common Prayer with Canons and Articles.

The Welsh Bible is very imperfect, and they should have a new one.

They want a cover to the font.

The communion table and carpet is much decayed and very indecent.

They want a poor's box and pulpit carpet.

They have three doors upon the church, two of them old and ruinous.

The church fabric in good repair; it is the handsomest built church in the deanery, but the pews within it are irregular, and the common benches mean and scandalous.

The west end of the wall wants to be white washed.

Two of the south windows want to be mended.

The churchyard fence wants mending on the north side.

They want a new bier cloth.

They have no silver plate but one chalice and cover.

[page 18] They have a well built steeple which would contain four or five bells but there is only one in it, and the wheel, frame and clapper of it want mending.

The proclamation and several necessary acts of Parliament are wanting.

The parish clerk is not licenced.

GLEBE: The vicar lives in his glebe house, and occupies his glebe land, which is worth about four pounds per annum. The grass of the churchyard is valued at forty shillings a year.

The glebe house consists of six bays, and is in tolerable repair, saving that it wants a little thatching.

The brewing house is two bays and wants thatching.

The barn, being four bays, wants thatching, and ten yards of the side wall are ruinous and want repair.

The vicar expects some allowance for dilapidations from the late vicar, who is now rector of Llansannan. The necessary repair according to workmen's computation will amount to six pounds, which Mr Lloyd of Llansannan should pay.

Dr Tenison the rector has four bays of tithe barn which wants thatching very much. He has one field of glebe land, set at 20s. per annum.

TERRIER: They have no copy of a terrier in church, but the vicar has an old unattested one by him, date 1636. He promises to make a new one.

SCHOOL: They have no school in this parish. But the interest of twenty five pounds has been bequeathed

[page 19] by the Revd. Mr Owen, late vicar of Oswestry towards paying for the education of three poor boys of this parish. This money has not been paid of three years. They are in good hands, viz. the rector of Rhiwabon [*Ruabon*]; the vicar promises to call for them. Mr Owen likewise bequeathed to this parish one hundred books by way of a parochial library; four of them were lost in the late vicar's time and three lent by the present vicar. CURATE: none.

LLANELIAN visited August 21 1729

INCUMBENT, TITHES & DUTY: Mr William Williams, A.B. is rector of this parish. He has bene here about two years. The tithes of this parish are divided between several persons, viz:

Your Lordship has about ten pounds per annum.

The rector of Llandrillo eighteen pounds per annum.

The vicar of Llandrillo four pounds per annum.

The rector of Llysfaen three pounds ten shillings per annum.

The rector of the parish the rest, who will be more particular in the new terrier.

[page 20] [crossed out, the rector preaches / he administers the Sacrament of the Lord's Supper]

He catechises in Lent but complains that his parishioners do not send their youth to be catechised.

The rector lives in the parish not far from the church.

REGISTERS: they have two register books, the first from 1590 to 1722, the other from that year to this present time. A copy of the register is sent once a year to court.

CHARITYS: They have several charities which are regularly paid, but having no table, one cannot set down the particulars.

CHURCH & CHURCHYARD: the communion table wants to be better fixed.

A napkin to cover the elements is wanting.

The pulpit cloth does not half cover the pulpit.

The parish ladder is indecently hung over the pulpit.

They have a poor's box, into which the papishly affected offer frequently to St Hilary the saint of this church. The minister and churchwardens distribute the money twice a year to the poor.

Their rood loft is very ruinous and should be either repaired or removed.

The church walls and roof are strong and in good repair, but the inside of the church is void of ornament, and wants white washing and painting.

The church floor wants paving.

[page 21] The church yard fence on the west end wants repair.

Their chalice is old and too small for the congregation, and therefore should be changed.

Their pewter flagon and plate are kept dirty.

They want the proclamation and the acts of parliament necessary to read in churches.

The parish clerk is not licenced.

GLEBE &c. There is no parsonage house nor glebe land, except one field valued at twenty shillings a year. Mr Holland of Teyrdan pays thirteen shillings and fourpence as

prescription for some church land among his own lands, but the meares of the church land are not known.

TERRIER: they have no terrier, but promise to provide a new one against next Lady day.

SCHOOL: they have no charity school. But there is a little reading school, the master of it is not licenced.

CURATE: none.

LLYSFAEN visited August 21 1729

INCUMBENT, TITHES & DUTY: Mr Owen Williams, A.B. is rector. He was removed here three years ago from Llanrwst School where he had been headmaster fourteen years. He catechises but in Lent and has but very few that

[page 22] come to him.

The rector has but one third part of the tithes of a township called Penmaen. The rector of Llandrillo has nine pounds ten shillings out of it, and the vicar of Llandrillo three pounds.

I presumed to mention these odd divisions of the tithes of Llansantffraid, Llandrillo, Llanelian and Llysfaen because they were thought to be so irregular that Bishop Lloyd, as I have been informed, projected a subscription in order to procure an act of Parliament to regulate the tithes of these four parishes.

Mr Williams the rector confessed that he was married sometime in March was twelve month to his servant maid, by virtue of a licence, but not in church, within canonical hours, as I am creditably informed.

REGISTER: They have one register book, from 1660, to this present year. A copy of it is sent once a year to your Lordship's court.

CHARITY: There are several small sums bequeathed to the poor of this parish, which amount to forty pounds, the interest whereof is duly paid and distributed.

CHURCH & CHURCHYARD: There is an indecent vacancy at the south end of the communion table. Mr Lloyd of Pentre a parishioner petitioned for a quorum interest to erect a pew there, but was denied it, being opposed by the late Mr Lloyd of Gwrych, who had no house

[page 23] in this parish. It would be wished for decency's sake that somebody should be permitted to erect a bench or sitting place in this vacancy.

They have but one lock upon the church chest.

They want an English Bible in folio.

Their Welsh Bible is old and imperfect.

They want a cover to the font.

The Ten Commandments are almost obliterated and the King's Arms defaced.

They want a door to the reading seat.

Their pewter flagon and plate are old, dirty and scandalous, and should be changed.

They have a poor's box but not set up.

The walls of the church are in good repair.

The west end of the inside wants washing.

The east window wants mending.

The fence of the churchyard is ruinous and indecent.

The north door of the church is mean and scandalous.

Their hand bell is cracked.

The parish clerk is illiterate and not licenced.

They want a bier cloth, but Mr Butler promises to make a present of one to the parish.

They have no table of charity, no book for the wardens account nor vestry book.

GLEBE: There is a parsonage house where the rector lives. It consists of five bays of building: it wants no repair but thatching. There are five bays of stables and cowhouses, which need thatching very much.

[page 24] There are two bays of a shed down, which the rector promises to rebuild. His glebeland is computed to be eight pounds per annum.

TERRIER: In an old terrier, dated 1636 May 19, there are several quilets of glebeland mentioned, the rector can give no manner of account of. A new terrier is promised.

SCHOOL: They have no charity school

The rector petitioned your Lordship for leave to keep a school in his parish, which he did for a little while, but has already dropt it.

CURATE: none.

LLANDDULAS visited Aug 21 1729

INCUMBENT, TITHES & DUTY: Mr John Lloyd A.M. is rector of this parish, and has been so eight years. He lives with his mother in the parish of Abergele within two miles of his own church.

He preaches every other Sunday and administers the Sacrament of the Lord's Supper six times in the year.

There is little or no catechising in this parish; the youth not coming, though summoned by the rector.

Mr Vaughan of Pan Newydd in this parish pays the rector two shillings and sixpence as modus for the tithe hay of Gwergledd ucha. This modus has been claimed time out of mind.

[page 25] REGISTER: there is one register book in the parish chest, from the year 1682 to the present year: a copy of it is usually sent to Court once every year.

CHARITY: none.

CHURCH & CHURCHYARD: The whole church is so ruinous, walls, roof and windows that the inhabitants have petitioned for a Brief to rebuild it; and are in hopes to obtain one very soon; which if they do not, it will be dangerous for the congregation to meet in the church upon any hard weather: nor is the parish able to repair it much less to rebuild it The tithes of the whole parish amount but to thirty pounds per annum. Their east window is but a quarter broad and a yard long.

The churchyard fence on the north side wants repair.

They want an English Bible and Common prayer in folio.

Their Welsh Bible and Common Prayer are imperfect.

They want a carpet, a pulpit cloth and cushion.

They have no poor's box nor table of charity.

The church floor is not flagged.

The bier is old and rotten, and they want a bier cloth.

The proclamation and the necessary act of parliament, the thirty nine articles and canons are wanting.

The clerk is illiterate and not licenced.

They have not one pew in the church, and but scandalous benches. The inside is as void of decent utensils and ornaments as the outside is ruinous and dangerous.

It is the meanest church in the deanery.

[page 26] GLEBE: There is a parsonage house which is a mean cottage. It consists of two bays of building. It is in tenantable repair and inhabited by a poor beggarly widow. The glebeland is set at three pounds seventeen shillings and sixpence. I do not hear that any parson ever lived in the parsonage house.

TERRIER: The rector promised to make a new terrier against next Lady day.

SCHOOL: There is no charity school, but there is a little reading school kept by a woman.

CURATE: none.

NB: The rector of this parish did confess to me that he married Mr Williams rector of Llysfaen to his servant maid sometime in March was twelvemonth. He married them by virtue of a licence granted by Mr Babington, and within the canonical hours, but did it in a house. He is very sorry for so doing and says, what induced him to do it, was Mr Williams being loath to appear in church because he condescended to marry his servant. Because also Mr Williams told him that he suspected his intended wife was a breeding. This young clergyman otherwise bears a fair character, and I did not hear that he ever was before or after guilty of such practice.

[page 27]

BETTWS [*BETWS YN RHOS*] visited August 22 1729

INCUMBENT, TITHE & DUTY: The rectory of this parish belongs to your Lordship: your lordship has the third part of the tithes the vicar the other two.

Mr Richard Wynne M.A. is vicar of this parish, he was removed here from the cure of Llanfairtalchaiarn [*Llanfair Talhaearn*] about two years ago upon the decease of Mr Sampson Roberts, late vicar of this parish.

He catechises in Lent but few children come to him though summoned.

REGISTER: they have two register books, one old and one imperfect from 1664 to 1703-4. The other a good book, regularly kept from 1705 to this present year. A copy of it is sent once a year to court.

CHARITY: they have several small charities bequeathed to them which are regularly paid. They have five pounds worth of white bread distributed by the family of Gwrych yearly to the poor time out of mind. They can have no account of the will wherein it is bequeathed, but it has hitherto been regularly paid.

CHURCH & CHURCHYARD: They want an English Bible in folio and a Homily book. Their Welsh Common Prayer is old and imperfect.

Their pewter flagon wants a lid, and is so black and nasty that it should be changed.

The church wants slating on the south side, which they design soon to do.

[page 28] They have but one little window on the north side of the church which renders the church dark.

One window on the south side wants mending.

Both the doors want to be mended.

They want the table of charities and prohibited degrees of marriage, the proclamation and acts of parliament necessary to be read in churches.

The parish clerk is not licenced.

GLEBE: There is here a vicarage house, which joins upon the churchyard. It consists of five bays and has five rooms below and three above with a closet. It is a pretty convenient house with a little neat garden and palisades. It is at present in tenantable repair. The glebe land is set at three pounds per annum. There are three bays of barn and stables in good repair, but two bays of a shed are ruinous.

This house and outhouses were repaired and rendered convenient by Dr Jones and Mr Sampson Roberts, the two last vicars, as I have been informed and as appears by the following learned inscription above the door:

Hac Domus Impensis Tho. Jones & Sampson Roberts Vicar: hujus Ecclesiae successive, idoneum redditur Incumbentis Domicilium & perfectum.

These two vicars did reside in this house.

The present vicar is a single man and lives with his father within the parish, three miles from the church. He is

[page 29] heir apparent to a good estate in this parish, which renders it probable that he will never live in his vicarage house. It is now inhabited by John Hughes a shoemaker. The vicar tells me he keeps a parlour and an upper room for his own use, and that he lies there some nights. But his parlour is now filled with lumber, viz. wheels &c. A poor sign of his residence especially when his hall is converted into a shoemaker's shop.

TERRIER: They have no copy of a terrier here, the vicar promises to make a new one. There are several moduses for hay, which seem to be old compositions or bargains rather than prescriptions; the sums being various and some near the real value. The new terrier will be more particular about this affair.

SCHOOL: they have a charity school settled in their parish about three years ago, maintained in a great measure by the voluntary contributions of Dr Jones of Abergele and several other inhabitants of this parish. The doctor contributes the interest of fifty pounds yearly and promises to settle it for ever for the use of the school, but has not yet done it. The contributions of the parishioners are but during pleasure. The schoolmaster's name is Thomas Robinson; he is not licenced and teaches nothing but Welsh.

CURATE: None.

[page 30]

ABERGELEY [ABERGELE] visited August 22 1729

INCUMBENT, TITHES & DUTY: The rectory of this parish belongs to your Lordship. Your Lordship has three parts of the tithes and the vicar the fourth.

Thomas Jones, Doctor of Divinity is vicar of this parish. He has been removed here from the vicarage of Bettws, A.D. 1716. He lives in the parish in a house upon his own estate about a mile and a half from the church.

He administers the sacrament of the Lord's Supper every Lord's day; the number of the communicants usually is very slender, viz. six or seven.

REGISTER: I found one old register book in the church from 1647 to 1708. The doctor tells me he has a register book in his own house from 1709 to the present time. I did not see it. He says he sends a copy of it every year to court.

CHARITY: They have the interest of two hundred pounds, bequeathed by several persons to be distributed yearly among the poor The Dr. tells me they are paid regularly and distributed justly; yet they have no table of charities.

CHURCH & CHURCHYARD: The reading desk is not conveniently placed, they design to remove it and repair it.

The ten commandments are obliterated and the
[page 31] king's arms defaced.

The poor's box wants a lock.

The church floor wants flagging, they design as they say, to flag it very soon.

They are now raising their steeple four yards higher than it was before. The wooden work was ruinous and the two bells are cracked. They have now taken the frame and bells down, when their steeple is finished they propose to set up a ring of new bells, how many they cannot inform me.

The roof, walls and window are in good repair.

They have four doors upon the church, but none of them strong or decent. Their pews and benches irregular and indecent.

The vicar tells me that the late Mr Lloyd of Gwrych, about twelve years ago, has removed the parish chest from the common place in the east end of the church and placed it in the west end, and that he has placed a bench where the chest stood, four yards in length, which bench he and his son have claimed ever since as their property.

The churchyard fence on the south side wants repairing.

The churchyard gate and grate wants mending.

They want a bier cloth and a marriage table.

Their parish clerk is illiterate and not licenced.

GLEBE: there is some glebe land belonging to the rectory, valued at one pound nine shillings per annum. The vicar has glebe land valued at twelve shillings per annum.

[page 32] TERRIER: None. I left orders for a new one.

SCHOOL: There is a Welsh charity school in this parish set up and maintained by Mr Carter, late of Kinnel. He gives ten pounds per annum towards it. And as I am informed has ordered an assignment of a mortgage as a security for that sum. But I know not whether that be finished.

The vicar informs me that the several bishops of St Asaph used time out of mind to contribute three pounds per annum and the vicar one pound.

The schoolmaster is not licenced.

CURATE: none.

ST GEORGE Visited August 22 1729

INCUMBENT, TITHE & DUTY: Mr William Davies A.M. is rector of this parish The tithes only of one township belong to him. Three townships in the parish are divided between the prebendaries of Vaynel [*Faenol*] and Mivad [*Meifod*]. The rectory is in the gift of the Crown. The rector lives in his parsonage house.

He catechises in Lent and very few come to him there.

REGISTER: I found two register books in the parsonage house, the oldest from 1609 to 1642, the other from 1694 to this present day. There is a copy of the register [page 33] sent to the court once a year.

CHARITY: The rectory informs me that Mrs Parry of Hendre fawr bequeathed ten pounds to this parish for the use of the poor; but that Dr Humphrey Feulks [*Ffoulkes*] when rector here with the consent of the parishioners, laid them out upon the repair of the church.

CHURCH & CHURCHYARD: The reading desk is at the east end of the church, they design to have it removed near the pulpit in the middle of the church. They design also to have a new pulpit and pulpit cloth and cushion; and also to have their seats and pews new modelled. These improvements and many more they expect from their new neighbour Mr George Wynne of Kinmel, who promises to be good and bountiful to them
The wall and roof are in good and decent repair.

The church kept clean, the windows are whole, but they want some more. They have no paintings but old defaced King's arms.

The church yard is well fenced, but needs to be kept clean.

They want wardens book of accounts.

The parish clerk is not licenced.

The west door wants mending.

They want the proclamation and acts necessary to be read in church. They want a bier cloth.

GLEBE: The parsonage house consists of four bays of building, and is in as good and decent repair as any

[page 34] thatched house is capable of. There are seven bays of outhouses in tenantable repair. The glebe land is worth about twenty shillings per annum.

TERRIER: The rector promised a new terrier.

SCHOOL: they have no school of any kind.

CURATE: None.

NANTGLYN visited August 23 1729

INCUMBENT, TITHES & DUTY: The rectory is appropriated to the four vicars choral of St Asaph. They have no tithes in kind, but are paid each of them six shillings and eight pence by the vicar yearly.

Mr Gabriel Williams A.B. is vicar. He was moved here from the cure of Llangwstennyn [*Llangwstennin*] in the year 1729. He served the cure of Llanestennin eight years.

They have the sacrament of the lord's Supper administered but five times in the year.

The vicar complains he has no youth to be catechised, whether it be his fault or parishioners I know not.

[page 35] REGISTER: I find but one register book and that a late one, viz. from 1719 to this present year. The vicar sends a copy of it yearly to court. He tells me he saw an antiechter [*sic*] register in church, but is not now to be found.

CHARITY: They have a table of charities. They have eight pounds not put in the table, five of which have been lately bequeathed by Mrs Eliz. Wynne of Plas, spinster, which are not paid. The vicar promises to call upon the executrix Mrs Jane Wynne for them.

There are also bequeathed to the poor of this parish five pounds by one Robert Evan of the parish of Henllan in the year 1714. The money were deposited by the testator in the hands of Edward Wynne and Richard Thomas both of this parish. Three pounds with Edward Wynne and two with Richard Thomas, who have been frequently called upon and always confessed the debt, but have not hitherto discharged it. The rest of the charities are regularly paid and justly distributed.

CHURCH & CHURCHYARD: The inside of the church wants beautifying very much, the walls being very dirty, indecent and the painting obliterated. The roof is very far out of repair, which if not mended in due time must soon end in the ruin of the whole church. They say that their parish is but small and cannot afford a decent repair: but their church also is very small and nothing but the negligence of their church officers can be the cause [page 36] of the ruinous condition of it.

They have two porches leading into the church, one at the south which wants slating and one at the east end of the church which is very ruinous, and should be either rebuilt or taken away, for, in my opinion, it is neither necessary nor ornamental.

One window wants mending. They have but three little windows below the chancel, which makes that part of the church very dark.

The churchyard is but poorly fenced. They have but fourteen yards good walling about it. The rest is a rotten scandalous hedge, with two pitiful wooden stiles upon it. It is not also kept clean.

An English Bible in folio is wanted.

Two locks upon the parish chest wanted.

Their chalice is cracked and should be changed.

They want a new napkin to cover the elements.

The hand bell is cracked.

They want a spade and mattock for digging graves.

The marriage table, the proclamation and necessary acts of parliament are wanting.

They want a west door.

GLEBE: There is no glebe house or lands. The vicar lives within the parish of Llanrhaiader [*Llanrhaeadr yng Nghinmeirch*], where he holds a considerable farm, but is within half a mile of his church.

[page 37] TERRIER: They have no duplicate of a terrier. The vicar promises to make a new one.

SCHOOL: they have no school of any kind in this parish.

CURATE: None.

ST HILLARY'S CHAPEL IN DENBIGH visited August 23 1729

INCUMBENT, TITHES & DUTY: Mr Griffith Jones A.M. is rector of this parish. He has removed here about three years ago from the rectory of Bodfary [*Bodfari*].

REGISTER: I find here two register books, the first from 1683 to 1706, the last from 1706 to the present time. This last book is but plain paper, and not parchment, and not

very cleanly and regularly kept. The parish clerk had it in his custody and wrote in it. But I have now ordered the curate to keep it and take care with it.

They omitted to send a copy of the register to court for the year 1727.

CHARITY: There is a table of benefactions and charities set up in the church. Sir William Myddleton hath devised twenty pounds to the poor of this parish. He died about eleven years ago. But the present Mr Myddleton of Chirk Castle has not thought fit to pay this charitable bequest. Mrs Elen Foulks bequeathed [page 38] five pounds to the poor of this parish, which Mr Williams the late rector received, but did not dispose of it according to the intention of the testatrix. If Mr Jones the rector had been at home I might possibly have received greater light about the abuses of charities. For I hear several old benefactions are lost.

There are five pounds bequeathed the rector by one Mr William Myddleton for catechetical lectures. However I hear that they catechise only in Lent.

CHURCH &: The church or chapel is narrow dark and not befitting the congregation that meets in it. The roof is ruinous; the windows small and want mending. The situation of the church is very inconvenient for the majority of the congregation who have an ugly hill to climb before they reach it. It is also too small for the congregation. Their gallery is weak and out of repair, and is heard to crack often when full. They have petitioned for a Brief to build an additional isle upon the side of it. But it would be more convenient to have a new church in the body of the town. They have no chapel yard. The communion table is so distant from the body of the church, that it is of no use but on sacrament days. The whole chapel is an irregular piece of building. Their pews are thick but very uneven.

They have no book of Homilies.

They want a pulpit cushion.

[page 39] The door of the steeple is ruinous, the steeple cracked, and the frames of the bells shattered and decayed.

The table of marriage, the proclamation and the necessary acts are wanting.

There are the walls and pillars of an intended spacious church standing by this chapel. I hear that the stones of this unfinished building are often made use of by some of the inhabitants of the town to build or repair their own houses.

They have usually a Presbyterian meeting in this town. Their teacher died lately, but I understand they are in expectation of a new one.

There is at the end of the town of Denbigh, as one goes towards St Asaph, an old spacious chapel, supposed to belong to an abbey. It had in it lately several marble monuments and grave stones, some of which have been conveyed away and converted to other uses. It has very large windows with three stone pillars without glass. It stands upon the lands of Sir Robert Cotton; and is made use of by the farmer as an outhouse appertaining to his farm. It is within the parish of Henllan, though joining upon Denbigh; and the ministers of Henllan formerly upon their perambulations read divine service there. These words are above the door, *How terrible is this place!*

[page 40] GLEBE: There is no glebe house nor land belonging to this rectory. The rector lives in the town.

TERRIER: I cannot hear of any duplicate of the terrier. I left orders for a new terrier.

CURATE: Mr Jones has a resident curate his name is Mr Hugh Hughes; no graduate but he has been a member of Jesus College in Oxon two or three years. He is priest. He has served the cure of Conway in Bangor diocese a twelvemonth, and this cure two years and a half.

He has from the rector but half the offerings for his salary, which amounts, *comunibus annis*, to ten pounds per annum. The curate is obliged to read prayers twice a day. He reads prayers twice or thrice and generally preaches every Sunday.

SCHOOL: there is here a free school which the curate keeps, established by late contributions among some neighbouring gentlemen about two years ago. He is obliged to teach twenty boys free. His salary as schoolmaster is fifteen pounds per annum. This salary to the schoolmaster for the time being is secured by lands which have been bought with the contribution money. He is not licenced

[page 41] as schoolmaster.

The curate for his further encouragement usually received about five pounds per annum from the several companies of tradesmen in this town for reading morning prayers in Welsh every Lord's day. But one of the companies, the saddlers, have these three last quarters withdrawn their contribution, viz three and four pence per quarter.

There is a charity school established by the devotion of Madm. Oldfield, who has bequeathed towards the maintenance of a schoolmaster and the clothing and education of twenty poor boys thirty pounds per annum in lands. The bishops of St Asaph and the rectors of Denbigh for the time being are the trustees. I hear that Mr Jones the rector has made some complaints to your lordship about some mismanagement of this charity; I am not able to particularise any abuse, because Mr Jones is not at home.

The schoolmaster of this charity school is Mr Peter Evans, a deacon, no university man. His salary is ten pounds per annum. He is curate in the parish of Llangwysen [*Llangwyfan*] to Mr David Dolten, who allows him twelve pounds a year and offerings.

This cure is in the diocese of Bangor and four

[page 42] miles distant from this place. He is not licenced as schoolmaster.

DENBIGH: WHITECHURCH visited August 28 1729

DUTY: This is the parish church of Denbigh, situated about a mile from the town. There is no service read here, but when Sir Robert Cotton and family are at Lleneny and then but about once a quarter, or when there is a funeral (for here the burying places of all the inhabitants of Denbigh are) or when any of the magistrates of that corporation are to be qualified.

CHURCH & CHURCHYARD: They have no church utensils here but only pulpit cloth and books. The others are carried from Denbigh chapel when wanted.

This is a well built church. The walls good and the pillars between the two isles decent. There is nothing ornamental here but Lleneny monuments and some others. They have no painting upon the wall.

Their windows need mending. There is a piece of one window made up with stones.

And there is such a large hold in another, that

[page 43] I am informed boys run in and out through it.

The church wants flagging; and gravestones are so irregularly set upon the floor that it [is] dangerous walking along ye alleys.

The churchyard is too little for the parish: the graves are so thick and so irregular that it is a very troublesome and indecent passage from the entrance of the churchyard to the church door. The church wardens talk of levelling and flaging that passage, and the church floor.

There are several ancient decayed pews in the church, which are ruinous and irregular. The roof wants some mending. The steeple is good. They have two good bells but they want ropes to them.

This church is much more convenient than Denbigh Chapel, and much less money would serve to render it useful and decent, was it consistent with the situation of the town.

They want two spades and a mattock to dig graves.

The inhabitants of Denbigh complain that they are not able to repair the Church and the Chapel, and it were to be wished that they had but one convenient church situate between them both.

[page 44]

HENLLAN visited August 25 1729

INCUMBENT: This rectory belongs to the dean of St Asaph, excepting one township which belongs to your Lordship.

REGISTER: I find three register books in this church. The first is imperfect and scarce legible from 1579 to 1587; the second from 1684 to 1720. The third a good fresh book from 1723 to the present time. And a copy of it is sent yearly to court.

CHARITY: They have a regular table of charities. They have annually paid to their poor twenty pounds and upwards mostly secured by lands: and distributed according to the several wills of the benefactors, out of which sum eleven pounds ten shillings per annum have been bequeathed by the ancestors of the house of Plas-newydd which are regularly paid

Sir William Myddelton has bequeathed five pounds to the poor of this parish, which are not yet paid.

CHURCH & CHURCHYARD: The churchyard wall wants repair, which they are about to do.

The wainscot above the communion table is very ruinous. The church is otherwise in good repair and the ornaments not amiss.

The Welsh Common Prayer book is old and imperfect. They want the book of Canons and Articles.

[page 45] They want a new linen cloth for the communion table.

They have not the proclamation and the acts necessary to be read in churches.

The parish clerk is not licenced.

There is one popish family in this parish viz. Mr Parry of Twysog and children. His wife comes to church.

Mr Salusbury of Galltfaenan is a Presbyterian who with three or more families of this parish frequent Denbigh meeting.

TERRIER: They have no duplicate of the terrier, a new one is ordered.

CURATE: Mr John Williams A.B. is curate of this parish, where he has served eight years. He has been curate of Dissarth [*Dyserth*] and Meliden sixteen years. He has been rector of Gwaenyssgar [*Gwaenysgor*] about twelve years, which he holds with his cure. The rectory of Gwaenyssgar is seven miles distant from this parish. Salary [as curate] £20 per annum in cash, surplice fees £20 per annum.

GLEBE: He lives in the glebe house, which consists of four bays of building, where there are four rooms below and as many above. The house is in very good and decent repair, and is a better house than any parsonage or vicarage that I have yet seen in the deanery. Mr Williams the present curate built one of these bays upon his own expense, where he has made a decent parlour and a room above it.

[page 46] The glebe land adjoining to this house is valued at ten shillings a year.

Mr Williams is not a licenced curate.

SCHOOL: They have a charity school maintained by the voluntary contributions of the dean and some gentlemen of the parish. The schoolmaster is Nathaniel Jones a layman, not licenced.

LLANEFYDD [LLANEFYDD] visited August 25 1729

INCUMBENT, TITHES & DUTY: The rectory belongs to Dr Wynne as prebendary of Llanefydd. He has two parts out of three of the tithes of the parish, but these are in lease.

Mr John Lewis A.B. is vicar. He was moved here from Aberhavis [*Aberhafesp*] about a year ago. He has the third part of the tithes for his share. The vicar informs me that all the parish pay a modus for their hay; not the same sum for every tenement, but varies ancient compositions according to the compass of hay ground.

The vicar enters a query whether the hay that is raised by seed, such as clover and some others, is not liable to be tithes in kind; there being no such hay raised when these modus and prescriptions were first claimed; clover seed being not known

[page 47] in these parts about thirty years ago. This enquiry I take to be very pertinent to the case of every parish, where a modus is claimed for hay: and there are several such parishes in this deanery.

The vicar preaches every other Sunday, and catechises in Lent and Summer, but complains that few come to him.

REGISTERS: I find two register books in this church. One from 1665 to 1720 and the other from 1721 to the present time. A copy of it is sent to court once a year.

CHARITIES: They have a table of charities. But some late legacies bequeathed to the poor, viz. forty pounds by Mr Wynne, late vicar and by his sister six pounds which are not inserted in the table.

Fifty two pounds of the charity money lie in the vicar's hands from which the poor have no interest. He promises to lay them out as soon as he can find good security. Pierse Owen of this parish bequeathed to the poor of this parish twenty shillings yearly charge issuing out of a certain tenement of Edward Williams Esq. to be disposed of by the vicar and church wardens for the time being of this parish. This sum of twenty shillings per annum is not paid into the hands of the vicar and churchwardens, according to the direction of the will, but is

[page 48] applied once in four years to apprentice a poor boy without consulting either vicar or churchwardens.

CHURCH & CHURCHYARD: They have but one lock upon the parish chest. They keep a coffer with two locks upon it to keep the utensils.

Their Welsh Common Prayer book is old and imperfect.

They have no books of Canons and Articles.

They have no English Bible and Common Prayer in folio.

Their pewter plate for the bread is cracked and wants to be changed.

Sir Robert Cotton has a pew which joins so near upon the north side of the communion table, that it must prevent the parishioners from coming near enough to that side to the communion table to receive the sacrament.

The church wants slating on the north-side. I find they have provided slates for that purpose.

The wainscot about the communion table is very ruinous and scandalous.

The church walls and windows are in good repair.

The church kept clean and neatly adorned.

GLEBE: There is a vicarage house near the church, one end of which is inhabited by the clerk of the parish who is a shoemaker; and the other end by

[page 49] Hugh Jones a joiner. Each of these pay ten shillings yearly rent. The clerk also pays twenty shillings yearly for the glebe land. The vicarage house consists of four bays. The two bays that are in the holding of the clerk are in tenantable repair; the other two bays in a ruinous condition. It is a low thatched house; it has been built in 1685 by Mr Edwards, one of the vicars of this parish, who lived in it some time. There is also another house which belongs to the vicar in the village, which is let to Mary Parry a widow for twenty shillings a year. It is a poor low cottage and the roof weak. It consists of four bays. There are three bays of out houses, poor mean huts, suitable to the dwelling house where they belong. There are also five bays of barn and stabling near the vicarage house in tenantable repair, for which Mary Parry pays the shillings a year.

The vicar lives in a farm called Tygwyn in the parish within a mile of the church.

TERRIER: they have no duplicate of a terrier. The vicar promises to make a new one.

The parish clerk is not licenced.

CURATE & SCHOOL: none.

[page 50]

LLANFAIR TALHAIARN [*LLANFAIR TALHAEARN*] visited August 25 1729

INCUMBENT, TITHE & DUTY: The tithes of this parish belong to the dean, and to Dr. Humphrey Foulks and to Thomas Wynne, the compertionary [*sic*] prebendaries of this parish. The dean has the third part and the two prebendaries the other two parts. NB. Mr Wynne's prebend is in lease.

CURATE: The curate of this parish is Mr Edward Jones A.B. who has been here two years. His salary is twenty four pounds per annum in cash and surplice fees which amount to about ten pounds more. His salary is paid him thus, twelve pounds per annum by the dean; the other twelve pounds between the two prebendaries. I hear no complaint

of the curate for neglect of duty. He lives at Garthewin and has his victuals and horse keeping gratis.

He preaches every other Sunday and catechises in Lent.

REGISTER: I find two register books in the church. One from 1688 to 1716; the other from 1717 to 1728. The account of the running years writ upon a loose paper with a design to enter it in the book at the end of the year. A copy of the register is yearly sent to Court.

[page 51] CHARITY: They have a table of charities but it is dark and imperfect. Mr Chancellor promises a new one and to insert some late charities which are omitted in the old table. They complain that Sir William Myddelton devised five pounds to the poor of this parish, but that Mr Myddelton has not yet paid them. The rest of the charities are regularly paid and disposed of according to the intention of the benefactors.

GLEBE: There is some glebe land belonging to the prebendaries which is let at one pound ten shillings. The fields are called Maes y llan and Dol y Person, both in the holding of James Jones, innholder.

CHURCH & CHURCHYARD: The church walls want no repair. The east end of the church is decently adorned. But the west end is foul and wants to be white washed. The Church also wants slating in several parts of it and some of the roof timber is weak and rotten.

They have no English Bible nor Homily Book.

The Welsh Common Prayer book wants binding.

They want a cover to their font.

They have not the Ten Commandments upon the wall.

They have a poor box but no lock upon it.

They want a new spade.

The south door wants to be mended.

[page 52] The churchyard is not kept clean and the wall wants mending.

SCHOOL: The late dean of Bangor, Dr Jones, gave in his lifetime fifty pounds towards erecting a charity school. They have bought lands with the money, and the rent which is about fifty shillings per annum is paid yearly to the schoolmaster, who is the parish clerk. He is not licenced.

LLANSANNAN visited August 26 1729

INCUMBENT, TITHES & DUTY: Your Lordship has some part of the tithes of this parish. Dr Kilburn's sinecure is a portion of this parish. The rector of Gwytherin has a share of one township, valued at three pounds per annum.

Mr Thomas Lloyd A.M. is rector of this parish to whom all the rest of the tithes belong. He has been here three years. He catechises in Lent and complains that the parishioners do not send their youth to him though summoned.

REGISTER: I found but one register from 1727 to this year. The rector says that he found none in the parish

[page 53] when he came. A copy is sent yearly to court.

One David Lloyd is a dissenter and the family of Coed Erill.

CHURCH & CHURCHYARD: They want a decent pulpit, pulpit cloth and cushion: the old pulpit being too low and the cloth and cushion being worm eaten and patched.

They want a new Welsh Common Prayer book, the old one being imperfect. They have no English Bible nor Common prayer book.

There is a seat of Mr Wynne of Duffryn Aled which joins on the north side of the rails of the communion table that keeps the communicants from approaching the table on that side.

They want a linen cloth for the communion table and a cover to the font.

The church wants slating all over but one bay on the south side. The middle gutter leaks. There are two very dangerous cracks in the south and north side of the east wall, which must be soon new built, or else may end in the ruin of the whole church.

They have seven windows upon the church and all very dark and indecent excepting one. More particularly there is one south window, which is capable of no repair, but must be rebuilt.

[page 54] The flags on the church on the north side are broke and uneven and some part not at all flagged.

There is one of the middle arches of the church in a very ruinous condition. The reading seat and pulpit were under this arch till last Christmas, about which time they were moved by order of vestry to the north wall, which in my opinion is a much more convenient situation both for minister and people. The rector was induced to get them removed because the arch is so ruinous that some of the rubbish fell upon his head while he was doing his duty in the reading seat. I mention this because one of his parishioners makes an objection against displacing the pulpit and reading seat. As for my part I can find no objection against what the minister and vestry have done, unless it be that they have had no licence from the ordinary.

Their common benches are broke and scandalous.

All the inside of the church needs beautifying, the walls being very foul and the painting defaced.

The whole church is very unclean.

I am surprised to find this church in such indecent and ruinous condition, because I knew the parish to be large and wealthy.

They want a grate at the entrance of the churchyard to keep the hogs out.

[page 55] They have but one lock upon the chest.

They want a table of charities.

The clerk is not licenced.

GLEBE: there is a parsonage house which has been lately built from the foundation by the present rector. It is a neat convenient house, though but small, consisting of but three bays of building. The rector lives in it. The old parsonage house stands near the new house, which is in a ruinous condition. The parson says Bishop Wynne granted him leave to neglect the repair of the old house, upon his promising to build a new one. But there are no outhouses upon the glebe except a weak hovel. If the old house was repaired but a little, it might serve for a brewhouse and stable. The glebe land is valued at two pounds ten shillings per annum. It is occupied by the rector.

TERRIER: There is no duplicate of a terrier a new one will be made very soon.

CURATE: None.

SCHOOL: Richard Owen is schoolmaster but not licenced.

CHARITY: Sir William Myddelton devised five pounds to the poor of this parish, which are not paid. The rest of the charities are regularly paid.

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LLANGERNIW [LLANGERNYW] visited August 26 1729

INCUMBENT, TITHE & DUTY: Dr John Davies Prebendary has half the tithes of this parish. Mr Robert Stodart A.B. vicar of this parish has the other half. The doctor's share is in lease to Mr Lloyd of Hafodunos. The vicar has been here about three and twenty years. He has been confined to his house these three last years by reason of an inveterate [*invertebrate?*] humor [*sic*] settled in his legs and feet.

CURATE: He keeps a resident curate who lives at his house. His name is Mr Foulk Griffith A.B. who has been here about a year and a half. He is but deacon. He has been this summer and last summer at Bangor to offer himself candidate for priest's order, where he has been rejected both times for want of capacity, as I have been informed. His morals recommend him as little as his knowledge. He is not licenced.

He preaches every other Sunday.

They have the sacrament of the Lord's Supper administered four times a year.

There is little or no catechising here.

The curate's salary is five pounds in cash, surplice fees which amount to five pounds per annum and

[page 57] diet computed at ten pounds per annum.

The curate being only deacon is not capable of serving the church and parish upon all occasions. But he is so assisted by the neighbouring clergy that I hear of no complaints for neglect of duty.

REGISTER: I find here three register books, the first from 1570 to 1703, the second from 1704 to 1722, the third from 1723 to this present year. A copy is sent to court every year.

CHARITY: they have seven pounds eight shillings yearly paid and distributed among the poor of the parish.

The vicar says that Mr Edward Owen of London, Cook, devised one hundred pounds to the poor of this parish for ever, which could never be recovered, his widow being married to another husband and his circumstances reduced. They have been due these forty years or thereabouts.

CHURCH & CHURCHYARD: The fabric of the church, viz. walls and roofs and windows are in good repair and the ornaments not amiss. But the parish clerk neglects to keep the church clean.

Their Welsh Common Prayer book is imperfect.

The Book of Homilies is wanted.

The carpet is worn eaten.

The linen cloth and napkin are mean and scandalous.

[page 58] The reading seat joins upon the rails, so that it must hinder some of the communicants from approaching the communion table.

The pulpit cloth and napkin are old and worn eaten.
They have a poor's box but no lock upon it.
They have a weak hair rope to their hanging bell.
The frame of the bell wants mending.
The proclamation and acts necessary to be read, and a table of charities are wanting.
The clerk is not licenced.

GLEBE: There is a vicarage house, which consists of four bays of building. The walls and roof want repair. There are four bays of a barn in tenantable repair. Three bays of a cowhouse in a ruinous condition. One bay of stabling wants thatching. Two bays of a low outward kitching [*sic*] in tenantable repair. There is a good glebe adjoining to the vicarage, valued at ten pounds per annum. The vicar occupies the land.

The vicar promised to repair soon the house and outhouses. The vicarage house is inhabited by Edward Roberts. The vicarage house has been usually inhabited by the vicars, and this present vicar lived there some years. But lives now in a house which is an inheritance of his wife, within the parish and about half a mile from the church.

[page 59] TERRIER: They have no duplicate of a terrier and now one will be made very soon.

SCHOOL: They have no school of any kind.

GWYTHERIN visited August 27 1729

INCUMBENT, TITHE & DUTY: Mr William Meyrick A.B. is rector of this parish to whom all the tithes thereof belong. He has been here two years.

REGISTER: I find here two register books. One from 1661 to 1717, the other from 1718 to the present year. They usually send a copy of the register once a year to court but their copy was refused last correction, because writ upon paper. The rector promised to direct the wardens to procure parchment and to make a fresh copy against the next court.

There is a sermon every other Sunday.

They have the sacrament of the Lord's Supper administered four times in a year.

He catechises in Lent.

[page 60] CHARITY: They have three pounds per annum well secured to the poor of this parish and justly distributed among them. Sir William Myddelton devised five pounds to the poor of this parish, which have not yet been paid by Mr Myddelton of Chirk Castle. Mrs Edwards, the widow of the late rector, bequeathed forty shillings to the poor of this parish which are not paid.

CHURCH & CHURCHYARD: The east end of the church walls wants immediate repair, having two desperate flaws in it. Part also of the wall above the south window wants repair.

The chancel floor wants flagging: the whole inside wants beautifying and washing. The King's arms and Lord's prayer are defaced.

The south side roof of the church wants slating.

They have but one lock upon their parish chest.

They want an English Bible and Common Prayer book in folio.

The carpet is worn eaten.

They have no plate for the bread, but borrow every sacrament Sunday.

The reading seat is joined upon the south side of the rails, and the minister must get within the rails to go into his reading seat, which takes up a third part of the rails and consequently must keep

[page 61] the communicants from approaching the communion table that side.

They want a pulpit cushion.

They have no table of charities, nor of prohibited degrees of marriage; no proclamation nor acts necessary to be read in churches.

The parish clerk is illiterate and not licenced.

They have a clean and spacious churchyard, but it wants a decent fence, most of it being fenced with a rotten hedge. There are within the churchyard the ruins of St Winifrede's chapel which had a chapel yard, but is now made one with the church yard. There are persons now living in this parish that remember this chapel standing, and have seen it converted into a dwelling house by a poor widow who lived in it several years and made use of part of its yard for a garden.

The supposed grave stone of Winifrede lies flat upon the ground within the ruins of the chapel. It has been supported by decent pillars in the memory of man: at which time, as unwarrantable tradition relates, several sick persons were cured of their maladies by being put to lie under this stone. There are upon it the figures of a hand, a sword and a head. There are no letters upon it.

They have another tradition that goes current here, viz. that Winifrede was so affronted at her chapel yard being plowed and sowed, that the person that did it

[page 62] did not long survive the fact, and that no corn came up. Yet Mr Edwards, late rector of this parish, made free with the stones of the chapel of Winifrede to build upon some purchased lands of his own, and escaped with impunity.

GLEBE: There are three bays of a parsonage house in strong tenantable repair, in which the rector resides. He designs to improve the inside. There are four bays of outward kitchen, store room and cellar. The store room wants thatching. There are two bays of a stable which wants thatching. There are six bays of barn and cowhouse in tenantable repair.

There is glebe land valued at nine pounds per annum. The rector occupies some part of it, and lets the rest of it to a tenant.

The rector complains that Mrs Jones of Maes y Garnedd Widow detains from him a quillet of land of the yearly value of eight shillings; which is mentioned in the old and present terriers as part of his glebe land. His immediate predecessor Mr Edwards made a demand of this quillet, and Mr Jones the husband of this widow promised to make him satisfaction, as appears by Mr Jones'

[page 63] letter to Mr Edwards, dated Sep 7 1717. But Mr Jones died before this affair could be finished, and the widow has enjoyed the quillet ever since.

TERRIER: The rector will be more particular about this affair in his new terrier which will be ready very soon.

SCHOOL / CURATE: none.

LLANRWST visited August 29 1729

INCUMBENT, TITHE & DUTY: Thomas Wynne A.M. is rector of this parish. He was first instituted to the vicarage of this parish fifteen years ago. Two years after upon the decease of Mr Clapton, the rector of this parish, the rectory and vicarage were united by virtue of an act of Parliament procured in Bishop Barrow's time to unite several rectories and vicarages in this diocese. And by virtue of the said act, the said Thomas Wynne has ever since enjoyed the said united rectory and vicarage with their appurtenances viz. all the tithes of this parish, except the several modus claimed by the family of Gwedur [Gwydir], and the general

[page 64] modus claimed through the whole parish for hay, viz. 2d per tenement, as will further appear by the terrier.

Thomas Wynne also has twenty pounds per annum from the Duke of Ancester for preaching a lecture – sermon every Tuesday in this church, which he or his curate regularly perform.

CURATE: Mr John Hughes is his curate, who has been priest eight years. He has been curate to the late Mr Mostyn of the parish of Castle Caereinion in Montgomeryshire for five years, and here three years. He is no university man, but an excellent reader and a good curate. He is not licenced.

NB. Mr Mostyn gave him £15 per annum, I give him £20 per annum quarterly paid.

The parson and curate live in the parish, the latter in the town, the former in the house of the Duke of Ancester within a quarter of a mile of the church.

We catechise in Lent and summer season.

REGISTER: We have three register books: the first from 1589 to 1628, the second from 1632 to 1691, the third from 1692 to this present year. A copy is sent yearly to court.

CHARITY: We have no table of charities but propose to have one very soon. Sir John Wynne of Gwedur

[page 65] founded our school, lectureship and almshouses AD 1610. Sir William Myddelton devised to our poor five pounds which are not paid.

We have some other charities. But I know of no abuse unless your Lordship will judge it an abuse, that Gwedur agent does not account either with his Lord or Minister and Wardens for the profits of the tithes of Eglwys fach [Eglwysbach], nor for the interest of several sums devised to the poor of this parish by Gwedur family., Dame Grace Wynne of Gwydur makes it appear in her answer to a bill preferred against her for an abuse of the charity that Eglwysfach tithes are appropriated to, that it is in the power of the heirs of Gwydur for the time being, either to detain or to give the tithes of Eglwys fach towards the maintenance of a lecturer, two schoolmasters and six almsmen, which answer leaves this charity still upon that bottom. However since his Grace the Duke of Ancester neither required any of the profits of the tithes of Eglwys fach, nor calls his agent Mr Thomas Hughes to account for the disposal of this charity, I humbly conceive it to be reasonable, that the said Mr Thomas Hughes should submit his accounts of the charities that pass through his hands to the minister and churchwardens or some substantial inhabitants of the parish.

[page 66] There are twelve rooms in our almshouse, six of which are let for rent. And there is a good house designed for the lecturer, joining upon the almshouse which is also rented.

The agent says that the rent of this house and the rooms in the almshouse are laid out to make up the deficiencies of Eglwys fach tithes. But that is only known to himself.

CHURCH & CHURCHYARD: The church roofs, walls, windows and painting are in good and decent repair. But the flagging uneven and irregular.

The pulpit and cushion are worm eaten.

The pews and benches are ruinous.

The church yard is not kept clean.

We have not the proclamation for the encouragement of piety and virtue, and the acts necessary to be read in churches.

There is a chapel built by Sir Richard Wynne of Gwedur Bart. In the year 1633 which has a communication with the south east end of the church. The usher of the free school is obliged to read prayers twice a day in this chapel. There are here two marble monuments belonging to Gwedur.

There is also in this chapel the remains

[page 67] of the coffin of Leolinus Magnus, one of the princes of North Wales. He was buried in the abbey of Conway, and moved here upon the dissolution of that place. He was brought here by some of the ancestors of Gwedur, because they were descended from him. The chapel is not kept clean. Their Bible and Common Prayer book are imperfect. Gwedur is to repair the chapel and to provide its utensils.

GLEBE: There is a glebe house which consists of two bays of a common thatched house. There are also three bays of a barn adjoining to it which is as low and mean, but both in tenantable repair. There is no land but a little garden belonging to it. This house and garden belonged to the vicar, before the rectory and vicarage were united. It is not known that any vicar lived in this house. There is a field of glebe land called Cae'r Person, that is, the Parson's Field, which is near the vicarage house. This field the Duke of Ancaster prescribes [sic] to and pays the rector ten shillings per annum for it. It is let at six pounds per annum.

TERRIER: We have a duplicate of the terrier and shall make a new one soon.

[page 68] SCHOOL: Mr John Kenrick A.B. is headmaster of our free-school. His salary is twenty pounds per annum. No boys are taught free, but the natives of Llanrswt, Eglwysfach [*Eglwysbach*] and Dofydd-elen. The rest pay five shillings per quarter. He is a very industrious man; has sent some scholars to the university, and has seventy or eighty boys under his tuition and his ushers. He lives in the school house adjoining upon the free school, which is a tolerable neat house and in tenantable repair. This house with a field and garden appertaining to the school are worth him five pounds per annum. He is not a licenced schoolmaster. He has served the cure of Llanelian under Mr Sampson Roberts seven years, where he also had a school. He has been master of this school and licenced curate of St German's chapel within this parish three years. His salary as curate of St German's chapel is twenty pounds per annum made payable by the rector of Llanrswt by the act of Parliament that united the rectory and vicarage. There is also a tenement near this chapel devised by Thomas Wynne of Llwynau, Gent. To the curate [page 69] of this chapel for the time being: provided the curate would reside near this chapel and keep a reading school for the benefit of the poorer sort of the township of Garth Garmon. But Mr Kenrick's business rendering it impracticable for him to reside in the

township of Garthgarmon, he gives half the rent of the tenement to another person for instructing the youth in that township. But this tenement is let by lease by Mr William Lloyd of Kefn, who acts as trustee for this charity, for six pounds per annum, which if out of lease might be set for ten pounds per annum which is a considerable prejudice to Mr Kenrick and the person employed under him.

The usher of our school is Mr John Jones A.B. He lives in his house joining also upon the school. His salary is thirteen pounds per annum. He serves a little cure called Bettws y Coed in the diocese of Bangor, which is an impropriation of the Duke of Ancaster and always served by our usher. His salary as curate of Bettws is three pounds, thirteen shillings and four pence. This cure is two miles distant from his school. He has been here fourteen years: he is sober and industrious. He has a wife and two children. He reads the psalms, lessons and his sermons very well. But reads the prayers so

[page 70] precipitately that no part but the beginning and ending of a prayer can be heard distinctly. This infelicity seems to be owing to an unaccountable hesitation.

John Roberts and Elizabeth Jones both of this parish were clandestinely married, the beginning of this month by Mr James Langford rector of Llansantffraid Glyndyfdwy [*Llansantffraid Glyn Dyfrdwy*] in the deanery of Dernion [*Edernion*] in Merionethshire, who, as I am informed, makes it his common practice to marry clandestinely.

ST GERMAN'S CHAPEL [*St Garmon's*] visited September 1 1728

This is a chapel of ease, built about two hundred years ago, within the parish of Llanrwst, three miles distant from the parish church.

I have, in my observations upon Llanrwst, mentioned the curate, His salary and the endowment of a charity school belonging to this chapel.

The house and outbuildings upon the tenement belonging to this charity school are all in tenantable repair, except one bay of an outhouse, which the tenant promises to repair. There are seven years of the tenant's lease unexpired.

REGISTER: I find here two registers, one from 1677 to 1682, the other from 1701 to this present year. A copy of the register roll is always sent to Llanrwst to be sent once a year to court, jointly with Llanrwst copy.

[page 71] DUTY: The curates preaches every other Sunday.

They have the sacrament of the Lord's Supper administered four times a year.

They have little or no catechising, most of their youth coming to Llanrwst to be catechised.

CHAPEL & CHAPEL YARD: They have no painting, nor any manner of ornaments. But the inside of the walls are white and clean. Their windows are whole, and the whole fabric viz. walls and roof, in very good repair.

The chapel yard is well fenced and kept clean.

They have neither Common prayer nor Bible in English.

They have no carpet for the communion table.

They had no plate until the present rector of Llanrwst gave them a decent chalice – 1723.

They have no pulpit neither is there a convenient place to erect one, the chapel being very low, viz about two yards and a half high.

The reading seat is decent, and as high as the building will admit. But the minister must get within the rails of the communion table to get into it.

They have no poor's box.

The floor is not flagged.

They have not one pew in the chapel.

The chapel clerk is not licenced.

[page 72] One warden is always appointed to attend this chapel: but his accounts are passed at Llanrwst. They have no vestry held here, but always join with us at Llanrwst.

One Annwyl a descendant of the first builder of this chapel claims a right to all or most of the sitting and burying places therein, because built upon his ground and by his ancestor. But the chapel and benches are repaired by the parish. Therefore the said Annwyl's claim meets with opposition from many of the parishioners, who have had long possession.

[page 73]

YSPPUTTU EVAN [YSBYTY IFAN], alias St John's Hospital, visited September 1 1729

IMPROPRIATIONS & DIVISIONS: This parish consists of but two townships originally; one called Tir Evan in the diocese of Bangor whose tithes are possessed by Sir Griffith Williamsas impropiator; the other called Tir Evan in Denbighshire in the diocese of St Asaph, whose tithes belong to John Edwards of Gallt y Celyn Gent, as impropiator. The church stands in this latter township. There are other two townships whose inhabitants frequent this church, viz. Tir yr Abad which is part of Llanufudd [*Llanefydd*] parish, the tithes of which belong to Mr Chancellor Wynne as prebendary of Llanufudd. The other is Tre-brys, formerly an impropriation belonging to the family of Chirk Castle, but Sir William Myddelton lately devised the tithes of this township to the curate of this parish for the time being for ever, which are computed at about twelve pounds per annum.

CURATE: Mr Edward Griffith A.B. is curate of this parish, though not licenced, who has been presented to this cure by Sir Griffith Williams and Mr John Edwards gent. sometime this summer. Mr Griffith has

[page 74] served two cures before this, viz. three years in the joint cures of Eglwys Rhos [*Llanrhos*] and Llandidno [*Llandudno*], and one year at Llangwstenyn [*Llangystennin*], your Lordship's parish. I cannot give your Lordship greater light into the nature of the presentation of this cure, and the character of Mr Griffith, than what your Lordship has already received. But I do not hear of any complaints against him for neglect of duty, since he has been here. Mr Griffith's salary is twenty six pounds per annum besides the tithes of the township above mentioned. The twenty six pounds are paid thus, two pounds ten shillings by Sir Griffith Williams, two pounds ten shillings by Mr John Edwards, sixteen pounds Bounty money and five pounds by Mr Chancellor as Prebendary of Llanufudd [*Llanefydd*]. All which with the surplice fees make the cure worth fifty pounds per annum.

Mr Griffith resides in one of the townships of Tir yr Abad within a mile of the church.
DUTY: They have a sermon every other Sunday, and the sacrament of the Lord's Supper four times a year.

They had little or no catechising in the late curate's time.

REGISTER: I find one register book in church, which is an old imperfect paper book, not fit for the

[page 75] purpose. The first part from 1674 to 1713 very irregularly kept. It has been regularly kept from 1713 to 1728. I do understand that they have omitted to send a copy of their register to court for many years. But promise not to do so hereafter.

CHARITY: They have no table of charities. The poor receive five pounds ten shillings per annum which are distributed according to the intention of the benefactors.

There are two almshouses erected here by some of the ancestors of Pantglas. One for six old men, the other for six old maids. The old men have each two pounds a year secured to them, the old women two pounds ten shillings.

Sir William Myddelton has devised to the poor of this parish five pounds which has not yet been paid by Mr Myddleton of Chirk Castle.

CHURCH & CHURCHYARD: The roof and walls of the church below the chancel are in great want of repair; the south part of the church is very dark, the windows being but peeping holes.

They have but one lock upon their parish chest.

The Welsh Common Prayer book is imperfect.

They want an English Bible and Common Prayer book folio.

They have no books of canons and articles nor Homily book.

Their carpet is old and worn eaten.

[page 76] the wainscot about the chancel is ruinous.

The church wants ornaments having no manner of painting in it. The west end is not plastered.

The pulpit cloth and cushion mean and scandalous.

The churchyard fence wants repair.

They have neither flagon for the wine, nor plate for the bread.

The parish clerk is not licenced.

Thomas ap Robert ap Richard of the parish of Caer y druidion [*Cerrigdrudion*] and Anne William Cadwalader of Tir y Abad were clandestinely married by Mr James Langford of Llsaintffraid Glyn dwfrdu [*Llandantffraid Glyn Dyfrdwy*], the sixteen day of August last past.

There is a little isle belonging jointly to Mr Wynne of Voylas [*Foelas*] and Mr Kenrick of Kernhiogau which joins upon the east end of the church, and is repairable by these gentlemen. It is not flagged and the roof wants repair. The inside of the walls are dirty and indecent.

There is in the township of Tre brys a chapel built by one of the ancestors of Voylas upon Voylas land and designed for the use of the family (Capel Pentre). There is a little chapel yard about it. It is said that neither chapel nor yard are consecrated. The fabric is in good repair and it has neither utensils nor ornaments. A poor layman

[page 77] reads there once at least every Lord's Day for the contributions of neighbours and a considerable congregation assemble there. The curate of Ysbyttu [*Ysbyty Ifan*] usually administers the Lord's Supper, and preaches on good Friday every year in that chapel.

TERRIER: They have no terrier, I left orders for a new one.

SCHOOL: There is a little reading school kept in church by Rowland Jones, who is not licenced.

CAER Y DRUIDION [CERRIGYDRUDION] alias Urbs Druidum visited September 2 1729

INCUMBENT. TITHES: Mr John Wynne A.M. is rector of this parish. I hear but of two moduses claimed in this parish, viz for Geeler and Havod maidd mawr: both the tenements of Mr Justice Price. There is a general modus for hay through this parish, viz. 4d per tenement. All other tithes belong to the rector.

CURATE: There is here a resident curate, whose name is Mr Maurice Anwyl A.B. He served other cures before this for a short while, viz. for a quarter of a year at Easton under the late Vicar Wynne of that

[page 78] place, and was paid according to twenty pounds per annum. And half a year at Llangerniw [*Llangynyw*] under Mr Stodart where he was paid according to twenty five pounds per annum. He has served here about three years and a half. His salary amounts to about thirty pounds per annum, viz. fifteen pounds in cash and the rest in surplice fees. He is an industrious man, and of sober conversation.

DUTY: the curate preaches every other Sunday. When the rector is at home he preaches every Sunday. He catechises in Lent, but complains that few come to him.

REGISTER: I find here three register books. The first a little paper book from 1591 to 1602. The next of parchment from 1603 to 1653, the other from 1659 to this present year kept regular and a copy sent yearly to court.

CHURCH & CHURCHYARD: the walls and roof of the church are in good repair, their ornaments new and decent; the windows whole and the church kept very clean. Part of the southside wall want whitewashing. They have no pew in the church. But the benches are good and decent.

John Thomas of Havod y maidd is a Presbyterian, but comes to church sometimes in sermon time.

[page 79] They want an English Bible.

They have a large silver flagon for the wine, the gift of Mr Jones late rector. I mention it because no other church in the deanery has such.

They want a new pulpit, the old one being very low and inconvenient.

They want a lock upon the poor's box.

The church yard wall wants repair.

The parish clerk is not licenced.

They want a table of charities.

CHARITY: There are several sums devised to the poor of this parish: the interest of which amount yearly to seventeen pounds and upwards. The curate says that they are regularly paid and distributed according to the intention of the benefactors.

Sir William Myddelton devised to the poor of this parish five pounds which has not yet been paid by Mr Myddelton.

Robert Price, Esq. one of his Majesty's Justices of the Common Pleas erected an almshouse in this parish ann. 1717 for the benefit of six poor men, who are paid weekly one shilling apiece.

They have not the table of prohibited degrees of marriage.

GLEBE: There is a parsonage house belonging to this [page 80] rectory; it consists of four bays of building. The house is all thatched but one bay which is slated. It is in good tenantable repair. But the inside is not very decent. There are twelve more bays of outhouses, which are in good repair. John Roberts lives in the parsonage house and occupies most of the glebe land. He pays the yearly rent of twenty pounds.

There are three more dwelling houses with their respective outhouses in this village that belong to the parish. One house is inhabited by John Lawrence, an alehouse keeper, who pays for his house and two fields of glebe land three pounds fourteen shillings per annum.

Gwen Jones widow, who sells ale, rents two houses and one little quilled for which she pays yearly two pounds ten shillings. An under tenant lives in one of the houses.

John Jones takes a quillet of glebeland and pays yearly for it five shillings. All the houses and outhouses in this village belonging to the parson consist of twenty bays of building which are all in tenantable repair except one little hovel in the holding of Gwen Jones widow, which wants some repair.

TERRIER: I left order for a new terrier.

SCHOOL: They have two little reading schools, kept by women.

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LLANFIHANGEL [LLANFIHANGEL GLYN MYFYR] visited September 2 1729

INCUMBENT, TITHES: Mr William Hughes A.B. is rector of this parish. He has been instituted to this living the beginning of this summer. The tithes of the whole rectory belong to him. He served as curate to Mr Wynne the late rector of this parish eight years.

DUTY: the rector preaches every other Sunday; and administers the sacrament of the Lord's Supper four times a year.

REGISTER: I find but one register book made of paper from the year 1678 to the present year. It has not been regularly kept but of late years. They have sent a copy of it to court ever since Mr Hughes has been curate here.

CHURCH & CHURCHYARD: the roof of the church is far out of repair. The church is very dark their windows being foul and few. They have but one little peeping hole on the north side of the church.

The west window needs mending.

The wainscot above the communion table is ruinous.

[page 82] They want a plate for the bread.

They want an English Bible and Common Prayer book.

They want a new carpet the old being worm eaten.

The communion table is indecent and dirty.

They want a new linen cloth for the communion table.

Their pulpit cloth and cushion are worm eaten and scandalous.

The church yard wall on the north side wants repair.

They want better implements for digging of graves.

Their painting is new and fresh.

They have but one lock upon the parish chest.

They need a new cover for their font.

The clerk is illiterate and not licenced.

GLEBE: The rector lives in the parsonage house which consists of five bays. The roof and some of the walls are very far out of repair. The rector proposes to rebuild the roof very soon.

He occupies his glebe land, which is valued at about five pounds per annum.

There are seven bays of outhouses all in want of repair, which the rector promised to go about very soon.

There is a cottage in the village which belongs
[page 83] to the rector, let to William David, smith, in tenantable repair.

TERRIER: They have no duplicate of a terrier, but the rector promises to make a new one.

SCHOOL & CHARITY: They have no school of any kind nor any charity of any kind, except five pounds devised by Sir William Myddelton, which is not paid.

CURATE: none.

LLANGWM visited September 3 1729

INCUMBENT & TITHES: This parish consists of a rectory, *sine cura*, and a vicarage.

The Revd. Mr William Powel of Llan y Mynach [*Llanymynech*] is rector to whom all the tithes of this parish belong, except the tithes of one township, called Tre'r llan which belong to the vicar, and also the thirds of the wools and lambs through the whole parish. Mr Powel is so good as to allow the vicar eight pounds per annum as an encouragement for preaching every Sunday; whereas the former sinecure men gave but two pounds per annum.

[page 84] VICAR: Mr Walter Price A.B. is vicar of this parish, and has been here six and twenty years.

All the vicar's township prescribe for the hay at four pence a tenement and some other parts of the parish.

DUTY: He preaches but every other Sunday.

He catechises in Lent but few come to him.

REGISTER: I find but one register book in the vicar's custody. It is an old paper book without cover, torn and eaten by mice, and kept in dismal confused order. The first year in it is 1684. It has been so irregularly kept from time to time that I find many omissions both in this vicar's time and his predecessors. I find but four years out of six and twenty inserted by this vicar. He says in his own defence that he writ an account of christenings, burials and marriages upon several loose papers, for want of a better register book, which he promised to procure at the parish expense. He did not shew me his loose papers. He says also that he sends a copy of a register roll to court once a year except two years omitted. I fear what he sends must be imperfect.

CHURCH & CHURCHYARD: Their Welsh Common Prayer and Bible are old torn and imperfect.

[page 85] They want an English Common Prayer book and Bible.

They want the books of Canons and Articles.

They want to mend the cover of the font.
The carpet is whole but kept dirty.
The surplice is very dirty and wants mending.
The other church linen whole but in a very indecent and dirty condition.
Their chalice too little for the number of communicants.
Their pewter flagon wants to be changed.
They want a door upon their pulpit, they want a new pulpit cloth and cushion, the old ones being worm eaten.

The wainscot above the communion table wants mending.
They want a poor's box and have but one lock upon the chest.
The floor of the church is uneven and not flagged.
The whole roof of the church wants repair.
The east wall has an ugly flaw in it. The windows want mending.
The inside of the wall wants to be brushed and kept clean.
They want a book for wardens account and orders of vestry.
The parish clerk is illiterate, but is assisted by his son who can read. He is not licenced.

[page 86] They want a hand bell.

They want the proclamation and the acts necessary to be read in churches.
They want a table of the prohibited degrees of marriage.

CHARITIES: They want a table of charities. There is the interest of a hundred pounds devised by some of the ancestors of Garth Meilio for the use of the poor of this parish, which is regularly distributed according to the intention of the benefactors.

John Wynne late of Garth Meilio Esq has also devised the interest of a hundred pounds per annum to the poor of this parish for seven years from last May, and afterwards for the life of the vicar of this parish for the time being for ever.

Sir William Myddelton devised five pounds to the poor which are not paid.

GLEBE: Mr Price the vicar lives in his own vicarage house, which consists of five bays. It is a very low mean thatched house. Some part of the roof timber is ruinous, which the vicar promises to repair. He was the first vicar that was known to live in it. He has three bays of out houses, two of which want repair. He occupies his glebeland, which is valued at three pounds ten shillings per annum.

[page 87] There are two dwelling houses and glebeland belonging to the rector of this parish.

One house and lands are let to Evan Griffith at four pounds two shillings and sixpence per annum. There are six bays of house and outhouses in tenantable condition.,

The other house and lands that belong to the rector are let to David Thomas Ellis, the parish clerk, at one pound fifteen shillings. There are six bays of house and outhouses. The walls and timber are weak and ruinous.

TERRIER: They have no duplicate of a terrier. But I left orders for a new one.

SCHOOL: They have a little school kept in church by the voluntary contributions of some well disposed persons. The schoolmaster is John Roberts, a layman, not licenced.

[page i]

An INDEX directing your Lordship to the pages at which my Report of each parish begins

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[page ii]

A REPORT OF THE DEANERY OF PENLLYN AND EDERNION IN THE COUNTY OF MERIONETH visited in February 1729-30

[page iii]

The Right Reverend Father in God, Francis, Lord Bishop of St Asaph

My Lord,

My health having at last permitted me to visit parochially the small deanery of Penlllyn and Edernion, I embrace the opportunity now offered me of putting into your Lordship's hands my Report of it. The narrative that follows is a plain, humble story; quite as simple and unadorned, as the persons or places therein described: I however hope that, though it must prove me unequal to the trust, your Lordship will peruse it with your usual candour; and ascribe its numerous faults to rawness and inexperience, and not to the want of care, or a just regard to the commands which I had the honour to receive.

The offering I make your Lordship is truly no other than a ... collection of redundancies and defects. The proper and necessary articles I consider in too defamatory a manner and those, which might have been totally omitted, I explain at large.

As to the etymologies and the trifling observations of every parish, they are the substance of the conversations that passed between the clergy and myself, in my few vacant hours. I found them all as civil and communicative, and the little light they freely gave me, I as freely impart to your Lordship. The derivations of some Welsh

[page iv] words, the names of the seats in each parish and their respective possessors; the value of the several livings, the characters given of clergy and laity, and the like, are all confessedly needless and superfluous articles; but such I find may be a matter of

amusement though of no real benefit or use. And if they fail to amuse or divert your Lordship, they are innocent and may easily be passed over, because ranged in due order and under proper heads.

These are not the only superfluities I might have spared your Lordship and myself some trouble, by minuting down such things only as the churches within my deanery were found to want. But instead of this I clog my report with a particular description of the very fabrics with a long and tiresome account of their sites, forms and divisions, and likewise distinctly mention what utensils and ornaments each church has, be they good, bad or indifferent. I am now persuaded that my method is wrong, and cannot so effectively answer the end proposed, as the other would.

What determined me to take this method was an idle, groundless notion, that, as defect is a relative term, and all churches neither are, nor ought to be equally adorned, I should find it impossible to inform your Lordship that every church properly wants, without specifying at the same time all the utensils and ornaments

[page v] every church has. I conceived that your Lordship in consideration of the poverty of some parishes, could not expect to find the like mind [*sic*], or the like occasions in all the churches; and that therefore it was necessary for me to tell your Lordship fully and particularly what the state and condition of each church was, before you could issue out any orders, or directions about repairs, adorning or beautifying and church or churches.

Thus was I led into the tedious method which I'm convinced your Lordship can by no means approve. But the error being involuntary and such as I reasoned myself into, I make no apology in firm confidence that your Lordship will readily pardon me.

As I acknowledge myself to be in respect of some articles, prolix and tiresome, so I fear your Lordship will find me to have run glibly through others, without dwelling on them as long as I might.

Whatever articles then, or articles, your Lordship shall think I have not sufficiently considered, I will supply the defect by revisiting any church or churches where I neglected to put any necessary or canonical questions.

Upon the whole, be the redundancies or defects never so many and notorious, I earnestly endeavoured on this as I shall on all future occasions to approve myself with the strictest fidelity, My Lord, your Lordship's ever dutiful, and obedient humble servant,

J Wynne

Garthmeilis, March 7th 1729

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The deanery of Penllyn and Edernion consists of the eleven following parishes:

Penllyn	Livings	value	ministers
	Llanycil	£90	Mr Peter Powell
	Llanyswllyn (improp)	£50	Mr William Jones curate
	[<i>Llanuwchllyn</i>]		
	Llanfawr [<i>Llanfor</i>]		
	R & V	V £60	Mr Robert Jones
	Llangower [<i>Llangywer</i>]	£50	Mr William Jones

	Llandderfel	£100	Mr Robert Edwards
Idenion	Llandrillo R & V	V £50	Mr Hugh Foulkes
	Llangar	£70	Mr Edward Samuel
	Corwen R & V	V £100	Mr William Humphreys
	Llansantffraid	£18	Mr James Langford
	Gwyddelwern R & V	V £40	Mr Edward Wynne
	Bettws Gwerful Goch	£40	Mr Edward Jones

NB: I would desire your Lordship to observe that in my valuation of the rectories and vicarages above written, I consider only the certain annual profits of the several livings, excluding everything that is precarious, such as offerings, marriages &c.

[page 1]

PENLLYN: LLANYEKIL [LLANYCIL] visited Feb 12th 1729-30

Before I enter on a particular and distinct consideration of the above mentioned parish, I cannot but think it proper, at least, not altogether foreign to my present design, to premise somewhat concerning the general word *Llan*; this word being the grant initial from which most of the Welsh parishes take their denomination.

Our boasted antiquary, Mr Rowlands, in his worthless and celebrated piece called *Mona Antiqua Reseaurata*, understands the word *Llann* as analogous to *Llwyn*, which signifies a grove, in regard the Druids performed (as other ancients did) their religious rites in groves, from whence he thinks it reasonable to conclude that our sacred places still retain the appellation of *Llann*. But his work is esteemed by the judicious to be little better than a collection of unnatural inferences and wild romantic conjectures; the gentleman does undoubtedly in this, as in several other instances, indulge his fancy too far.

[page 2] I rather incline (and your Lordship will think my judgment of the matter very decisive) to the opinion of the Revd Dr Davies, author of the Welsh Dictionary, which seems to me much better grounded than the former. By him the word *Llann* is made to signify an area or yard; and the Doctor instances in a great number of compounds, where the word is retained and imports things which are in no sense sacred. ... When the word is applied to the Church, it must according to him, be taken figuratively, because on the doctor's supposition, it signifies the church yard, but as I apprehend the thing

[page 3] it should, at large, mean the village in which any church stands. Why it is taken vulgarly for a whole parish, as in common speech we are apt to say, *Gwr o Llangwm*, or a man of *Llangwm*, for a man of the parish of *Llangwm*, but this form of speech we use very improperly, viz. we should say *Gwr a Blwy Llangwm*, a man of the parish of *Llangwm* or any other. After all, common use seems for several ages past to have appropriated the word *Llann extra compositionem*, or in the beginning of compounds, to a village or place, where a church or chapel stands. And that *Llann* cannot, with any propriety, signify a church is, I think, evident from common speech. For in speaking of a church we do not say *eglwys*, or *ecclesia*, *de Gwm*, but *Eglwys* or *ecclesia de llangwm*, and the like, which would be a palpable and gross tautology if *Llann* were made properly to signify a church, but of this enough and too much.

[page 4] ETMOLOGY, or a general account of the parish.

Llanyckil, quasi Llann-y-Cil, or according to some of our critics, Llann-yn-y-Cil: the difference will appear to your Lordship very trifling and inconsiderable when you are informed that by *y-cil* is meant the corner, and by *yn-y-cil* is meant no more than in the corner. Now the tradition is (which I am not learned enough to disprove) that the place takes its name from the situation. The church, or indeed the whole village, stands on a nook of ground meaning, if I may be allowed the expression, into a large pool called in English Pimble Meare, and in Welsh Llynn Tegid. This great lake washes the very fences of the churchyard, and sometimes with its violence quite demolishes them, or whatever it can reach. The Church itself is often in danger, or probably will one day or other be swallowed up. This unravels the whole mystery of *y-Cil* or *yn-y-cil*, the corner, or in the corner, for

[page 5] all that can be understood by either, or both, is, that the church stands on a spot of ground running, as before described, into the great lake, and *y-Cil* or *yn-y-Cil* signifying the corner, or in the corner, we cannot but conclude that Llanyekil is so called from its lying near and, as the common people express it, in the corner of the pool. This pool is in length full 3 miles, and one in breadth. It belongs to Watkin Williams Wynne Esq. member for the county of Denbigh. The village of Llanyckil stands at the distance of half a mile from the town of Bala, a poor little place, consisting of 40 or 50 cottages, all ruinous, and a nursery of thieves and rogues. Such is the blessed neighbourhood of Llanyekil, and this ragged town being within the parish, the church is much too small for the congregation. The parish being scattered, and breaking into an infinite number of nooks, is reputed to be in length 5 miles and in breadth, including its mountains and liberties, 3 miles.

[page 6] CHURCH ITSELF which I find is dedicated to St Beuno. In barely mentioning this saint I say all that I know of him; and indeed I must, once for all, beg leave to refer your Lordship for a full and particular history of our Welsh saints either to Bishop Fleetwood's book, or to the several reports of my brethren, the rural deans, who are all more conversant in the Welsh language and antiquities than myself.

CHURCH: it consists of one isle, and is in length full 25 yards, and in breadth between 7 and 8 yards, though we look not on this a small church, yet as I already intimidated, it's so crowded that the very area was filled up with ropes, cushions, rushes, and other conveniencies for the meanest sort to sit and kneel upon. No part of it is paved, at which I could not but be surprised, and especially at the reason given both by the minister and wardens. They all three strongly urged that if the body of the church was paved the poorer people must absent from it, for as they fill up the body and area, so notwithstanding their

[page 7] cushions, ropes &c, prepared for the purpose, it would be impossible for them to sit or kneel during divine service without uneasiness or pain. If this be admitted as a sufficient reason why the area ought not, or at least, need not be paved, none, I am satisfied, can be given, why the space within the chancel, and that within the rails of the communion table ought not to be flagged or paved in the most decent manner. I insisted on their doing this with all convenient speed.

The fabric and walls of the church are strong, but the slating wants repair, the wardens assured me that workmen had long ago taken the work, and that it should be done out of hand. There is raised at the west end a handsome gallery, near square, having in it strong and decent pews. The pews in the body of the church are pretty numerous, and both they and the benches are in good condition.

At the entrance into the church stands their poor's box which I found locked and secured, and not empty. Whatever is found in it at the years end the minister and wardens regularly distribute, and the

[page 8] money appears to have been sometimes applied to the apprenticing of poor children.

The communion table itself is very mean, but constantly covered with a coarse green cloth. The pulpit and reading desk, which stand together, are not over-elegant, neither of them having a door, nor one single board that is firm or free from marks of decay.

The glass of the windows is for the most part entire, but very darksome and dull, and wants to be cleansed. This they engaged to do before summer.

ITS UTENSILS & ORNAMENTS: If the reading desk and pulpit are bad, the cushion and cloth which belongs to the latter are much worse. They were originally mean, but now are tattered, moth-eaten and foul.

There are two good surplices; the oldest is used by the minister in visiting the sick, the newest and best only in church.

Their Bible and Common Prayer book both in Welsh are entire, fair, and of the latest edition. This is their whole stock of books. I strictly required that an English Bible and Common prayer be forthwith

[page 9] provided at the expense of the parish, because both are here particularly wanted. As the assize is frequently held at Bala, so the judges, lawyers, and other persons of distinction come on these occasions to this church. I found that when his audience happened to be mostly English, the minister has been always obliged to borrow books of a lady in the neighbourhood, Mrs Price of Rhiwlas.

They have no book of Homilies, nor Fox's of Martyrs.

Their communion linen is very tolerable. They are far richer than their neighbours in this respect, having two decent sets, the one plain, which they use at their monthly communion, and the other of the finest diaper, which appears only on the 3 great festivals. I could wish their communion plate were equally good. They have in plate but one small, thin, shattered chalice, their flagon and plate for the bread is of dull, dark, dirty pewter. They keep both the linen and plate in their church chest, which is strong enough, but wants, what the canon requires, a third lock.

[page 10] The plastering of the walls I found in most places mouldering off, and all wanted to be new whitened and washed. They have no Moses and Aaron at the east, and the 10 Commandments, the Creed, the Lord's Prayer, with the other chosen, select sentences, just appeared to have been once inscribed on the north and south walls, but were so defaced that I was not able to distinguish the one from the other. On seeing this I could not forbear expressing myself with some warmth, but my warmth was soon abated when the parish accounts were produced: the plastering, the Scriptural sentences and the other ornamental inscriptions, appeared evidently to have been so often repaired, and at such great expense to the parishioners, that I could not help but think they had done their part,

and therefore only recommended to them this repair, as proper and becoming, without giving very strict and severe injunctions; indeed what they do of that sort in the summer moulders away and falls the next winter. The south wall which is next the pool is so particularly damp that

[page 11] no plastering will stick on. To this consideration of the church being so much exposed to the weather, should be added that of their having a vast number of poor. The expense they are at annually in maintaining and relieving these will appear to your Lordship pretty considerable, when you come to the article of charity.

Their several implements for burial are in perfect order. They have 2 strong shoulder biers and a horse litter for the carriage of their dead. They have likewise a good burying cloth, a competent number of spades, a pick-axe, an iron bar, and in short want nothing that is necessary or convenient, excepting a hand-bell which I judged might be of singular use there, in regard they have a town in the parish.

At the west end stands a font, strong and stately and raised to a becoming height from the ground; is enclosed by a handsome well built seat, joining to that of the church wardens

I could not learn that any pews, seats, or benches whatever are litigated here, but found them to want a table of the prohibited degrees of marriage.

[page 12] CHURCH SERVICE: I strictly examined the wardens and such of the parishioners as were present in relation to their minister, and his duty. They all with one mouth assured me that the minister preaches every Sunday, constantly visits the sick, and discharges the whole duty of the place in a regular manner and to the entire satisfaction of his parish. There is a monthly sacrament, and in Lent such of the youth are catechised as offer themselves. The boys taught in the charity school at Bala (of which your Lordship will read an account under the article of charity schools) are said to come duly and constantly; but the parishioners are extremely backward in sending their children to be instructed that way, though the minister annually gives them proper notice and often recommends it to parents, masters and mistresses, as a necessary and indispensable duty from the pulpit. The minister has been never known to marry clandestinely or otherwise than the law prescribes, nor to discover the least dissatisfaction to the Establishment in his reading, prayers, or preaching.

[page 13] MINISTER: The rector of this church is Mr Peter Powell, A.M. late of St John's College in Oxford, who was instituted into this living in the year 1726, after having served as curate of Caerydruidion [*Cerrydrudion*] in Denbighshire for 5 years and upwards. He is a very sober, industrious man, of exemplary life and conduct and one of the few very deserving clergymen in the deanery of Penllyn and Idernion.

CLERK: The clerk can read, and is careful and constant in his attendance, but is not licensed, as indeed none of his brethren are. We generally chose for clerks some decayed parishioners and as their salaries are everywhere small and their circumstances low, so, I presume your Lordship will not insist on their fulfilling that part of the law.

CHURCHYARD: The churchyard I found clean, and Mr Powell told me that it always is kept so; but it must be owed that the fences are in the worst repair. It's not to be wondered at, the side against which the pool beats so violently, is ruinous and bad, but

the other sides I confess are very little better. The wardens and parishioners gave me the strongest

[page 14] assurance that they should be soon repaired and secured, as well as may be, against the weather and the impetuosity of their all-devouring pool.

WARDENS: they have here but two wardens, who are annually chosen, and before they quit their office give up their accounts to the minister and the chief of the parish. They are regularly sworn at the correction-court, and, I presume, pay their fees. Considering how large the parish is, they well might and indeed ought to have 4, as the neighbouring parish of Llanfawr [*Llanfor*] has. The minister chuses one and the parishioners the other. Mr Powell gives a good account of the present wardens, and says they faithfully discharge the duty of their office in all its branches.

TERRIER: There was no terrier in the possession either of the rector or his wardens. But a new one will be got ready and sent me before Lady day next; and, I trust, written out and attested in the way and manner that your Lordship, in your letter of instructions, is pleased to prescribe.

[page 15] REGISTER: Mr Powell has in his hands 2 registers, both which I have carefully examined. The one begins at the year 1615, and from thence regularly continued to the year 1724; the other begins at the year 1725 and is as far as I could judge exactly carried down to the present time. These registers contain the marriages, christenings and burials with their respective dates, and are annually attested by the minister and wardens. What I think peculiar to the register of this parish is, that therein we find set down a particular account of the seats and pews in the church that are common, and those that belong to such and such families; just as they were settled and allowed at the metropolitical visitation held at a place called Machynllethin [*Machynlleth*] the year 1636 by Mr Morgan Owens, Mr Nichols and others, who were then visitors and commissioners to the Archbishop of Canterbury. If your lordship should judge a manuscript of this order to be of any use, it may easily be obtained. It's attested by the then minister and churchwardens.

[page 16] CHARITIES: I ought to have informed your Lordship under the head of utensils and ornaments that no table of charities was to found in this church. But when you see how little has been bequeathed to their poor by will or wills, it's hoped your Lordship will readily excuse them, for not having set up a table, and myself from having forgot to mention it in the proper place. Nothing appears to have been lost for the benefit of their poor besides 12 white gowns, and those of the coarsest blanketing, with 12 pairs of stockings and the same number of shoes, all which are yearly distributed by Madam Price of Rhiwlas. This legacy they owe to Mrs Margaret Price, sister to the present lady's husband, which is every winter disposed of at the said lady's discretion. The gowns, no shoes and stockings are purchased with the interest of one hundred pounds, there being more left for that purpose.

The poor, who are very numerous, are maintained by an annual tax and a weekly collection.

[page 17] made each Sunday in the church. The tax was this last year £13, and their collections *comms ann.* amount to 20 and upwards. They collect only for their own poor.

SCHOOL & CHARITY SCHOOLS: There is kept at Bala a petty reading school, not endowed nor supported by any contributions, every person paying for himself.

There is likewise a Dissenter at Bala, one Robert Griffith, who teaches a certain number of children, at the expense of the brotherhood. The annual stipend allowed him is 8 pounds.

But besides these there is taught at Bala what I may properly call a charity school, in regard a house is built for the purpose, or lands have been devised of considerable value for the support of the master and children. This school was founded in the year 1713 and the house erected the following year, by the Revd Mr Meyricke late of Carmarthen in South Wales. The endowment is as follows. The will requires 30 boys to be taught grammar and arithmetic for which the master receives yearly in money

[page 18] the sum of 15 pounds, and has in land what he confessedly lets at 3 pounds and twelve shillings. The school house consists of four bays, and is all in a tolerable condition excepting one chimney which I thought to be bad and ready to fall. This the master promised speedily to repair, which indeed he is bound to do, Mr Meyrick having in his will left him towards annual repairs one pound and 5 shillings. The 30 boys are clothed and for this purpose the will allows the sum of 15 pounds to be yearly expended. They are taught no longer than the trustees judge proper, and the only lamentable circumstance is, that none of them are put to trades, and that no provision is made of any kind for their settlement in the world.

This charity was designed at first for the town of Carmarthen, and a house was accordingly built there: but on some ill treatment, whether imagining or real I know not, the benefactor

[page 19] altered his mind and settled his charity for Bala his native country. Though this person was my countryman and near relation, yet I cannot but think him guilty of the foulest ingratitude, for he owed to his county only his first breath, and got his immense wealth in the county of Carmarthen.

The master is Mr Evan Griffith, a layman, and mentioned by name in Mr Meyrick's will. He has the character of being a sober and industrious man; and Mr Powell informed me that he and his scholars come constantly to church, and never fails in Lent to offer such, as are qualified, to be instructed in the Church Catechism. I left with him your Lordship's rules.

MODUS: There are no moduses claimed through the whole parish, except that for hay, which is almost general: there being but a few fields near the town of Bala that pay in kind. These fields will be specified in the Terrier, to which I refer your Lordship for a particular account.

[page 20] COVENTICLES AND MEETING HOUSES: There is at Bala a monthly meeting of Presbyterians, which consists mostly of outlyers, there being but one Presbyterian in the parish, notwithstanding the brethren choose to assemble here. This Presbyterian is the above mentioned Robert Griffith, who teaches the children of Dissenters at the said town of Bala, and secures from them, as yearly salary, the sum of eight pounds. This same person appears to be in charity with us, for on all Sundays (excepting those when the godly meet) he and his whole family come in a regular and orderly manner to the parish church.

GLEBE LAND AND HOUSE: The rector has in glebe land no more than 2 small fields, the grazing of a cow for the summer season in a field near Bala called Cae Mawr

(anglice [*sic*]. great field) a garden, belonging to the parsonage house, in which he lives, and 2 dismal huts in the town of Bala, which yield him the yearly [page 21] rent of 15 shillings a piece.

As to the parsonage house itself, and the several outhouses belonging to it, I found them all in more than tenantable repair, the house being much improved by 2 of Mr Powell's predecessors, Mr Savage and Mr Humphreys, though the latter left the out kitchen bad and perfectly ruinous. This kitchen Mr Powell rebuilt from the ground, and greatly improved both the house-kitchen and parlour the last summer, which I found not quite finished, but will be, as soon as lime can conveniently be got and worked to any purpose. They everywhere told me that no plastering can be laid on but in the summer.

Mr Powell, soon after he was instituted to the living at Llanyekill, demanded of his predecessor's executrix, Mrs Humphreys, as dilapidations for the ruinous kitchen, already mentioned, the sum of six pounds. This demand was esteemed by able workmen and others to be extremely moderate. But the said Mrs [page 22] Humphreys, thinking it to be otherwise, and refusing payment. The advice given Mr Powell (to my knowledge) both by Bishop Wynne and the Chancellor was that he should without loss of time, commence a suit at St Asaph Court against the said executrix. The suit was accordingly commenced, and the dispute held for near 2 years. The chancellor gave two judgments, the first of which was that Mr Powell, all costs paid, should abate 5 shillings of his demand; and the last happened to be that Mr Powell should receive just one half of his demand [eight pounds for dilapidations and costs] ie the sum of 4 pounds, with this sum he was to discharge Mr Lewis, his proctor, who had five guineas, to defray the expense of his own journeys, and that of several witnesses brought thither to very little purpose. [in margin: this affair is misrepresented, vid: postscript, where I rectify the mistake]. Mr Powell rebuilt the said outkitchen, which is strong and convenient, with the overplus of the money. Oh most righteous court!

[page 23] IRREGULARITIES PECULIAR TO THIS PLACE: The first I would note is the almost constant abuse and notorious profanation of the Sabbath with music, singing, dancing and drinking. The minister and wardens were unanimous in their complaint and in vain have used their best and most vigorous endeavours to suppress these licentious and wicked practices.

What I would next mention is that one Evan Cadwalader, a layman, who on conviction of having married 2 couples was forced to fly the country, is now suffered to resettle in the town of Bala, and violently suspected of doing the like jobs in secret. It's highly probable that he joins many and many hands, because few or none of the common sort have, for these 3 months past, had their banns published, without visible means of a previous criminal conversation. The country people, it's to be imagined, are, first, married either by this layman, or else by Langord [*Langford*] (in margin: rector of Llansantffraid); and to screen themselves from public reproach and the person that marries from punishment, they some time

[page 24] after apply to the parish minister when the females want but very few months, and sometimes but a few weeks, of lying in, their banns are in due and solemn form published, and paying the parson and the clerk their respective fees, are all married, without being asked any more questions, than what the church form requires. Eight

couples have been lately married by Mr Powell, and each female was judged to be near her time.

I cannot but think that they are twice married, or it would subject the parties to reproach. But no notice is taken of them, or their marriage, and every day produces fresh instances.

I gave Mr Powell my thoughts very freely, and ventured to affirm that when the woman appears to be with child, the minister ought not to publish the banns; or if he does, and none of the parish object, he ought not to marry them, the circumstances mentioned being certainly a just impediment.

[page 25] There is another irregularity not to be omitted, which I mention here, as common to most of the clergy in the deanery of Penllyn &c, or indeed to the clergy of the whole diocese. What I would say is that we are all of us too complaisant and apt to christen in houses, seldom if ever insisting on the children being carried to church, even when the children are strong, and may be carried thither without danger. Though I mention this as a general fault, and under the article of Llanyckil [*Llanycil*], yet I must in justice to Mr Powell own that 'tis a fault he very much laments, and commits seldomer than any of his brethren. He was thankful to me for being so strict and particular in my enquiry about christenings, as also for my requiring the churchwardens to give me notice, whenever the minister should obey any such unreasonable calls for the future. I said the same to all the other

[page 26] churchwardens, and was everywhere equally exact in my enquiries on this stead, knowing the practice to be universal. Of this your Lordship was not apprised, or, I believe, you would in your letter have given us some directions about it and left us not without authority to ask how each minister discharged so important a branch of his duty. But for my part, I pleaded an oral authority, and if, in this particular, I assumed too much, there is nothing to be offered in my vindication but that I designed well; namely, to destroy a practice which no one can say is right, and yet to take the odium of it from off the clergy. This was the only view I had in exceeding my commission; and should my expedient fail, a stop can never be put to it, in regard the clergy have so near a dependence on their parishioners, that they must yield to all their

[page 27] desires of this kind. All our mean and unwarrantable compliances spring from this cause, viz. from our being but half Protestants, from our continuing still to receive money for obits, and to accept their oblations at the funerals of their relations and friends. These requisites make us, Welsh clergy, very supple and obliging even to a fault, we resist in nothing, especially if our benefices are small, for should we but attempt to follow our own wills and inclinations in respect of christenings, or the like, upstarts the supreme rough-coat, the dux gregis, and, with a stern supercilious air cries "we'll tame the sparks, we'll sink the offerings." No sooner is the words given, that the poor herd blindly follow their chief; after his example they keep their pence, and we the clergy starve. As long then as offerings are necessary for our comfortable subsistence, so long will these be corruptions among us, so long we totally neglect some duties

[page 28] and discharge the rest irregularly and by halves. Conscious of this I took the method above mentioned, and scrupled not to declare in the presence of the minister, wardens and parishioners, that your Lordship required the churchwardens, in virtue of

their office, to send me notice, whenever their minister should baptise any child or children in houses. The clergy approved of this, and the freeholders bit their nails, and stared at each other.

VALUE OF THE LIVING: The rector of Llanyckil is comm.ann. and inclusive of offerings, worth a £100 and upwards.

GENTLEMENS' SEATS IN THIS PARISH:

1. Kefn bodig, which belongs to a widow-sister of mine, and is of her jointure house, inhabited at present by tenants.
2. Kyftu, which belongs to one Francis Evans Esq. a newish gentleman, made so by his majesty's having appointed him to the office of sheriff. He lately died.

[page 29]

Penllyn: **LLANYWLLYN [LLANUWCHLLYN]** visited Feb 13th, 1729-30

Hither did I travel in great stress of weather, and after my arrival was entertained with one continued scene of irregularities. Beyond this place no man need to travel, for satisfaction in this one point; namely, whether impropriations are things to be any longer tolerated by a Christian king and parliament, or not. I always for my own part esteemed them to be a great eyesore to the Church, and am now convinced that they are pernicious even to religion itself. If your Lordship is of the same opinion, the following account, however imperfect, will I doubt help, not a little, to confirm you in it.

ETYMOLOGY & GENERAL ACCOUNT OF THE PARISH: The parish is vulgarly called, as above Llanywllyn, which seems to be an abbreviation at best, if it may not be thought a corruption of the true name, viz. Llanychyllyn. Under this notion I shall briefly explain it to your Lordship, and having already been too tedious in my explication of the word *Llann*, I will only speak to the two remaining parts, ych-llyn signifies above the lake or pool, from hence, I presume, your Lordship concludes (as well you may) that this parish likewise derives its name from the situation. The church stands

[page 30] directly at the west end of Pimble Meare, which to me is a reason why the place ought to be called by some other name than Llanychyllyn. [He goes on at length about this name and continues] the vulgar and received etymology is groundless and false. This the family of the Prices, the pretended impropiators, would gladly persuade the county to believe. According to the sagacious and upright tribe, before mentioned, the parish is no longer to be called Llangwtyn or Llanychyllyn but Llanyolyn.

[page 31] Their new founded etymology is equally just with their tenure. Indeed the one way coined and invented about 20 years ago, on purpose to maintain and support the other. The act, or rather the iniquity of the thing is this – there is a house in our neighbourhood called Plasyolyn which formerly belonged to the Prices, but now belongs to Robert Myddelton Esqre. of Chirk Castle. As this Plasyolyn was anciently theirs, so one Thomas Price, barrister at law, and the third impropiator from the present, imagined it might be of service to his cause (if the affair should be again litigated) to give the house and parish the like termination. He concluded that if the country could be brought to change the name from Llanychyllyn to Llanyolin, every equitable judge and jury must determine in his favour, and ... agreed that originally places so similar in sound and termination must

have belonged to one and the same family. Such was the lawyer's stratagem. But, poor man, he had not studied the genius and temper of his countrymen, or he would have thought them too tenacious of old names and customs,

[page 32] to exchange them for new ones, let the new appear never so specious, plausible and fair. No, no; the parish still retains its old name, and will never be called by any other, unless Pimble meare, from which the name is undoubtedly taken, happens miraculously to be dried up.

It may here be reasonably expected that I should give your Lordship some light into the nature of this impropriation, into the grounds of their claim, and inform you how the suit between the late Bishop Lloyd and the wicked Thomas Price before mentioned, begun, proceeded and ended.

I have not from wanting in my enquiry but met with none that know the exact history of this impropriation.

They have had long possession, and continued unmolested to the time of the pious and zealous Bishop Lloyd. At Salop a verdict was given for the bishop, and at Bala a packed corrupted jury

[page 33] procured by one Simon Lloyd, second to no one in iniquity, excepting his crony and friend, the said Thomas Price, gave it in favour of Price; who upon this verdict, obtained by the most unrighteous means, outed his own brother in law, whom the bishop had made rector of the place. This gentleman died vicar of Gwyddelwern, but was always called at visitations as rector of Llanywllyn to the day of his death, and since.

According to the nest of my intelligence, this Llanywllyn is a small part of the plunder and ravage committed by Dr Ellis Price, a civilian who by the most wicked means made himself master of Plasyolyn, and other places, all which are gone and sold off, except the poor church of Llanywllyn. I cannot learn at present whether the monster, Ellis Price, lived and triumphed in the reign of Queen Elizabeth, or in that of King Henry the VIIIth. He had in either of those reigns such a degree of authority that he made himself constant sheriff of this county, which was then an office, not of expense, but lucre and gain.

During

[page 34] his life the whole country of north Wales was in a state of perfect slavery, no gentleman whatever pretending to either will, or inclination, but tamely surrendering themselves, and all they had, to the said Dr Ellis Price.

But though the first usurper was thus abandoned and vile, and many of his posterity differed but little from him, yet it might be acknowledged, in justice to him, that the present impropiator is of a happier turn. He is a careful, industrious man, upright in all his dealings, and of extensive charity. He was left by the late impropiator, Mr Edward Price, counsellor, under a heavy load of debt, which alone hinder him, I am firmly persuaded, from restoring Llanywllyn to the church. He is a single man and well disposed, and if his circumstances were better, would make some amends for the scandalous encroachments of his ancestors.

I have tried your Lordship with my long preamble and therefore hasten to give you some account of the church.

[page 35] and parish.

THE CHURCH ITSELF: consists of two isles which are of unequal length and breadth, the first being, as near as I could guess, 30 yards long, and 6 broad. The other about 16 yards long and 7 broad. They are separated by fine thick pillars of ordinary blue stone, which are quite naked, and seem never to have had any plastering whatever. All the slating is beyond expression bad, and the east end so ruinous that I could not write on the communion table for the rain that fell. From thence I removed to the reading desk, which situation was equally comfortless, for I sat with a broken shattered window behind me. In the whole church there are but 3 windows and one pigeon hole; as it happens well there are no more, considering the lamentable condition in which I found them. Most of the glass was broken, and the little, that time or the weather had spared, was through neglect so foul, that it conveyed no light. What light the broken glass gives, serves only to expose the great nakedness of the church.

[page 36] At the west end stands a gallery, which I'm sure is not ornamental, and can hardly be of the least use, some of the boards being broken and all, in my opinion, dangerous to tread on. The chancel is divided from the body of the church by a sort of gallery, which, at the time of visiting, I fancied had some marks of an organ loft. But having met with 2 or 3 more of the like nature, I received from Mr Foulkes of Llandrillo a very satisfactory account both of its name and original use. He called it Llofft-y-Grog, llofft signifying chamber, and y grog, the cross. From crux we derive Grog, or rather Crux from it. The name thus explained manifestly denotes its use. It was, in popish times, a sort of repository where the priest kept the crucifix and other religious trumperies.

There are more benches here than pews, and the condition of all is one and the same. Some are quite broken, a great many loose or disjointed, and most

[page 37] of them are worm-eaten and old. The pulpit and bell are tolerable, the reading desk is no more than a loose tattered frame opening to the pulpit, which I allow to be good. The whole church is without paving, and the uneven broken floor lies buried in stale, stinking rushes of near a foot deep. The timber work has no visible marks of decay, and the walls, excepting the east wall, are all firm and strong. The minister informed me that the parishioners intend to rebuilt a great part of this decayed wall the next summer.

UTENSILS & ORNAMENTS: The head or article of ornament ought to have been omitted here, there being no appearance of ornament throughout the church. There's no Lord's Prayer, nor Creed, nor Ten Commandments inscribed on the walls. The plastering falls off in large flaks in some parts, so everywhere is foul and dirty to an incredible degree. I must in justice to the place own that, after the narrowest search, I at last found within the chancel 2 or 3 texts (neither of them pertinent) scrolled on the north wall

[page 38] and I'm firmly persuaded, with a burnt stick of wood. In mentioning this I do them justice and give your Lordship a faithful account of their ornament.

They have no pulpit cloth, and the cushion is such as no lady's lapdog would sit upon. It's full of vermin.

As to the utensils, there is but one surplice which is indeed holy, id est, has many and many holes, is wretchedly thin, and by no means decent. The Common prayer book is entire: their Bible is new, but wants 8 chapters in Genesis from the 31 to the 39th. They have neither English Bible, nor Common Prayer, neither the book of Homilies, nor Fox's of martyrs.

The carpet of the communion table is both greasy and scandalously tattered. There is but one linen communion cloth, if it deserves to be called by the name of cloth; but one napkin, both course, stained and singed. There's not half an inch distance between one rent and another. They have a silver chalice there, old and nigh worn [page 39] and a large flagon, of the meanest pewter, with a new plate of the same metal for the bread.

Their implements for burial are two strong biers, and the horse litter, a burying cloth perfectly scandalous. It's all over moth eaten, and in some places there are large rents: it's of a brownish colour either by reason of its age, or too much use. The sexton is well stocked with spades and has an iron bar, all of which are in good condition.

They have a coffer or chest which is old and much decayed, and I would add that if the contents were of any value, it ought to be thrown out. It appears to have once had 3 locks, of which there remains one only, and this is more than sufficient. Their font is not bad, but stands at the west end of the church, in so dark and dismal a corner, that it can be of no use unless the minister is happy in his memory and can repeat the form of baptism. I scarce had patience enough to proceed in my enquiries.

There is no poor's box, but it must be confessed that, even here a table of the prohibited degrees of [page 40] matrimony hangs up, though at a height that it cannot be read.

CHURCH SERVICE: The officiating minister here preaches every other Sunday, and reads prayers twice on all Sundays throughout the year, notwithstanding the distance between this church and his own rectory. It much surprised me to hear both from the wardens, and several of the parishioners that he officiates at both churches on all holy days as well as Sundays. The sacrament is administered every month. He is said to catechise in Lent, and complained much to me that the parishioners are slow in sending their children and servants to be instructed by him. He confessed he christens often in houses; for which he is less liable to censure than his neighbours, on account of the dismal situation of their font. He neither marries clandestinely, nor discovers any disaffection to the present establishment in preaching or reading prayers.

MINISTER: is Mr William Jones, who officiates here as [page 41] curate, and is rector of a neighbouring parish called Llangower [*Llangywer*]. He appears to have served at Llanywllyn full 24 years, is of advanced age, has both a numerous and necessitous family. He took the degree of A.B. at St Mary Hall in Oxford, resides upon his rectory, which lies at the distance of a truly Welsh mile, and no more. The poor old man discharges the duty of both churches, as far as I hear, to the satisfaction of the parishioners.

CLERK: He is said to be a good, distinct reader, to be regular and sober and punctual in his attendance. His salary is mighty small, and his requisites but unconsiderable. He is not licensed, and if your Lordship should oblige him to it, he might perhaps with the profits of 2 years satisfy your court.

CHURCHYARD: Is very small, but the fences are perfectly new. I espied, however, one great breach made by the river Dee, which runs by, supplies their pool and is often impetuous. They promised soon to repair this breach.

[page 42] WARDENS: In number 2, and in sense and capacity much like the rest of their order, who throughout the whole deanery are stupid and dull. I enquired strictly into their characters and conduct, and Mr Jones, the curate, either in justice or gratitude to them answered almost all questions in the affirmative. They had done the same by him. They are annually chosen, the one by the parishioners, and the other, I think, is appointed by Mrs Vaughan of Caergau. She farms the tithes and bestows on the curate a Sunday's dinner. They give up their accounts every year to the rest of the parish, and duly attend all correction-courts.

TERRIER: there was none to be seen, that having been destroyed by some ill-minded people together with the old register at the time when the right of patronage was litigated. Then likewise was stolen from the church an old Bible of great value. Mr Jones and the wardens engaged to buy a new one, and to send it hither before Lady day, attested agreeably to your Lordship's directions.

[page 43] REGISTER: they have but one register, which is thin and near filled up. It begins in the year 1697 and is pretty regularly continued down to the present. The old one, as I before observed, was destroyed or conveyed off in the heat of the dispute between Bishop Lloyd and the Prices.

CHARITIES: Their poor are maintained by a tax, and frequent collections in the church; but chiefly by legacies left and bequeathed for their benefit and use.

The legacies are as follows:

- 1) The Revd Mr Maurice Vaughan a native of this parish and late prebendary of Windsor bequeathed the interest of £200 and desired a tenement let at 10 pounds per annum. The said interest and the tenement maintain an almshouse built by the direction of the late Madam Strangeways, joint executrix with her sister, Mrs Williams Wynne, of the said Mr Maurice Vaughan. The almshouse consists of 6 rooms which are inhabited by 3 old men and 3 old women. These poor people are clothed once a year, and Mr Williams Wynne by his steward pays each of them quarterly, for maintenance, the sum of 12 shillings and 6 pence.

[page 44] The almshouse stands at a considerable distance from the village, and the weather happened to be extremely bad, or I would have visited it. I can give your Lordship no account of the fabric.

- 2) Mr Edward Price, counsellor at law, of Dolgelley [*Dolgellau*] in Merionethshire, and late impropiator, left and bequeathed as an annual charge on the tithes of this parish, the sum of four pounds, to be distributed quarterly, one pound each quarter, amongst the poorest by the minister and churchwardens. I found that the said money has hitherto been distributed according to the intent of the will.

The same gentleman has likewise left the sum of ten pounds, as an addition to the curate's salary, which benefaction is not to commence till after the decease of one Mrs Judith Wynne, a widow sister of the said Mr Edward Price. The present impropiator (Mr Edward Price's nephew) pays Mrs Judith Wynne yearly, out of the tithes, the said sum of ten pounds, which

[page 45] after her death comes to the curate, and is to be added to his present stipend.

The curate is paid by the impropriator but ten pounds, which together with the offerings may make his curacy worth 15 pounds if not more. So rigid a churchman was the said Mr Edward Price, as to require that, as soon as the additional ten pounds come to the curate, he shall constantly reside. During the life of his sister, Mrs Judith Wynne, he is so gracious as to dispense with him. He, it seems, esteemed himself to be somewhat, to be parson, bishop, and all.

As no table of charities is set up here, so it cost me some pains to inform myself of these wills and their several contents.

SCHOOLS AND CHARITY SCHOOLS: There is no charity school of any kind kept in this parish.

I found a few beggarly boys in the church who are taught there (and your lordship may suppose not for the benefit of it) by a plain country man, and each persons pays for himself.

[page 46] MODUS: there are 3 moduses claimed in this parish by the families of Glanyllyn and Caergau, the latter prescribing not only for the demesne, as Glanllyn does, but likewise for the tenement of Prys, which belongs to Mr Vaughan of Caergan. It's here to be noted that the proprietors of the houses above mentioned are the only gentlemen in the parish. But even these pay everything in kind, excepting corn, in lieu of which they pay each the sum of ten shillings per annum. They plead for these moduses as immemorial custom.

CONVENTICLES: There is no conventicle or meeting house in this parish, nor need there by any when Bala is so near. This parish is said to have been formerly happy in a vast number of dissenters but of late years they have all conformed. This their conformity of they ascribe not to the minister's zeal, or his

[page 47] skill in argument, but rather to his want of both. As the minister had no itch for disputing, and used no bitterness towards them in his pulpit, or out of it, so by degrees they became reconciled to the church, and continue to come hither with their respective families.

GLEBE &c: I was shown for glebe land 2 small fields and 3 small quillets, which were all valued by the curate and churchwardens at 2 pounds and 2 shillings per annum.

I likewise saw the spot of ground on which they informed me a glebe house had once stood. But the traces are very dark, there being not a single stone left to witness where its place had been.

There stands a handsome strong barn, built or much repaired by the late impropriator. This they call the glebe barn, at one end of which there's a darksome but habitable room. It originally was a stable and has so mean an appearance that I suppose the person who lives there (John Roberts) pays no rent.

[page 48] VALUE OF THE LIVING: Mr Jones (the curate) told me that in his judgment, the living might be worth full 60 pounds per annum. But since I visited there, by accident, I saw the impropriator himself, who assured me, bona fide, that he receives yearly no more than 50 pounds. He pays out of it 4 pounds, as I before observed, to the poor, and 10 pounds to his aunt, Judith Wynne, the late impropriator's sister, and 10 pounds salary to the curate. This Judith Wynne's husband was for some time rector of the place, but on the unrighteous verdict given at Bala in favour of his brother in law, Mr Thomas Price, he

was forced to quit it, and had the small vicarage of Gwyddelwern bestowed on him, where he died. Thomas Price, or Edward Price were brothers and successive impropriators. The latter was honest, and the former a complete, finished knave. He, first of all, defrauded his elder brother, Rowland Price, who was a clergyman [page 49] and too poor to contend with him; afterwards obtained a verdict against Bishop Lloyd, and cast him; and to fill up the measure of his iniquity dispossessed Mr Wynne, already mentioned, who had married his sister.

IMPROPRIATOR: is William Price, Esq. of Geeler, nephew to the late impropriator, Edward Price, and agent to Mr Justice Price. Geeler is a seat which belongs to the Justice, and the impropriator, in order to ease himself of his heavy incumbrances, submits and stoops to this agency, as also to what is far meaner, the great drudgery of droving. He is a very honest, charitable man, and greatly laments the poor condition of Llanywllyn church. He proposed before he saw me, to bestow on the church the Creed, Lord's Prayer and 10 Commandments and the king's arms, all painted on canvas, which indeed he had bespoken. But upon my assuring him that, by reason of the great dampness at the place, all such ornaments would soon decay, he engaged to bestow a more durable gift, and to exchange the small, old, tattered chalice

[page 50] they have at present, for a handsome and substantial piece of plate, which will prove of real use to the parish, and remain an everlasting monument of his generosity and goodness. Thus must I say of the present impropriator, without a bribe.

GENTLEMENS' SEATS IN THIS PARISH are

1) Glanyllyn or the side of the pool, called so because it stands so near at that the pool washes the garden-wall. It happens well to the possessor, Mr Watkin Williams Wynne, that the situation of his house such in regard to the pool provides his with water enough for brewing.

2) Caergau, or Castra Caii. This seat belongs to Mr Vaughan, a gentleman weak in mind, and probably in body too. His lady has left him, and his house, and lives at Wrexham. Near this house has lately been found a great quantity of true Roman brick; they were all fresh, firm and entire.

THEIR SAINT: is said to be St Daniel, to whose history I am utter stranger. The following parish, Llanfawr [*Llanfor*], is likewise under the protection of this Daniel.

[page 51]

Penllyn: **LLANFAWR [LLANFOR]**, visited February 14th, 1729-30

I now lead your Lordship into a church, which in every respect exceeds most of the churches that I have visited, and will, I believe, for size, neatness and good order, be found inferior to very few in the whole diocese.

ETYMOLOGY: In the name of Llanfawr, *fawr* or *mawr* needs only to be explained, which signifies large or great. *Fawr* or *mawr* is properly made a part of the name, whether we consider the church, the village or the parish. The village is wide, and much scattered, and the parish is of vast extent. Its generally computed to be in length full 11 miles, and in breadth 10. No sober man doubts that the place owes its name to the largeness of the church, the village or the parish, if not, of all three, though there are not

wanting dreamers, odd and fanciful people who give it the name Llan-for, that is, llan in the sea, for, or mor, signifying Sea. Now the simpletons devise the name thus in the spirit [page 52] of prophecy, as to make good this etymology, then wrongly maintain that in one certain day the whole village will be swallowed up by Pimble Meare or the great lake. Most surprising will be event be, for the town of Bala, which is not a small morsel, lies between the lake and this place, and must therefore be first swallowed up, and the village, the poor ... village of Llanfawr is distant from Bala one long English mile. Your Lordship would perhaps not question my veracity, if I added that the road from the one place to the other is not perfectly level.

This village of Llanfawr stands directly at the east end of the pool, as Llanychyllyn [*Llanuwchllyn*] does at the west, and being that Llanychyllyn is again come to my thoughts, I recollect one gross and absurd error committed in my account of that place. I beg pardon for the digression, which shall be very short. [this, about the etymology of that word, is omitted].

[page 53] THE CHURCH ITSELF: Though the church consists of but one isle, yet that isle is in length quite 30 yards, and in breadth upwards of 7. The whole church is paved, and the paving is regular and good. There are in it but few benches, and (what is rarely found in our Welsh churches) a great number of pews, all which are well maintained by their respective owners, are uniform, even and regular, of equal height and generally lined[?] in a decent, becoming

[page 54] manner. The communion table is a large, square, firm and well placed, and likewise handsomely enclosed with rails that are suitable to the table itself, and the other utensils and ornaments of the church itself. The only defect observable within the chancel (which is pretty spacious) is the want of fresh plastering at the east side. The vicar promised to see this done when the season will allow them to carry lime. As soon as lime is got, the whole church (which wants it less than many others) is to be whitened and washed. At the north end side of the chancel, there runs out a little square chapel, built at first and wholly maintained by the family of Rhiwlas. It was designed for tenants who, I understand, constantly sit here. It has two windows, which are always excepting the times of divine service, covered with strong shutters; and yet I found the glass of both much broken and shattered. They imputed the many breaches to the north wind, insinuating itself in spite of all their care, but for my

[page 55] part I could not forbear thinking and observing to them, that the windows were so miserably shattered by the very shutters, their intended security. They laughed at this, as would as easily resign their breath as take the shutters down. Their famous shutters are a few rough boards, ill joined, and not closely buttoned to the windows. There are besides these other windows to the north, which have no defence of this kind, and yet are mostly whole. The windows belonging to the whole church are in number 12, inclusively of the 2 which enlighten the chapel before mentioned. They are all entire and kept clean, but answer not exactly to each other; corresponding neither in size, form nor site. Within the chancel are two handsome monuments of the best marble, both which belong to the said family of Rhiwlas, and seemed to be well wrought. At the west end of the church stands a very beautiful gallery, built in imitation of the London galleries, and inferior to few or

none there. It consists of a great many forms, rising regularly and uniformly above each other, made

[page 56] of true Welsh oak, and kept in admirable repair. Their tower and belfry are in the same good condition with the rest of the church. They have but one hanging bell, which is pretty large, and of a strong clear tone. The pulpit and reading desk, which I ought to have mentioned sooner, stand both together, and are free from all defects. And as to the fabric of the church, the walls, roof and slating have no defects, or they are such as lay concealed from me.

UTENSILS & ORNAMENTS: The communion table is constantly and in week days covered with a plain carpet, as also a linen cloth not indecent. They are rich in linen, having 3 suits of fine diaper, all handsome, and kept in a cleanly manner. Their flagon is indeed of pewter, though not of the meaner sort. They have 2 silver chalices, the one pretty large for the service of the church only, and the other much smaller, which the vicar uses in visiting the sick.

[page 57] The larger chalice appears by the inscription to have been bestowed by Madam Mary Price, late of Rhiwlas, together with a plate for the bread of unusual value and size, both being very substantial, and doubly gilt. There being no inscription on the lesser chalice, I therefore cannot say whether it was given the parish or purchased by the parishioners themselves.

Above the communion table stands with the 10 commandments Moses and Aeron, beautifully painted on canvas, the Lord's Prayer and Creed, hang likewise thus, painted in the same manner. They have the king's arms in a frame, like that of Moses and Aeron, and painted as the rest on canvas, which hangs over the chancel, and faces the body of the church. All is fresh and new, and truly ornamental to the Church.

They want a poor's box.

They have 2 surplices, and both are in good condition. Their Welsh Bible and Common Prayer are new and entire, but both are wanting in English, which they are soon to purchase, and in folio.

[page 58] They want the book of Homilies and Fox's of martyrs.

They have a strong coffer or chest in which are kept the linen, plate and parish papers. Their chest has, according to canon, 3 locks. The implements for funerals are no way defective. They have a horse litter, 2 shoulder biers, and abound in spades, pick-axes, and iron bars. Their burying cloth, it must be confessed, is much decayed, but a new one has long since been bespoken.

The pulpit cloth and cushion might well pass in other places unobserved, but I can think neither of them suitable to this church and its other ornaments. The minister told me that new ones are to be soon bought at the expense of the parishioners.

Their font stands at the west end of the church, and in a lightsome place; it's stately, deep and well wrought, having a strong handsome cover of carved timber.

They have no handbell, which, in truth, I cannot

[page 59] say is anywhere necessary but in towns.

CHURCH SERVICE: The vicar preaches every Sunday, reads prayers all Sundays and hoy days. The acts of parliament and proclamations required to be read by authority are, as I hear, duly read here. The sacrament is administered once every month. The minister

is said to catechise constantly in Lent, and he complained not of his parishioners, as most others did, that they are slow in sending their children to be taught by him. He, on the contrary, assured me that they all endeavour with great pains to prepare both their children and servants for a public examination. He visits the sick at every call, and neither marries otherwise than as the law directs, nor gives proofs of disaffection to the present happy establishment in preaching or reading prayers.

MINISTER: I mean the officiating minister or vicar, who is Mr Robert Jones A.B. He was originally of Jesus College in Oxford, and by an unlucky turn found it necessary to remove into some obscure hall or other where, it seems, he took one degree.

[page 60] If in his youthful days he was not the strictest and most regular liver, I have not heard that after he left the university he has not been guilty of any one action that deserved punishment, or even censure. His wardens give the best account of him, and common fame represents him to be a sober industrious clergyman, and unexceptionable in every part of his conduct and character. He has served in this diocese as curate of other places, and vicar of Llanfawr, just 10 years, but before he came hither, he had officiated in the diocese of Bangor near 5 years, and 3 in that of Chester. From this account, which he gave me of himself, it's evident that he has been an officiating minister full 18 years.

CLERK: the clerk was said by Mr Jones, the vicar, to be an excellent reader, and has this to boast of, beyond his brethren, that he is licensed.

CHURCHYARD: is very spacious, and its fences are in good repair. The clerk is by agreement obliged to maintain

[page 61] them, which, I believe, he faithfully does. I observed that the churchyard was clean, notwithstanding that there are houses which have backdoors to it. Such communications greatly incommode others, and I trust that, when your Lordship finds how far they do so, you'll extend the utmost of your power to redress that grievance.

WARDENS: there are here 4 wardens, and the same number of sidesman, annually chosen. The parish, as before, is of uncommon extent, and makes this number necessary. 2 wardens and 2 sidesmen are always appointed by the family of Rhiwlas, 1 warden and 1 sidesman by the family of Rhiwedog, the 4th warden and sidesman being nominated by the vicar. They are regularly sworn and every year give up their accounts to the parish before they quit their office. They are careful to attend the corrections, and the 2 that were pleased to appear in the church, when I visited, seemed to be sensible and orderly men.

TERRIER: There was no terrier in the hands of the minister or wardens, but a new one will be sent me before Lady day.

[page 62] REGISTER: I found here two registers containing a full account of all marriages, christenings and burials. They are both of parchment and that in present use is thick, large, and likely to serve for many years. The date of the oldest goes no higher than the year 1709, and the other begins at 1722, and is very regularly carried down to the present time. Besides these there lies in their coffer or church chest a confused bundle of loose papers, which no antiquary in being is able to reduce into order, for my part, the very dates of them puzzled me and were what I could neither settle nor disclose.

CHARITIES: Their poor are maintained partly by a tax, but chiefly by weekly collections made in the church. They collect for no poor besides their own.

The legacies left their poor are as follows:

- 1) Mrs Margaret Price, late of Rhiwlas, bequeathed by will the sum of one hundred pounds, the interest of which is yearly distributed by the present lady of Rhiwlas, in course white gowns. This good

[page 63] and charitable lady bequeathed the same to the poor of Llanycil, and the interest there is applied in the same manner, and by the same hands. There hangs in the chancel a handsome table, setting forth the nature of this charity, but no general table of charities.

- 2) I likewise found that a small tenement in the parish of Llandderfel has been devised to the poor of Llanfawr, which is set at 3 pounds per annum. This tenement was left by an ancestor of Mr Lloyd of Rhiwedog, and the money is every Christmas distributed by the gentleman of this house among the poorest of the parish.
- 3) There is one pound more, left by Madam Lloyd late of Rhiwedog, which sum is every Christmas distributed among the poorest of this parish by the gentleman of that house at his discretion.
- 4) William Price, Esq. of Rhiwlas, and Vaynol (whom your Lordship well knows) is so charitable as to bestow each Sunday, on the poor of this place, a shilling in bread, which bread Madam Price, his mother, distributes each Sunday among 26 of the most necessitous.

[page 64] CHARITY SCHOOLS: There is one charity school taught here, and the master is Mr John Roberts, a clergyman whom your Lordship admitted the last summer into priest's orders, and if I well remember; *ad modum aegre*. The master's salary is no more than ii pounds per annum, which issues from the subscriptions of a set of well disposed gentlemen in London, whose names are not known. There are 20 boys taught and yearly clothed at the expense of these gentlemen. It's believed that Mr William Price is of the number, and contributes more largely than any of them to the support and maintenance of this school. He probably prevailed on them to settle the school at Llanfawr, it being his own native parish. It was set up in the year 1720 or thereabouts, and the *trustees* are the vicar and 2 or 3 of the chief parishioners by the appointment of the said Mr William Price. But he and his friends

[page 65] in town, having made no provision for the settlement of the children taught here, for their being put out to husbandry, trades or services, the vicar and the most substantial of the parishioners have this last summer agreed to raise a contribution among themselves for the apprenticing of the boys, qualified in point of years and strength and according to the rules prescribed. The contributors to this school sent the master a few printed rules, which I read over, and found to agree in substance with those your Lordship lately caused to be dispersed through your diocese. I however left a copy of them at Llanfawr, and hope they will be punctually observed.

Whether the school set apart at Llanfawr, and the like, be properly a charity school or not, I leave it to your Lordship to determine. In my humble sense of the thing, none deserve that name but such as have a fixed and inalienable endowment. Subscriptions, or accidental contributions, are withdrawn at pleasure, and a school so supported, today is [page 66] and tomorrow may cease to be. What properly constitutes a charity school I know not.

MODUS: There is a general modus for hay through the parish, each tenement paying no more than 4 pence, excepting a place called Brynlllyse, where hay is given in kind.

I heard of no particular mods, besides the immemorial one claimed by the family of Rhiwlas for the whole tithe of their demesne. The consideration is no more than 10 shillings per annum between the rector and the vicar.

CONVENTICLES: All the inhabitants of this parish are members of the Church of England. They have no conventicle or meeting house of any kind, and I did not hear of one separatist among them.

GLEBE LAND & HOUSE: The rector has no glebe at all: and the land belonging to the vicarage is only 3 acres, in 3 several patches, or quilllets, and a small garden.

Mr Jones lives in his vicarage house, and has been at considerable expense in raising from the ground a great part of the kitchen and brewhouse,

[page 67] and appears likewise to have much improved the whole house. Its oddly contained, the parlour and hall being mostly lower than the kitchen and the offices adjoining. The rooms are small but seem convenient enough. The house itself is almost all thatched; part of the kitchen, and brewhouse, stable, barn and hovel, are covered with straw. The straw appeared to be fresh and new laid. The slating of the house was very indifferent, but will soon be repaired. The house consists of 4 bays of buildings, the barn of 3, the stable and cowhouse of 2 bays.

VALUE OF THE VICARAGE: The vicar's share of the tithes is the third throughout the parish, but what his share yearly amounts to I cannot exactly inform your Lordship. I put the question, and observing hi to haggle, to be slow and indirect in his answer, I forebear to press it further. A neighbouring clergyman assured me that the vicarage of Llanfawr (including offerings which are very considerable) must be worth full 80 pounds per annum.

RECTOR: The rector, a *non regendo* [sic], is Dr Humphrey Foulks of Marchwiell. He has leased his share of the

[page 68] tithe to Jones of Brynbannon and for his life, but the terms on which he has done it are as little known, as is the true and real value of the vicarage.

The ancient inhabitants remember to have once seen the rector, when he came to qualify himself for his place, according to law. It happens well that he has still living witnesses of this in case any malicious ill-natured person should doubt or dispute his right.

GENTLEMENS' SEATS are:

- 1.) Rhiwlas, which, after his mother's death, comes to Mr William Price. It's her jointure house, and she lives at it. There cannot be a more delightful situation in that part of the world, for it stands on an eminence, commands the town of Bala and the famous lake, so often mentioned.
- 2.) Rhiwedog, which belongs to John Lloyd, Esq. who is in every respect worthless; a broken, decayed rake, and a mere skeleton. He has lost an eye in the battle, and the use of one side. He justly labours under the effects of his unparalleled debauchery.
- 3.) Commine, which belongs to my father, and where he formerly lived, but is now inhabited by a tenant. I must say of this gentleman that does as passionately love money, as the former did wine and women.

[page 69]

Penlline: **LLANGOWER [LLANGYWER]**, viewed February 16th 1729-30.

If the view given your Lordship of the improprie church of Llanywllyn [*Llanuwchllyn*] was not very entertaining, the face of things here, both within and outside will seem *much* worse, and perfectly frightful. A man of spirit, whose faith is not fixed and unmoveable as one of our rocks, would with far greater satisfaction to himself bend the knee in an eloquent tongue, than call upon the name of Jesus in the church of Llangower, in the mean, contemptible hole I am next to describe.

ETOMOLOGY: The vulgar understand this Gower as a corruption of Cwr-y-llyn, that is in the corner of the lake. The village indeed stands on the south side of the pool, as Llanckil does on the north, but the one stands on a brook that runs, as it were, into the lake, and the other (Llangower) stands above the level of the pool, on a vast eminence, and at the distance of a good mile from the water-side. This circumstance alone makes it impossible that the place derives its name from the lake, and when we consider,

[page 70] who their saint is, it will seem very certain that Llangower was, at first, so called in compliment to the saint, to whom the church is dedicated. The saint is said to be one Cwyer, which is so like Gower that I think no question may be made whether the pool, or the saint, has given the place its name.

The parish is in length just 3 miles and in breadth is said to be hardly measurable because it runs far and wide into a black and infinite mountain.

CHURCH ITSELF: is but 16 yards long and near six broad. The chancel takes up nigh half of the church, at which there is no part paved. It has one door, and 5 small windows which are all in the most lamentable state. The wall is not 3 yards in height, which possibly bulges out in one or two places, and must, if I mistake not, soon become entitled to a brief. There stands at the very door of the church, within half a foot of it, a vile, pitiful pulpit that has no door, and is raised from the ground by one stone step and no more. What they use as reading desk is a weak low frame, infinitely decayed, and open at both

[page 71] sides. This stands just under the east window, into which there runs an old, longish, slip of a board, quite eaten up with worms, in length just a yard and a quarter, and in breadth considerably short of half a yard. The one end of this board, as I before said, runs into the frame, which serves for a reading desk; and the other is supported by 2 sticks of a thickness with a common oaken stick, both nasty, rough and unwrought. Now what use, does your Lordship imagine, they make of the board above described? They modestly call it, and constantly use it as their communion table. It seemed to me a piece of such singular curiosity that I took the dimensions of it with all possible exactness. There is in the whole church but one pew, and that wants a door, all the benches are loose and in a condition not to be equalled. The whole slating is but beyond anything I have yet seen, and the porch of the church seems ready to fall. There stands at the west end a poor ruinous gallery, supported by two small posts, which are weak and will soon make it necessary for them to keep up their gallery in some better manner, or else build another. UTENSILS & ORNAMENTS: The wainscoting of the chancel is rotten and dismal,

[page 72] as indeed everything is that presents itself to view. The pulpit cloth and cushion very well suit the pulpit of this church, but would suit no other in the Christian world. Both are beyond my stock of words, vile and contemptible. The bell is small, but the sound of it is tolerable. It hangs by a twisted, greenish twig. They have a course green flannen [sic] to cover their infamous communion table on week days, and their linen is no more than the tattered mean cloth, and napkin of the same sort. Both are wretched, incredibly ragged, course and indecent. They have in plate one small, thin worn out chalice, without a cover. There's a dark pewter plate for the bread, and instead of a flagon they use at the sacrament a tankard pigit dicere [*disgusting*] of about 3 pints, which is of the worst and meanest pewter, and equally filthy with the plate. They have but one surplice which is all over thin and miserably torn from about the neck. They seldom wash it, and for this I applaud their policy and good management.

They have no book of Homilies, or Fox's martyrs.

[page 73] They happened to have 2 Welsh Bibles and 2 Common Prayer books, 2 very old and tattered, 2 newish and entire. The cover of the best Common Prayer is much torn. All four are in folio, and no English book whatever is to be found here.

The plastering of the whole church is dirty and foul, and within the chancel the King's arms, the Creed, the Lord's Prayer, and other useful chosen sentences are almost quite defaced. The church stands much exposed, and the walls are consequently cold and damp. The best of their furniture is a strong stone font, which stands at the west end of the church, and may defy the great devourer of all things, time itself.

I found here an old chest that has no more the one feeble lock, and in truth the contents seem to require no better security.

They have one shoulder bier for their funerals, and a course brownish torn cloth to cover it. The clerk is forced to use his own spade to dig the graves, the parish allowing him none at all. These are both within the church, and about it all imaginable manner of poverty and want.

CHURCH SERVICE: The sacrament is administered here but 4 times in the year. The minister is said to preach in the summer every Sunday, but I found that in the winter the parishioners

[page 74] rest satisfied with a very moderate share of doctrine. The distance between his two parishes makes it almost impossible for the rector to preach so often as probably he would if he officiated here only. He catechises in Lent, whenever children or servants offer themselves but complains that they very rarely come. He duly visits the sick and is neither guilty of clandestine marriages, nor of dissatisfaction in preaching or reading the prayers.

MINISTER: is Mr William Jones, rector, of whom I have already given some account in my report of Llanywllyn [*Llanuwchllyn*]. Your Lordship will there find the same person to be curate of that parish, as well as rector of this. These two parishes abundantly deserve to be in the same hands, the condition of both being exactly one and the same.

CLERK: The salary of the clerk appears to be no more than 4 shillings and 6 pence, and he receives no share of the Easter duties as clerks do in some parishes. To the question put, ... the minister answered that he believed the clerk could read, but was so modest as

not to do it. I enquired no further into his capacity. He is not licensed, nor is it in reason to be expected he should.

[page 75] CHURCHYARD: is very large and spacious, insomuch that the rector partly acknowledged it to be worth him yearly one pound. The fences are repaired by the minister himself, who promised solemnly to make up the many breaches I found in them with all convenient speed.

WARDENS: The wardens here are chosen annually, one by the rector and the other by the parishioners. The rector does now, and has for some few years past, nominated his warden without molestation; but during the life of Mrs Lloyd of Vachveiliog, he was excused, she in her great condescension appointing his warden for him. The house is now vacant, and upon the said Mrs Lloyd's death, the privilege returned into the proper channel.

I heard no complaints of the wardens, who seemed to have capacity equal to their trust. They are regularly sworn, attend the corrections, and carry with them a faithful copy of their register.

TERRIER: They had an old terrier written in characters that were legible, a fair copy of which, attested by the oldest and most substantial of the parishioners, will be sent hither before Lady day next.

REGISTER: I found 4 several registers kept in the church chest, all which seemed to be a very suitable furniture. 3 of them are old and written in characters unintelligible. The date of the first is 1607, the next begins at

[page 76] 1682, the third at 1703, the 4th and last which is now in use begins at the year 1727. In these are recorded all their burials, christenings and marriages with their respective dates, and such of them, as I was able to read, seemed to be regular and exact.

CHARITIES: There's no poor's tax, they being maintained only by occasional collections in the church, as proper objects come to offer themselves.

As to legacies &c bequeathed for their use, it appears by two memorandums in the first and oldest register that 2 legacies have been left the poor of this parish. The date of the one is 1647, the other has no date at all but is attested.

By the former it evidently appeared that one Howel Morgan, an ancestor of Edward Wynne, deceased, gentleman of this parish, has bequeathed by will 12 shillings and 6 pence, and charged the same on a field, now in the possession of Mr Edward Wynne, and rented at 16 shillings per annum. The 12 shillings and 6 pence so left and bequeathed have not been paid the poor in the memory of any parishioner now living. The memorandum signifying this was written by the said Howel Morgan himself, and bearing date 1647.

[page 77] The other legacy is twelve shillings left by one Robert Owens of the parish of Llanfawr [*Llanfor*]. It's hardly possible to recover this charity, the rector and wardens knowing nothing of this Robert Owens, nor his family, and the memorandum though written by himself and attested, not setting forth how he left the sum before mentioned. It's worded in a very loose manner but which nothing can be learnt for the advantage of the suffering poor.

This being the true state of their charities, your Lordship will not be surprised to find that they want a table of charities.

CHARITY SCHOOL: There is no school of any sort taught here.

MODUS: There is no modus claimed that I could hear of.

CONVENTICLES: There is no conventicle at present in this parish, but formerly the brethren who assemble at Bala used to meet in a barn that belongs to one Mr Evan Evans, an attorney, in the parish.

GLEBE LAND AND HOUSE: The land belonging to the rectory is no more than 2 pounds per annum, and consists only of 3 small patches, and a garden. His churchyard, as above, yields him one pound yearly.

As to the house, I am not able at present to give your Lordship any account of its condition, the rector having either in policy or friendship, advised me that several of his family lay ill of the smallpox.

[page 78] The mansion house is said to consist of but one bay, and I suspect that the condition of it is very indifferent. By the accounts I received from other hands, it's not the most inviting, had it been free from the infectious distemper before mentioned. The wardens indeed acknowledged that the rector, Mr Jones, has lately built a stable, and the outhouses which he has besides, are a small brewhouse, a barn, and cowhouse. They are all, if the rector is worthy of credit, in tenantable repair. I am apt to believe that the account he gave me of the smallpox was true; for he was to bury two persons the following day that had died of that frightful disease. This furnished me with an excuse for not viewing his house, and I hope your Lordship will allow it to be sufficient.

The rector resides here and lives in the parsonage house.

VALUE OF THE RECTORY: The rectory, exclusive of offerings, which are said to be very small, is worth or close, good £50 per annum. The rector, as I elsewhere observed, has a numerous and indigent family, and I therefore trust your Lordship will connive at his serving the cure of Llanywllyn [*Llanuwchllyn*].

GENTLEMEN'S SEATS (if they desire to be called so) are

- 1.) Tyn y Cerrig, which belongs to Mr David Wynne, who defrauded the poor, and is a mere fugitive absconding for debts.
- 2.) Pantyronnen, belonging to an attorney, Mr Evan Evans, whose character is not the best.
- 3.) Vachveiliog, now empty, and belongs to Mr Lloyd of Rhiwedog.

[page 79]

Penllyn: **LLANDDERFEL**, visited February 17th 1729-30

I at last leave Pimble Meare, or Bala Lake, and the 4 parishes that surround it, and travel onward to a place called Llandderfel, where nothing will be found so much amiss as the parsonage house and the parson himself.

SAINT: The titular saint of this parish is Derfel, with whose history I must declare myself unacquainted. I searched an old book or two and am not the wiser. Both mention him, and give him the epithet of Gadarn or Cadarn, which signifies potent and great.

ETYMOLOGY: The former article makes it unnecessary to offer anything in the way of etymology. The place is manifestly so called from the saint, to whom it's dedicated.

CHURCH ITSELF: which is a stately edifice, having walls that are lofty, strong and well repaired. The roof and slating have no failure whatsoever. Indeed, the plastering of the

south side is decayed, and the whole church wants to be whitened and washed. The area is well and regularly paved, but within the rails of the communion table the paving is rough, and much broken. The best and most substantial of the parishioners were pleased to attend, who engaged to see this and the few other defects of the like nature quickly [page 80] made up. The windows of this church are in number 7, all large and uniform, and exactly answering to each other. The rails of the communion table are old and loose. Though their windows are handsome, and of a becoming size, yet the glass wants to be brushed over and cleansed. It must be confessed that their windows are the heaviest and most expensive article in their accounts, because they are much injured by the weather, and more by idle boys, who in spite of the wardens and parishioners, too often play at ball in the church yard. They have to the south a small square room, which they call a lumber room, and use as such, but is capable with very little expense of being into a vestry; it wants for that purpose nothing but a window and chimney. Over the cancelli [sic] they have here, what I once thought had been marks of an organ loft, but was undeceived at Llandrillo, where I learnt the true name and the design of it. The name is llofft y grog, which has already been explained in my report on Llanywllyn [Llanuwchllyn], and this at Llandderfel exceeding all that I have seen of the kind, both in beauty and strength, I particularly urged the inhabitants here, to convert theirs into a gallery. The under boards are firm and strong,

[page 81] and the wainscoting of both sides is not only entire, but much adorned. It commands the chancel, the reading seat and pulpit, and the present condition of it is so good that a very small sum would furnish it with a competent number of forms, and render it both useful and ornamented to the place. The church in respect to its fabric exceeds all that I have visited and its several utensils are not the meanest. Should your lordship think it proper to confirm in this part of the diocese, no church can be so commodious as this for the purpose; the chancel being spacious, the cancelli themselves strong, as well as regular and beautiful, and these being within 2 doors, one directly west, and another to the north. The pulpit stands to the south, is firm and decent enough, but not in my opinion, of a due height. I desired it might be raised somewhat higher for the benefit of the congregation. Next comes to be considered the reading desk, the only eyesore in this church, the occasion of a general and just complaint, in which I myself join the inhabitants that make it.

It appears that a 100 years ago the reading desk stood within the chancel, which situation being thought, as truly it was, very incommodious, the parishioners unanimously petitioned the then bishop of St Asaph for leave [page 82] to remove the said reading desk into the body of the church, for the benefit of the aged, deaf and illiterate part of the congregation. To this the bishop readily consented, and allowed some or other of the parishioners, under proper and necessary restrictions, to view and mark out a place fit for the reading seat to stand in. The parishioners accordingly viewed and marked out a place within the body of the church, to which no inhabitant of the parish lay claim, and made their report to the bishop. I find in the register a copy of the letter to the bishop on that occasion, which for your Lordship's satisfaction, I here transcribe:

Right Revd. Father,

May it please your Lordship to be hereby advertised that according to your Lordship's directions and order, we the rector and churchwardens of Llandderfel here, viewed a convenient and decent fit vacant place for a minister's desk within the body of the said church, to read morning and evening prayer for the better audience and understanding of deaf, aged and illiterate people, which vacant space lies there on the north side of the said church, being in length to the quality of 2 yards from the church wall then towards the corner or end of Evan Lloyd Jeffrey's seat, and in breadth a yard, and a quarter and half a quarter from the said seat downwards, where there is now a wooden image of a red stag, as a relique of the image of Derfel-Cadarn, which place we present to be vacant, and that no one has any right or tithe thereto, or to any part

[page 83] thereof, that humbly taking leave we are your Lordships in all humble duty &c

Dated the 3rd day of November 1626

Immediately the seat was raised in the place marked out by the minister and parishioners, and as particularly described in the foregoing letter, I believe the seat that now stands at the reading seat, to be the very seat that was set up in the year 1626. It's a poor low form open at both ends, and above the form stands a little pitiful square rostrum, that in my mind is scarce large enough to hold a church folio Bible. Mr Edwards, it seems, has not for several years past read prayers in this seat, pretending that it is neither decent nor lightsome enough for the purpose. As to the decay of it, there are desks infinitely worse in the diocese, which the ministers are, however, obliged to use, and as to the lightness of it, I can vouch that it has a strong sidelight and the benefit of a window directly opposite to the said desk, which is over the pulpit. In this Mr Edwards perfectly trifled, and his other objection the parishioners removed in my presence, and assured him that if he would but promise to read at the place appointed by authority, they would forthwith raise him a handsome, convenient and every way proper seat to read in. I urged him to make the promise which his parishioners had all imaginable reason to expect he would make or perform. He obstinately refused, and continued to read prayers in the [page 84] pulpit, which I think is a practice not to be endured. As I could not but admire at the man's obstinacy in refusing to comply with the reasonable wishes of his parishioners, I set myself to enquire into the grounds of his refusal. What I learnt since I visited the church is briefly this, the minister through luxury and extravagance has reduced himself to great want, and to furnish himself with wine and strong liquor borrows money wherever he can find credit, and there being a certain person in his parish who often grants him supplies, he chooses to read in the pulpit rather than in the proper place, least this kind parishioner who lends him money should, by his returning thither, be incommoded. In short, this man has encroached on the ground that belongs to the minister, and when the new seat is raised, he'll be obliged to give way and to quit his present bench. [in margin: NB. I lately heard that this parishioner sits in the new seat that was designed for the reading seat].

I am not very perfect in this, but if your Lordship pleases to require me by letter particularly to inspect the affair, with which I had already told you, I will take a journey thither and fulfil your commands to the utmost of my power. Mr Edwards cannot be

surprised at my revisiting the place, because I declared there, and in all parishes besides, that I should revisit them and perhaps soon.

[page 85] This church, though but one isle, is the best built and the most lightsome and comfortable of any in my circuit. It's in length 26 yards and upwards, and in breadth near 8. With the expense of nine or ten pounds it might be made a complete church, a church in which a man could with alacrity and pleasure preach away his very lungs. Here, my Lord, would I dwell, for I have a delight therein. What I mean is that I could dwell longer on the article of church itself did my paper and time suffer me. But since both forbid it I must pass onto the next.

UTENSILS AND ORNAMENTS: The communion table is a good square, and covered with a fresh green carpet. Their linen is worse than that the church deserves, it being only one cloth and 1 napkin, both coarse and home spun. I recommended to them the buying of a diaper suit, to be used at least on the 3 great festivals. They have two surplices, one in good order and the other far otherwise, which may serve for visiting the sick. They have one Welsh Bible, and 2 Common Prayer books, which are entire and fair enough. They have no Fox of Martyrs, nor the book of Homilies, the latter was stolen some years ago when the church was robbed. The pulpit cloth is very indifferent, and its not to be wondered at

[page 86] since the pulpit through obstinacy and perverseness is made to serve in more capacities than one and the cloth is at no time taken off. Though the cloth is bad, yet the cushion is of the best cloth, and seems fresh and new. Both I presume were purchased together, and the decay of the cloth is probably owing to the constant use that is made of the pulpit in the way before mentioned. Their cloth for funeral is new, and their other implements for burying are nigh perfect. They have 2 strong biers, one of which is quite new want no more than one spade.

There is no poor's box. Their chest of coffer is strong and has three locks.

They have for communion plate but one poor chalice with a cover, which is not substantial. Their flagon is of fair, clear, pewter, and they have a large salver for bread of the same metal. Their font is a well wrought stone, which stands at the west end of the church and is lined with lead.

The plastering of the walls is not bad, and they want only to be brushed down. The King's Arms, Creed, Lord's Prayer, with many useful select sentences are here less decayed than they seemed to be in other churches.

[page 87] Their chancel was, when I visited, clogged with a large, cumbrous, old cupboard or two, in which the clerk kept some of the utensils. But these I caused too be removed into their lumber room, which is of singular use and benefit to the church. Their wooden stag, mentioned in the letter to the bishop, stood near the rails of the communion table. This I first of all ordered most impiously to be decollated, and then to be put close to the north wall, where the old cupboards stood before. The wardens complained that they wanted a seat, and *authoritate mea* I assigned them their venerable stag to sit upon. The parishioners approved of what I did, having far less veneration for the sacred relique than their decent and pious forefathers. [*This stag was the remnant of the image of Derfel Gadarn, which had been burnt in London in 1538*].

Their bell is of tolerable use, and of a clear strong sound.

CHURCH DUTY: the sacrament is said to be administered here monthly. The curate generally preaches every Sunday. All rectors, before the present wretch, preached constantly. I find that several Sundays here past of late years without doctrine, as every day does without examples. The rector does in person little or no duty. I have reason to fear that the sick are not frequently visited, nor the youth catechised. The rector is a monster. [in margin: the value of the rectory is near £100].

[page 88] MINISTER: The said monster is called Robert Edwards, and if possible is *pejor Abaro* [sic], the late upright Dr Ellis Price, civilian, who hurt and pillaged every person and place within his reach. That Dr Price I speak somewhat of in my report of Llangullyn [Llanuwchllyn], which he wickedly stole from the church and which ought to be either re-consecrated or thrown down. This Robert Edwards, rector of Llandderfel, though descended from Dr Ellis Price, inherited nothing of his but his vices. He has a good living and yet he and his family are in extreme want. To this state he has reduced himself, wife and children, by luxury, drunkenness, whoredom, and other crimes which I tremble to think of. He had ostensibly set fire to his own house, got his maid with child, frequently attempted to murder his wife, and two of his children. To his daughter, whom he once wounded in the back with a knife. He is suspected of having since been criminally kind [sic]. I must stop here – for I cannot explain my own, and the country's sense. I have said enough, though not the whole truth.

CURATE: This man is very dull but innocent. He is John

[page 89] Roberts, mentioned in the report of Llanfawr [Llanfor] as master of the charity school taught there. He resides at Llanfawr, and officiates here only as Mr Edward's fits come upon him. He is engaged to answer all calls, though his patron answers none of his demands.

By the agreement between them he ought to receive 5 shillings for each Sunday's service, and half the offerings.

CLERK: The clerk is the best of the 3. He seems to have common sense, is said by the parishioners to be a good reader and a good liver. He is not licensed, and too old to be corrupted.

CHURCHYARD: The churchyard is spacious and large, and to the north the fences are very good. Their security to the south are broad, blue stones pitched on red, and a prodigious precipice. The churchyard is kept clean and decent enough.

WARDENS [in margin: the manner of choosing them is particular The rector names one, as in other places, but the other is appointed not by the whole parish, but by the 2 old wardens]. They have two. One lives at a great distance from the church and could not conveniently attend, and he that came was utterly ignorant of the state of the parish and church. He answers yea, yea to every question proposed. He could not tell me whether he had been sworn or not. The parishioners helped him out, and were so good as to answer for him.

TERRIER: No terrier here at present, but I am promised a new one.

[page 90] REGISTERS: I met with 5 registers; the first from 1598 to 1614, the second from 1615 to 1628, the third from 1629 to 1673, the fourth from 1674 to 1709. These were all regular, and as to the fifth and last, I make no mention of it, in regard it begins with the incumbency of Mr Edwards and is so irregular and defective that very few of the

marriages, christenings and funerals are entered at all, and of the entries that are made none are legible. He leaves the register to the care of some ignorant man in the parish, who is paid handsomely by the parishioners for his own and the rector's scandalous neglect. I apprised the parishioners of the ill consequences that may attend such a neglect, of the registers being an allowed evidence in law, and of the danger their children, and children's children, may be exposed to, for want of a just and faithful record. They seemed all to listen to this, and I believe the register will, for the future, be better kept.

CHARITIES: No table of charities, and indeed I could not learn that anything had been bequeathed to the poor by will or wills. Their poor are maintained by a tax, and occasional collections in the church, which are

[page 91] very frequent.

SCHOOLS &c: There is no school of any kind taught here.

MODUS: The moduses are claimed by the families of Caupant and Bedwenny for hay and corn, all tenements besides throughout the parish tithe in kind, except the township of Llaethcwm, where they pay only 4 pence each tenement in lieu of hay.

GLEBE LAND: The glebe, including both gardens, which are large but strangely neglected, is said to be in value near 6 pounds per annum. The particulars, I hope, your Lordship will find in the terrier which I expect to receive before Lady day next.

It is to be noted here that there is a township in the parish of Llanfawr called Nantfrier which pays the rector of this place Easter dues. They are nearer this church than to that of Llanfawr, and as they resort hither they pay the Easter dues, and likewise serve as wardens in their turns.

HOUSE: This is too bad and lamentable to bear a description. The rector is said to have set fire to it himself, and little more than one bay remains, which is dismal and poor. The outhouses are all ruinous, and whoever succeeds must not let one stone lie upon another.

GENTLEMEN'S HOUSES: All the inhabitants of this parish are pretendedly or nominally gentlemen, but too humble as to live in cottages or huts.

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LLANDRILLO [LLANDRILLO YN EDEIRNION] visited February 18th 1729-30

Having past the hundred of Penllyn I now come to the hundred of Idernion [*Edernion*], a name which puzzles me, and not only me, but even our Welsh professors and our greatest and most renowned masters.

Mr Samuel, rector of Llangar, takes himself to be of that number, but the account he gave me of Idernion was very dark and unsatisfactory. He told me that in the list of Welsh heroes was to be found one, called Eidernion, and guesses that the hundred must have taken its name from him. This may be true, but I could learn nothing particular of our heroes gallantry and achievements, or of any relation he bore to the place which has perpetuated his name. If this be not true, I must leave the name as I found it, knowing no etymon to which it may fairly be reduced.

SAINT AND ETYMOLOGY: Llandrillo has for its saint one Drillo, in honour of whom the parish is doubtless so called.

Their spiteful neighbours derive the name otherwise, ie. From tri, this signifies three, and llo, that signified calf. This is grounded on an idle tradition which I blush to mention, that in days of yore, 3 families

[page 93] only were allowed to rear up calves, each one was to rear one and no more.

However stinted they may anciently have been, they have since broke and transgressed the law, for I found the number greatly increased.

They keep their wakes on the Sunday before Midsummer day.

The parish is in length from the top of Berwyn to the top of Mynyllloyd (two frightful mountains) full 6 miles, and in breadth about 2 miles. About half of it is common.

CHURCH ITSELF: the church is one isle, 40 yards long, and ten broad. The walls are lofty and well built, but the stones so very small that they are not likely to last long. There is a great number of irregularities observable in the slating, which the vicar imputed to their having done the work at ten different times. This probably is the reason, because the timber work did not seem to yield, nor to be in the least decayed. The chancel is in miserable repair, the paving within the rails of the communion table being scandalously bad, rough and uneven. Whoever enters must enter with caution, or be in danger of losing a limb. The wainscot of the chancel is mean, and the south side is supported by a pillar, to which none answers on the other. Indeed the fabric of the south wall will soon

[page 94] be in ruins, if the parishioners do not immediately set about it, or cause it to be repaired this next summer. They promised solemnly to do so, as I solemnly assured them that in 3 months I should revisit them and see how well they performed.

The area of the church is flagged with the vile rough stone of the country, but the greatest part of the chancel has no paving at all. That within the rails, as I before observed, is dangerous to tread on. The windows are neither uniform nor tolerably clean. There are few breaches considering how bleak the situation of the church is. The whole plastering is mouldering off, and beyond the power of words to express dirty and foul. There are a few pews within the chancel, and a great number in the church. They seem all to be strong, but very irregular. The benches are weak, and too many of them eaten up with worms. The pulpit and reading desk stand together, the latter wants a door, and the pulpit is raised as much as a half above it. They have a strong, graceful tower, and in it two bells, the one large and well sounded, the other of equal size but cracked and quite useless. Here 2 bells are necessary, and I trust your lordship will order this broken one to be new cast.

[page 95] The church has 3 doors, two to the south and one to the north. That on the southside is feeble and much battered, and can be no defence or security to the place. The rails of the communion table are weak and tottering.

UTENSILS & ORNAMENTS: No Moses and Aeron, nor King's Arms on their walls.

The table of prohibited degrees of matrimony is set up, but torn and therefore of no use.

They have here 2 surplices, the one just tolerable, and the other monstrously ragged.

They have a Welsh Bible and Common Prayer book, which is their whole stock. Neither of these is bad, the Bible, though the characters are old, is clear and wants one leaf in the Apocalypse. Had more been wanting thereabouts I should perhaps have said little.

There's no book of Homilies nor Fox's Martyrology. The Common Prayer book has the

Articles but not the Canons. The carpet belonging to the communion table is coarse and base. The same epithets very well suit their funeral cloth. They have one small chalice of silver, a flagon, 2 plates for the bread of ordinary dull pewter. Their communion linen is only a thin patched cloth and a coarse stained napkin. They are both vile and filthy and such as no beggar of spirit would use at his ordinary meals. Their implements for burial are

[page 96] a shoulder bier, 2 spades and a pick axe.

The pulpit cloth and cushion are decent enough, and match the best of their furniture.

They have a chest or coffer with two locks.

There is likewise a poor's box, but open, and has no key. At the west end stands their font which is strong and large.

CHURCH SERVICE: They have no monthly sacrament, but it is administered at least 4 times a year. The vicar reads prayers every Sunday and holy day, but preaches every other Sunday. He visits the sick duly when called, catechises in Lent, and neither marries clandestinely nor discloses any disaffection to the King and royal family either in preaching or reading prayers.

MINISTER: The officiating minister is Mr Hugh Foulkes, vicar, A.B. of Trinity College in Oxford. He resides upon his vicarage and lives in the vicarage house. He served as curate at Llanvyllin [*Llanfyllin*] 6 years, was for 5 years minor canon of St Asaph, officiated half a year as curate of this place, and 21 years as vicar. He is brother to Squire Foulkes in the neighbourhood of St Asaph, and uncle to fiddling, trifling Davi. His blood runs too briskly and his temper is too warm, or I should have asked him how he came to exchange the vicarage of

[page 97] St Asaph for one of inferior value, excluding offerings. I found him too like his frantick brother, and therefore chose to erase all questions of this kind. He is said to drink his glass *ad hilaritatem*, and to say no worse, his mirth is generally too loud.

CLERK: He can read, and like the rest of his brethren, is not licensed. His salary is small and the incidentals amount to very little. For this reason it's to be hoped your Lordship will not insist on his taking up a licence.

CHURCHYARD: the churchyard is spacious but wretchedly fenced. The fences have, it seems, been measured out and each township stands engaged to repair the part allocated to it. I observed a great many breaches, which the parishioners told me should be soon repaired.

WARDENS: they have two nominal wardens who, I found were extremely dull and quite incapable of giving me any light into the state of the church and parish. They appeared to have been sworn, and as Easter approaches so I earnestly pressed the vicar and parishioners to make a better choice for the future, and to nominate such, this year, as will do them and the parish credit, in case your Lordship should visit the diocese. I every where gave this as a reason why they should be careful to make a right and proper choice. Here the vicar names one and the parishioners the other.

TERRIER: the vicar protests never to have seen any terrier, but will

[page 98] send me one within the time limited.

REGISTER: There are 2 registers, the one beginning at the year 1686 and ending at 1702, the other at 1720. I mean that the other begins at 1720, which is very irregular and

contains a confused account of the 18 intermediate years, though not in their proper order. An entry is made of all the burials, marryings and christenings, but were the book in the custody of your Lordship's registrar, the article of search (which I find to be a court-article) would prove a heavy one to any reason that should want satisfaction and a *copia vera*.

CHARITIES: There hangs up a table of charities, and in truth nothing appears to have bene bequeathed for the use and benefit of their poor, besides the comfortless and starving sum of 6 shillings per annum, to be distributed on Good Friday by the vicar among such of the poor as, on that day, partake of the blessed sacrament. This was left by one Mrs Lloyd late of Kilan.

Their poor are maintained by a tax, and occasional collections in the church, which are not bequests.

SCHOOL &c: there is no school taught here of any sort whatsoever.

[page 99] MODUS: There are 2 moduses claimed by each Branas [marginal note, there are two tenements of the same name]. Though there is no person living that can prove them to have ever paid hay and corn in kind, yet their claim is generally said to be ill grounded and wrong. The iniquity is owing to there having been in former times no bridge over the river, which made it impossible for the minister to carry off his hay or corn, the river Dee being deep, wide and often boisterous. I give your Lordship the account just as I have received it, without making any other observation, even these tenements pay the lesser tithes in kind.

CONVENTICLES: There is no conventicle or meeting house in the parish of any kind.

RECTOR: The rectory, *sine cure*, belongs to one Mr Carter, who I heard lives in Nottinghamshire. He has lately granted a lease of his share of the tithes to Mr Humphreys near Denbigh, but the terms are studiously concealed; the tithes have been in the same hands for many years past, and the [*tithe*] farmers have been ever too wise to proclaim their excessive gains to the world.

GLEBELAND & HOUSE: These belong to the rector, no house at all, and his land consists of 4 several parcels, computed to be worth just five pounds per annum.

There belongs to the vicar no more land than a garden

[page 100] which is of uncommon size, and wants but little of being half an acre. There belongs to him a vicarage house, which is a perfect hut, and by no means fit for any clergyman to inhabit. It's a longish slant and seems to have been originally a barn. Its low, dark and dismal; neither kitchen, hall, pantry nor parlour being flagged or floored. Nothing was to be seen besides cold, naked earth. He has no outhouses whatsoever, but at his first coming into the parish he found an old stable which has long since been converted and made a part of the mansion-house.

VALUE OF THE LIVING: The rector's share is thought to be worth the least a good 100 pounds.

The vicar receives thirds [sic] throughout the parish, but seemed very loathe to inform me what his share ordinarily amounts to. I have however learnt that including offerings, his vicarage is worth 60 pounds.

GENTLEMEN'S HOUSES:

- 1) the two Branases, which belong to Mr Watkin Williams Wynne and are inhabited by tenants.
- 2). Hendwr, which belongs to one Gewn Lloyd Esq, a profligate young rake, who, notwithstanding, effects gaiety of dress beyond any woman.
- 3). Kilan, which belongs to Fouck Lloyd Esq, the present sheriff of Merionethshire, whose gentility will expire with his office.

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Idernion: **LLANGAR** visited February 19th 1729-30

The parish to be considered next is Llangar, quasi Lan-Gwyn, Garw, or Carw signifying a deer, and gwyn white, a white deer is said to have been startled or roused (I know little of sporting language) in a thicket, where the church of Llangar now stands; and (as the tradition is) the boundaries of the parish on all sides were settled for them by this poor deer. Wherever he was forced to run for his life they lye their bounds, and the rector ought to rejoice that the deer held out so long, and took so wide a compass. He at last fell, and the place where he was killed is to this day called Moel y Lladfa or the hill of slaughter. This deer rid a great deal of ground, and appears to have picked in his many windings and turnings the best and most fertile in the county of Merioneth.

The parish consists of Cymer, Llangar, and the township of Gwnodl, which is disjoined from the other by the interposition of Bodhenlog, part of the parish of Gwyddelwern. I say disjoined from the other because the two parts, Cymer and Llangar, are but one villa, the largest in the hundred of Idernion [*Edeyrnion*] and divided into two parts by the River Dee, which

[page 102] runs through the middle of this parish, as it does through Llandrillo and Corwen.

This Cymmer so called, quasi Cydmer, i.e, confluentia in regard the two rivers, Dee and Alwen meet here.

The said Cymer is in length from the top of the Berwyn mountain to the borders of Tre'r ddol in Proseithydd, full 4 miles, in breath about two miles. In the valley its near a mile broad and in some places less, particularly on the side of Llangar, where the rector informed me it's not above 3 quarters of a mile, and 2 parts in 3 hereof is common.

Gwnodl, the other part, is a township by itself, in length from the river Dee to the top of the mountain called Mynyllod, about a mile and a half and in breath just half a mile. Half the tithe of hay and corn in this township belongs to Corwen, all the other dues and duties to Llangar.

.... I return to the place where the deer was first startled, ie to the spot of ground on which the church stands.

[page 103] CHURCH ITSELF: The church stands on a considerable eminence and may securely laugh at the surges and swellings of rough and angry river Dee, it being strictly and properly built upon a rock. Its small, in length no more than 20 yards, and in breadth scarce 5. The walls are low but strong, and much more beautified without than within. It's a painted sepulchre, the plastering without being quite fresh and newly laid, and that within being miserably decayed, dirty and foul. They promised to plaster and whiten it anew as soon as they can conveniently procure lime. What they call the chancel is nigh half the church, and within the rails of the altar stands the reading seat as also, what will

astonish your Lordship, a bench belonging to a family in the parish. The reading desk is south east and raised high and has no defect, the communion table is likewise good, as is the pulpit, which stands on the north side, very low in the church, and therefore incommodious for the hearers that sit in the chancel or at the upper end of the rock [sic]. I think the situation no less inconvenient for the preacher, being directly opposite to the south door. They have in the north but one window which is still small, though said to have been lately enlarged.

[page 104] At the south end are 3 little pigeon holes, and over the communion table a window, not of the usual, nor indeed, of a becoming size. What they improperly call the chancel is separated from the body of the church not by cancelli, but by 2 course, unwrought posts, that are rough and far from being monumental. The whole slating is good, and the only failure that I did find in the timber work is in a beam towards the west end of the church, which seems to yield and give way. I pressed the wardens and the parishioners who attended, to secure it with an iron hoop, which they all promised to be done in the safest way and out of hand. They have a spacious gallery at the west end of considerable length and breadth, containing a great number of benches which are in good repair, as are those in the body of the church. The church is flagged throughout but with stones, that are the roughest and most unequal of any I have yet seen. They have in the body of the church but 3 or 4 pews, one, in the chancel, belonging to the family of Plasisaf, and likely to be litigated; another, that stands under the pulpit, in which till very lately the rector's wife and Mr Owen's sat together.

[page 105] The other two stand in the body of the church, and are possessed in quietness and peace. As to the pew that joins to the pulpit, it's now *sub judice*; the said Mr Robert Owens having on a sudden altered the lock, and thereby excluded the rector's wife and daughters. This Mr Owens of Plasisaf has filed a bill in chancery against the rector, and lately subpoenaed him. It's said that at the approaching assize the grand affair will be brought to some issue. The rector and the said Mr Robert Owens were present when I visited, and though I continued in the church near 4 hours, yet the seat was never once mentioned to me till I was about to leave the place. But a hint being given me, I viewed it and from it being joined to the pulpit I am apt to think that the pew was originally designed for the rector's wife and family. Mrs Samuel alleges one thing, and Mr Owens another, in terms directly contradictory to each other. The one pretends it has belonged to the parson's wife &c for 60 years past, and the other says he'll produce evidence to prove that the parson's wife never sat there but by invitation. The very same does Mr Samuel

[page 106] say in favour of herself and quotes Mrs Hughes, late of Gwerelas, as one who remembers when it was that the said Mr Owen's mother first sat there, and declares that she came to sit there by invitation. But this is to be soon heard, and probably will be decided at the next assize.

What I am more properly to speak to, and indeed ought to consider, is the seat or pew within the chancel, built some 30 or 40 years ago by the Revd Mr Eyton, rector and vicar of Corwen. Of this seat likewise nothing was said to me in the church, but as soon as I got into the parsonage house, which is at some distance off, the rector produces a copy of a long letter he had writ to your Lordship's secretary, setting forth the incommodiousness of this seat, in respect both of the rector and the parishioners. Now to give your Lordship

a just impression of the thing, I must first observe that on the north side of the chancel there are 4 benches and this pew, and on the south side five benches. It must be confessed that the pew on the north side was

[page 107] farther out than the uppermost bench on the other side, but is not contiguous to the rails, as Mr Samuel sets forth. I objected nothing to the seat itself, when in church, but did to the high back it has, as also to that of the opposite bench, because they take up a great part of the north and south wall. The opposite bench belongs to the family of Gwerclas, and the back of it is unreasonably high, reaching almost to the roof and making it impossible to inscribe on the wall any chosen select sentences, or as much as the Creed and Ten Commandments. The back of one and the other is a great obstruction, and as I observed this to Mr Owens, he frankly told me that the back of his pew should be taken down, if I insisted on it and hoped I would do the same by the family of Gwerclas, and likewise cause the back of their bench to be demolished. I left no orders about either, and am glad I did not, since I find by Mr Samuel's bundle of papers that your Lordship has been apprised of the seat and his exceptions. Had I been aware of the rector's objections before I entered the church, or gone through my several heads of enquiry,

[page 108] I should have asked what method the former rectors, or even Mr Samuel himself, observed in administering the sacrament, whether the minister was wont ordinarily to give it at the table, or to go round the church? Whether Mr. S before the other seat was litigated made any objections against this and how he particular used to administer while the two wives sat peacefully together in the pew under the pulpit. All these questions I should have proposed, and many more, had I been acquainted with the complaints of Mr Samuel. But least I may be thought to have viewed the place with too careless an eye, I must take upon me to say that, in my opinion, what the rector offers against this seat is idle, and proceeds only from malice and ill will. Not to speak here to Mr Samuel's character I would only ask how the minister and parishioners came to be quite blind for near 40 years, and not to find, or at least not to complain, of the inconvenient situation of this pew? And how come the eyes of Mr Samuel himself to be suddenly opened? Since he is so grave, and strains himself in his reasonings on the point, to a pitch of piety

[page 109] which, those who know him will be apt to laugh at, I must think, his objections would have appeared more sincere, has his past life been of a piece with his present expressions of sanctity, or had his complaint against this seat been previous to his quarrel about the other. There is no doubt to be made but this seat would have passed unobserved had Mr R Owens not excluded the rector's wife and daughters out of the other. With regard to the one the Rector is, I believe, injured, and in respect of the other he seems to trifle and to try how well he can, in a single instance, act the solemn part to which his whole life has been a contradiction. I hate hypocrisy and had he been less grave in his line of reasoning, he should have found me less severe. Were the seat pulled down, the people could no more approach to the table or draw near, which he hypocritically harps upon, than they can at present. This pew takes very little more room than a bench would. On the north side of the chancel there are 4 benches besides, and on the south there are but 5 benches in all. The pew was out very little beyond the uppermost of these benches

on the south side, so little that I think no ingenious person can think it to be [a] just matter of complaint. Beside

[page 110] it should be asked, whether this seat has in former years been thought an obstruction or not, what has been the standing settled usage of the parish, whether before the seat was erected the people took the sacrament at the table, and afterwards received it in their respective seats? Before your Lordship writes or speaks to anyone in relation to this count of the rector, I should be glad to inform myself further and to know what has been the ancient custom.

Now as to the people's seeing or not seeing the table and elements, his argument is perfectly absurd. If this seat were burnt, the table is hardly visible to a man that stands in the very area of the church. The table is a firm table but low, and concealed from view even by the very rails. Though there are no cancelli to intercept, yet the frames are raised so high that the people kneeling in either north or south side could not have a full view of the table were the seat so often mentioned taken down. The seat appears indeed odd, when raised so much above the benches that are near it, but is it to be imagined that Mr Eyton a clergyman of character

[page 111] and figure would have erected a seat to the prejudice of the whole congregation or indeed that he would have erected it without a faculty licence. Be that as it will, I speak from my conscience that to me it seemed no way inconvenient. That as soon as the days lengthen your Lordship shall have more on this head.

The site of this church is odd, the ascent from the door to the communion table is vastly greater and heavier than that from your Lordship's garden door at St Asaph to the door that opens to the cathedral churchyard. [in margin: for which reason those in the lower end of the church [find it] hard to see the parson, much less the altar when kneeling]. There are two doors, one to the north the other to the south.

UTENSILS AND ORNAMENTS: All the inscriptions on the walls, such as Lord's Prayer, Creed, King's Arms, and the chosen sentences are almost quite defaced. The 10 commandments near the very roof of the church written in small characters, and are of so little benefit that the rector himself thought that the prohibited degrees of marriage were within the frame and not the commandments. I ordered the frame to be taken down and the prohibited degrees to be put into it, the 10 commandments to be inscribed on the east wall, when the other inscriptions are repaired. The pulpit cloth, cushion and carpet that belong to the communion table (bestowed lately by one Mrs Maysmore)

[page 112] are all three good and greatly ornamental to the place. They have a hanging bell and a hand bell for burials, the sound of the latter is far stronger than that of the hanging bell. It's the most pitiful that has been ever heard or seen. I advised the clerk for the future to use the hand bell only.

They have a very slender stock of books, there being no more than the Welsh Bible and Common Prayer, both are entire and almost new. They have here neither in English, nor the Book of Homilies nor Fox's of Martyrs.

There is but one surplice, and that in good condition. They want a poor's box. Their implements for burial are complete, their burial cloth is fresh but coarse. Their communion linen is only one cloth, which is fine, and a napkin of the same sort. Their plate is a poor thin chalice. They have a pewter flagon and 2 pewter plates for the bread.

[in margin: this chalice about 3 years ago was stolen out of church. When the thief was taken, the cup was restored, but Mr S. thought it deconsecrated, and put it to Bishop W. as a difficult pretty question. Bishop W. at last convinced him that it might be still used at the sacrament].

Their font is good and their church chest is strong.

CHURCH SERVICE: The sacrament is administered monthly. The rector reads each Sunday and Holy days, and preaches in the summer on every Sunday. I find that in the winter his parishioners often excuse him. He catechises in Lent;

[page 113] and neither marries clandestinely nor is disaffected to the present Establishment.

MINISTER: Mr Edward Samuel A.B. late of Oriel College in Oxford is rector, has been rector here 9 years, of Bettws 18, and had officiated in Bangor diocese before he came to Bettws as curate 6 years. From this account it appears that he has been a labourer in the vineyard for 33 years. He has a numerous family, is indigent and will ever be so. His economy is not the best. He has some brains but much more conceit. He has translated some books in Welsh and critics say his translations are good. His true character is, in few words, this: he may be said, I believe, to divide his time pretty equally between the glass and the book, between his study and the alehouse. He is a bookish sort.

CLERK: He reads and discharges his duty very well. He is not licensed.

CHURCHYARD: the churchyard is not spacious, nor the fences of it tolerable. Mr Lloyd of Gwerclas, the squire of the place, engaged to see them speedily repaired.

WARDENS: they have 2; one named by the rector and the other warden by the parish. They are regularly sworn, and give up their accounts to the parish before they quit their office.

TERRIER: Mr Samuel has a terrier in his possession. A

[page 114] [copy] of which will be sent me before Lady day. I find that the terrier he has entitles him to much more than he receives. He promised to be particular and exact, and to show how and by who he is injured.

REGISTERS: They have 2 registers, the oldest of which begins at 1614, and ends with the late incumbent 1720. No intermediate years seem to have been omitted. The second begins at 1720-21, and is continued down to the present time. Both are pretty regular and seem to be free from material errors. A copy of the register is every year sent to the court, written on parchment.

CHARITIES: there is no table of charities set up, and what will appear strange to your Lordship, they have in the whole parish but one poor person whom they maintain. Their collection in the church are for the distressed of neighbouring parishes. There are no legacies whatever left to be annually distributed, as there are in most other parishes.

SCHOOL &c: no school taught here of any sort or size.

MODUS: There is one modus claimed by the family of Plas isaf for hay, and for hay only. The consideration for this is 12 shillings per annum; the corn and all the

[page 115] small tithes the rector every where receives in kind.

COVENTICLES: No conventicles here nor separatists of any kind.

GLEBE LAND & HOUSE: The rector has in land 6 or 7 parcels, that re much interspersed with the lands of other people, and a small entire field besides. There is a garden that belongs to the parsonage house.

His parsonage house is in good repair, as are the outhouses excepting a hovel, which will soon tumble down and fall in. He has much improved the outhouses, the barn, outkitchen and outparlour, both stables, and quite rebuilt a small kill [sic] that belongs to the rector. The thatching did in some places want repair, and the whole house, for want of longer windows, looks like the condemned-hole. The garden was much neglected, and I no where saw many marks of elegance, or even common cleanliness.

VALUE OF THE RECTORY: Mr Samuel assured me that excluding offerings (which are not inconsiderable here) the clear yearly profit amount to 70 pounds. I take in the glebe land.

GENTLEMAN'S HOUSES: 1) Gwerclas, which belongs to Ed. Lloyd Esq who married the heiress Mrs Hughes. He is one of the Merionethshire judges. 2) Plas isaf, which belongs to one Mrs Eyton, widow, and is inhabited by Mr R. Owens, attorney, who plagues the rector.

[page 116]

CORWEN visited February 20 1729-30.

NOTE: the writing here is increasingly difficult and the ink faint, making it very difficult to read.

My relation to this place may make it reasonable to expect a very full and particular account of it, but so little am I acquainted with it that the name is to me a mystery.

[details of etymology excluded] The place where the church stands was certainly called Y Fach Newlyd [sic]... The sun does not shine upon this church for near 3 months in the winter, though it's said to shine much sooner now than in former times. This is imputed by the wise to the depression of the great rock above it, but if the [?] hereof is not approved it must be assented by the light and warmth that have of late been dispersed in the rector, whose flight thither has always happened to be in the winter. The parish is of great extent, being in length full 6 miles and in breadth 4.

SAINT: The name given me was Silian. If this is not the true saint, I fear the church will be left defenceless. I cannot find a saint in the rector or vicar.

[page 117] CHURCH ITSELF: The church is but one isle, and in length, exclusive of the tower which is strong and of good compass, about 44 yards, and in breadth full nine. Including the belfry and the space within the rails of the altar the church may well be said to be 50 yards long. There run out two cross buildings or chapels, the one to the north, and the other answering in a direct line. These cross buildings, or chapels, are square, and of equal length and breadth. The slating of the north chapel is rough and unequal, and the foundation seems to be very bad. The front side bulges out most manifestly, and Mr Parry the curate informed me that the parishioners seem not manifestly of this in regard they have for some time forbid the sexton to dig graves near the foundation. They so daubed the outside of the church with mortar, that it was impossible to judge whether there were any more failures in the building or not. The walls seemed to be all strong, and are of considerable height. The slating is mostly good, but the slates themselves are indifferent. The interior work within is, I believe, in tolerable repair, excepting the roof, or wainscoting above the chancel. This appears

[page 118] to have been well wrought, but it has much broken, there being indeed few panels left, whole or entire. The windows are all in a lamentable state, and I may safely say, the farthest from being uniform of any that can be seen. The 2 cross buildings have more windows than the whole church. To the north and within the chancel is one window, and of that side no more, this is small and pitiful, and fit only for a nunnery, as the rest of the windows are. In the west end there are none at all. In the south 3 windows and a sky light. Two of these are of tolerable size, and the 3rd seems to have been lately made for the benefit of the preacher. The chapels, before mentioned, are enlightened by 4 windows each, of length and breadth astonishing and monstrous. They are incredibly long, and in breadth about 3 inches. At the east, above the communion table, are 3 windows, of the like form and size with those belonging to the cross buildings or chapels. The communion table is good and handsomely enclosed. The pulpit is strong and of a becoming height, near which stands the reading desk, without a door and the back and sides much broken. They promised to repair them as soon

[page 119] as possibly they could. It's raised above the pews and benches to a very proper height. The whole church wants to be washed and whitened, but the plastering is every where good. It is roughly paved throughout, and the benches are not amiss.

ORNAMENTS & UTENSILS: No Moses and Aeron. They have the Creed, the Lord's Prayer, and the 10 Commandments and several other sentences, all which seemed to be exceeding dull, and were they otherwise they could be of no use, the church being dark and dismal. There are 2 bells, of considerable size and strong clear sound. Their font stands at the west end, and wants nothing but light. The communion table is covered with a fresh purple carpet, and the pulpit cloth and cushion are new velvet of a palish red colour. These were bestowed on the church in the year 1719 by Roger Salisbury Esq, late of Rug. These are so beautiful that I earnestly desired the parishioners to buy others for ordinary or common use. I much question whether the pulpit at St James's is more adorned than this, especially when the rector, vicar and curate are absent [margin, I mean out of it]. Next to these I am to mention the communion linen and plate. The linen is no more than one cloth and one napkin, both exceedingly good, fine, handsomely fringed and having a great number of tassels. I likewise desired that they might be used only on the 3 great festivals, and

[page 120] that they purchase meaner linen for their monthly sacrament. Our plate here consists only of one new silver flagon with its cover, weighing 26=17=00, off a silver dish for a full communion weighing 44=0=0, and of a silver salver weighing 21=09=00. These were bestowed on the church by Madam Lesley Salisbury of Rug in the year 1724. They are kept in a handsome square box, lined with a decent green cloth.

There are 3 surplices, 2 of which are good, these belong to this church. What none in the deanery can boast of besides, a very excellent clock by the same pious charitable and worthy lady. They want none of the implements that are necessary or convenient for burials. They have a horse litter, and shoulder bier, a great number of spades, with a decent cloth to cover their dead. They have 2 Welsh Bibles and 2 Common Prayer books, 2 of which are oldish, and those in present use new and entire. No book of Homilies or Fox's of Martyrs. They have a poor's box but open, destitute of a lock, and consequently not used. [in margin: The King's Arms are wanting and the Table of prohibited degrees].

CHURCH SERVICES: they have a monthly sacrament, the curate preaches every Sunday and reads duly both on holy days and Sundays;

[page 121] and catechises in Lent, and performs the whole duty of the parish, without the least assistance of his patron, and to the entire satisfaction of the inhabitants. The curate resides here, and he is Mr Henry Parry A.B. of Jesus College, Oxford. He has officiated here as curate 5 years and a quarter; has been guilty of no clandestine marriage nor disaffection to the King, and receives of salary full £20 pounds. He accounts for all the offerings to his infamous patron.

MINISTER: The vicar is Mr William Humphreys of Mardu in the parish of Gwyddelwen where he constantly eats, drinks and sleeps. He never enters the parish of Corwen but when a hospitable friend happens to be, and then he attends, to account with the curate. I never asked him how long [he has] been nominal vicar of this parish, or had pretended to serve in others; he seemed to have an invisible stupor, and I chose not to disturb his repose. I give no account of his capacity or morals. I have done it in several letters, and the colour of my ink is now to languid and faint to describe or even to attempt his real and deprived character.

He'd be compelled, I hope, to build a vicarage house, or reminded of a certain injunction of King Henry the VIIIth. He is a reproach to the ministry.

[page 122] CLERK: The clerk is an excellent reader, a sober, industrious man and every way more deserving than the vicar. He is not licensed.

CHURCHYARD: is very large, and on all sides admirably fenced, but the north where good and strong fences happen to be most wanted. For want of them the sheep and goats may at any time skip into the churchyard and make what havoc they please. The wardens promised to see the fence to the north made up speedily.

WARDENS: I hear there are 2, but only one attended me, and not without some reluctance. The curate was present and told me that both usually attend on Sundays and discharge their duty aright. He said that the wardens are constantly sworn, and give up their account to the parish before they quit their office.

TERRIER: I found no terrier, but one was sent to me by the vicar written and delivered into the office in the reign of Charles the 2nd. He sent me with this, "I do approve of this terrier, W.H." Now, among other gross errors, he committed one in signing a paper that made him and me possessors of houses which do not exist.

[page 123] I returned this terrier, and if I wait till he put pen to paper, your Lordship will, I hope, no more say that I am hasty and want temper. I will take care to see an exact terrier delivered to the Registrar in which the moduses will be specified.

REGISTER: they have 4 registers, 3 of which are old, dark and obscure. The date of the first is 1583, and as far as I am able to discern, all the years between the date of this register and the date of the 4th which is 1719, are accounted for, though not set down in an exact regular series. A copy of their register is annually sent to the court, written on parchment.

CHARITIES: The poor are maintained by a tax and a monthly collection made in the church at the celebration of the sacrament. They do sometimes, though seldom, collect for foreigners.

There is no table of charities set up. And I therefore was much at a loss to know whether any legacies had been left the poor or not. Your Lordship will be out of temper to find me less acquainted with the state of the charities in this parish than with those of any other. But, my Lord, cease to wonder at my ignorance, for the [page 124] vicar and curate could not inform me whether one single groat had been left to their poor or not. I quitted the place as ignorant as them, but since bullied the curate and forced him to make the strictest enquiry. He at last sent me an account of the sums left, and to speak plain, cannot tell me how they have been or by whom distributed. I took an opportunity of letting the vicar know that, if he would neglect to call a vestry, and so inform both himself and me where the money lies and after what manner the interest has, to this time, been disposed of, I should soon do it myself, and transport to your Lordship an account of the state.

The account sent me by the curate is as follows. 1) Mrs Jane Jones, the widow of Humphrey Jones of Ddol Esq left by will £10 the interest to be yearly distributed to the poor of the parish of Corwen for ever, viz. a copy of that part of the will in the parish register. [in margin: he refers me to a book he never showed me]. 2) Simon Edward of Corwen has given in his lifetime [page 125] £10 to be laid out at interest, and the interest thereof to be distributed to the poor. 3) Mr Jones of Newyn left by will 5 pounds to be put out as aforesaid, and the interest thereof to be distributed to the poor. "This far goes my manuscript and no further."

What I can learn with regard to the abuse of these charities, your Lordship shall infallibly hear.

One Mr Hugh Jones of the parish is suspected and thought either to have pocketed the interest or to have applied them to such charitable purposes as himself only knows. I will enquire a little into his authority and inspect his accounts. [marginal note: This Hugh Jones is worth £10000 on the strength of his purse he is very venturesome and does most wicked things].

There is in the churchyard an almshouse consisting of 7 rooms, built by some member of the family of Rug, but has no endowment whatever. They are maintained by occasional collections in the church and contributions. I believe the present ladies of Rug are kind to them, but can hear of nothing charged on their estate for their maintenance and support.

I suspect some iniquity here, the said H. Jones being steward and controller. [page 126] SCHOOLS & CHARITY SCHOOLS: The curate, Mr Parry, keeps a school in the church, which I call not a charity school having no settled unalienable endowment. He is paid by the said ladies of Rug the sum of 4 pounds yearly for teaching 12 boys and the rest that come pay for themselves. [marginal note: the ladies taketh the merit of this small benefaction to themselves but they can't withdraw it]. MODUS: I must defer my account of the moduses to some other opportunity because I cannot be exact without comparing my own and the terrier I expect soon to receive from the parish. One I retained in hopes another more perfect and exact will be sent me. [marginal note: + vid. postscript page ult].

COVENTICLES: There is no conventicle here, unless Rug Chapel may be called so. It's said to have been consecrated and yet has a necessary endowment of 12 pounds per annum. Great numbers of people resort there besides the family of Rug.

I take an unconsecrated place not to be visitable.

GLEBE: The rector and vicar have glebe land. The rector's glebe is continuous in one hand, and set at £1.8s.0d. The vicar has small scattered quilllets. But neither has a house or the traces and marks of any building whatever. They are said to have had a house each; the rector's

[page 127] was carried off by the river Dee [in margin: or by the family of Rug the rector's share of the tithe was for a long time in their hands and the house they transplanted to Rug., and the vicar has only the dark footsteps of a potato garden now remaining.

The rector's share and vicar's for lands and tithes shall be distinctly set down in the terrier, to which I must beg leave to refer your Lordship, my paper being nigh great.

VALUE OF THE LIVING: The vicar's share ... is £100, the offerings paying the curate his 20 pounds.

The rectors has hitherto been the same, but as he is about to submit to the taxman so he is like to lose 20 pounds. [margin: the vicar has of all tithes is equal to the rector's through the parish, excepting the township called Gwerni Howel worth £7 which belong wholly to the rector].

RECTOR: Anon ... [*Latin tag*] is JW. What good I hear of him I must in modesty forbear to say, and as to his tenets he has enemies enough that will tell them with pleasure.

SEATS: 1) Rug: possessed formerly by the Salisburys, now the estate is divided, Mr Salisbury having left two daughters, the one is Hughes' widow, and the other wife to Judge Tracey's son. 2) Ddol, which belongs to Madam Jones of Llanrhaiadr and is inhabited by Mr Hugh Jones who is her steward and steward to both ladies of Rug. 3) Ucheldre, which belongs to one Mr Robert Meyrick. 4) Ragget, Blaenyddol, Dolyglassyn and others inferior.

[page 128]

LLANSANTFFRAID [LLANSANTFFRAID GLYN DYFRDWY], visited February 20: 1729-30.

This parish is a small slank running northward from the river Dee to the black mountain or Cefn du, a long mile in length and in breadth is no more than a third part of a mile. It's within the parish of Corwen being, I think I may say, wholly and on all sides surrounded by it. It consists but of one township, which some imagine was taken from Corwen and appropriated to this little church. Indeed it seems to have bene originally a chapel of ease to Corwen, and the inhabitants of the lower part of Corwen parish bury here, frequent this church and this only.

SAINT AND ETYMOLOGY: The church is dedicated to a saint called Freada – Llan-Sanata-Freadae. We need, I think, cast about for no other deviation.

CHURCH: It's but one small isle, 19 yards long and 7 in breadth. The walls are very strong and the plastering fresh, but the slating is so wretchedly, so shamefully bad, that owls and jackdaws may make the church their habitation. The parishioners on any sudden bad weather are forced to quit the church. When rain, hail or snow happens to fall, off the people go, their zeal waxing cold. The timber work, I observed, to be strong

and without any failure, notwithstanding the slating is so monstrously bad. The roof of the west end has, I heard, some time ago has been left quite open, and the gallery received such injury from the weather, that the boards were rotted, and the greater part of it fell.

[page 129] This damage was repaired by some or other of the family of Rug, which family did, I find, formerly at their own expense maintain the church. The said gallery is at present pretty strong, and has in it a great number of forms. The windows are 4, neither uniform nor whole, the glass being all shattered to pieces. They have no more than 4 small pews, and the rest very ordinary benches. The reading desk stands at the south east end, and is raised a little above the few pews and benches, and wants a door. The pulpit stands full south, is mean, pitiful and low, has no door, no cloth, and the cushion is base, old and dirty. It seems to have been originally black. Their chancel and communion table are very plain and unadorned. The fabric was once good, and if the church were but slated, the timber work and walls would want no repair for ages to come.

UTENSILS AND ORNAMENTS: The walls, as I before observed, are strong, and the plastering neither cracked nor mouldering off, as I found it in most other churches. And yet the inscriptions required to be on the church walls were so dark, that I was not able to read either the Creed, Lord's Prayer, or 10 Commandments. No King's Arms, nor indeed a table of the prohibited degrees of matrimony, the rector marrying all that offer, be the relation between them what it will.

They have a Welsh Bible, and a Welsh Common prayer, neither of which is amiss. This is their whole stock of books, there being no other, of any language or kind whatsoever.

They have all proper implements for burials, such as bier,
[page 130] spades, pick axe, iron bar, and the like, but no cloth at all, the frantic rector having some time ago committed the cloth to the earth, together with the remains of some old woman. This I had heard before I visited them, and asked the rector whether he had done so or not; he partly owned that he had, alleging it was too bad and scandalous to remain above ground.

Considering that this little parish did once belong to Corwen, and that several of the parish resort constantly hither for service, I left in the hands of a parishioner, who is said to have probity and sense, what will purchase a new cloth. I pressed the vicar to do somewhat, but found him void of bowels towards the poor place, as well as his own church.

Their communion linen is one plain cloth, bestowed some time since by the family of Rug, and a plain napkin. Their plate is a poor, tattered, worn out chalice, having a hole or 2 actually patched up with brown paper. They have neither flagon, nor plate for the bread, both which are borrowed of a neighbour when the sacrament is administered.

There is one surplice, and not very bad; a chest with one lock and strong enough for the res contentae, a font which is decent, and a bell, though small, yet tolerably well sounded.

CHURCH SERVICES: The few that attend (though under no obligation to answer me) were pleased to say that Mr Langford the rector reads every Holy day and Sunday, and

preaches every other. The sacrament is administered only at Easter, the rector providing the wine,

[page 131] and the communicants dropping their pence (as the rector expressed it) to make him whole. He visits the sick when called, and with great alacrity burials and marries all that are brought to him.

MINISTER: Is Mr James Langford, A.B. of Jesus College in Oxford, brother to Mr Archdeacon [Archd.], who was never instituted into this living and has been rector of it just 11 years. He had before he came hither, officiated in Anglesey and some other places full 13 years. To the question put whether he married clandestinely or not, he readily and partly answered in the affirmative, He made it unnecessary to produce any proofs against him on this account, and pleaded poverty and want of bowels in his brother the Archdeacon. He very much moved my compassion by telling me that he had begged his bread in Ireland, and yet forbore to transgress the laws in the way he has since confessedly done, that he forbore here for 6 years of the 11, and began the practice just 5 years ago. He further told me that if his brother would give him but 10 guineas a year, or if his income were enlarged to that sum by any other method, he would bind himself by a sacramental oath never to read over the form of marriage but when warranted by law.

PROOF OF CLANDESTINE MARRIAGES: When I visited at Llanycil I heard one Robert Meyricke son to the present warden of Llanycil was married by Mr James Langford of Llansantffraid to Eleanor Roberts of the parish of Llanycil, for which the said Mr Langford was presented at the Correction-court held in Oswestry. I have not yet heard of his punishment.

The case of this poor man seemed to me pitiable, and I could not but promise to solicit his brother in his behalf. The Archdeacon

[page 132] is, I know, too much of a child of this world and too wise to pay any regard to my motion, though it's what he ought to consider, as well as in ... to the Church and all parents [*sic*] as in compassion to a necessitous and distressed brother. The archdeacon (though 4thly or 5thly married) is no father.

What may be offered in mitigation of his crime is that he has been ever cautious not to meddle with any that happened to be better attired than ordinary. He insists that no heir or heiress has been married by him, and as to servants, if he did refuse to marry such, they would either have criminal conversation together, or be soon married by banns. He lately to my knowledge put off one couple, and his reason was because the woman wore a hoop-petticoat and the man a laced cravat.

I have nothing more to allege in his favour, and as to his character he is freakish and too apt to sip. There are some in the diocese whose lives and conduct are far more liable to censure, and even in the deanery of Penllyn.

CLERK: The clerk here is the best I have met with in my whole circuit. He seemed to have good sense, and has the character of discharging his duty well, though he has no salary. He gets by funerals and christenings, and the grand perquisite of marriages, I suppose, the rector takes wholly to himself. He is not licensed, and how should he, his master not being instituted.

[page 133] CHURCHYARD: is pretty large, and much exposed, the church standing on a great eminence above the river Dee, sheltered that now is, has not been built many years,

and was placed on this eminence, as likely to be here secure, from the tale of the former church. The old church stood on a level with the river, and one night swam towards Chester. It spared not the churchyard, but consumed and quite eat it up. The same ungodly and impious river pursues the church even hither, and undermines the wall of the churchyard apace. Were the pulpit not sacred, it would be no matter of grief, if it and the living were washed and made to swim. The fences in some places are as low as those above the river are high. All want repair, and want they well, unless some pious and zealous churchman will take into consideration the poor and forlorn state of this church. The Bounty of Queen Anne cannot be had, but by lot, and fortune will hardly smile on such a church and such a parson.

WARDENS: There are no wardens here, and when anything is to be done in the church, the parishioners do it in their turns, no one being ever sworn to the office.

TERRIER: I found no terrier here, and though I desired the minister to send me one, I despair of receiving it.

REGISTER: There is none kept here, even of christenings and burials; and as to marriages if these were entered in a book, the whole world would not contain it.

[page 134] CHARITIES: there is no table of charities set up, no poor's box, nor tax, nor collections for their maintenance and relief. The people must, I think, have callous and hardened hearts, void of all tenderness and pity, or they would study out some method of relieving an object which they all see once, if not oftener, every week, and whose want the very stones and walls testify and declare.

SCHOOLS & CHARITY SCHOOLS: This article, like many others, is mentioned merely out of form, and in order to presume method, there being no school taught in this little parish, of any kind whatever.

MODUS: As little charity as the inhabitants are found to have, they are not so festering to their minister as to claim any modus.

CONVENTICLE: No conventicles here, the inhabitants being all good churchmen in theory, but unwilling to be at any expense.

GLEBE LAND AND HOUSE: The parish consists but of one township, and the glebe is set at 5 pounds per annum.

There belongs a house to the rector which is very ordinary, consisting of about 2 bays, inclusive of the stalls and cowhouse, and inhabited by a tenant. The walls of it are strong, but the state is not unlike that of the church.

INCOME OF THE RECTOR: It's worth, comm. Ann. including the glebe, just 18 pounds.

[page 135] I have now gone through my several heads of enquiry, and given your Lordship an uncomfortable view of the church at Llansantffraid; but cannot conclude without greatly bewailing the poor and distressed condition of the place, and signifying my just abhorrence of those, who are found not only to deny the place succour and aid, but so deprived it of the little that has been bequeathed to it for its benefit and use, to steal away, even all that the poor church had. Some or other of the family of Rug inclosed part of the neighbouring mountain, being lords of all, and devised what was enclosed to this church. The field is let at no more than 9 shillings, and a couple of mean poultry thieves contrived to rob the church even of this. The great knave of all, Hugh Jones, [margin, of

Ddol in the parish of Corwen] before mentioned, is at the bottom of this iniquity and fraud. The late Mr Salisbury of Rug did in his lifetime carefully lay out the profits of this field, and expand much more on the annual repairs of Llansantffraid, but upon his death, the said Hugh Jones became governor of the ladies and of their estate. He himself, *in propria persona* robbed, and still does rob the poor of Corwen; but the field left this church, being too slender a morsel for his eager and vast appetite, he appointed one Jeffrey Roberts of the parish of Corwen to be, forsooth, the guardian of Llansantffraid, and its rights. I had heard that this trustee had laid out nothing upon the church for 3 or 4 years, and therefore sent for him, and strictly examined him. He gave me dark unsatisfactory answers, and by threats and [in margin: menaces extorted from him an account more dark and unsatisfying than his oral answers were. I have *vic et armis*, taken the trust out of his hands.]

[page 136]

GWYDDELWEN [GWYDDELWERN] visited February 21 1729-30.

ETMOLOGY & GENERAL ACCOUNT: On the north west of the great city of Corwen, and at the distance of two long miles, lies the place I am next to consider, Gwyddelwen. [there is a long digression about its name and origins, claimed to be Irish, but he notes [age 137] a little house not far from the church, which they call Lletty'r Gwyddel, or Hospitium Venatorum, which he claims was the house where the royal gentry met to divide the spoil.

The parish ... is broken, scattered and incredibly intermixed with all the parishes around it. To instance Corwen only, which runs through the middle of it, and divides it into two great parts called Ych Alwen or the part above the river Alwen, or Isalwyn, or the part below the said river Alwen.

This parish from the borders of another called Llanelidan to near the top of Berwyn Mountain is in length full 3 miles, but Corwen for one mile of thereabouts interposes. It's said to be in breadth 4 or 5 miles, one half of which is common.

SAINT: The titular saint is, I hear, the great Beuno.

CHURCH ITSELF: It's one isle, in length about 36 yards and in breath 9. If I have any skill in architecture (*quam sit exigua* I very well know) the north east wall is in danger of falling.

[page 138] It swells out a great deal, and I find it has been some years since screwed and four strong beams ran across the chancel in order to support this decayed wall. I want proper terms to describe this failure, but that it is a material defect every one who enters the church or visits it without will too easily see. The west end of it was built after the manner of your walls at St Asaph, the foundation jutting out a foot or two beyond the body of the wall. The decay of the east end and chancel need not be wondered at, for it seems to have been built near a 100 years before the body of the church. And the one is raised above the other – a foot if not more. The whole church is wainscoted, I mean the roof of it, and apprehend it may be all tottering, for I saw an infinite of iron hoops which were not designed for ornament. The carved work over the communion table is quite in ruins, and I pressed the wardens and parishioners (who strongly pleaded poverty) to ciel it at least in a decent manner, if their circumstances allowed them, not to repair it with

the like materials. The chancel is large, and the cancelli regular, appearing to have once been beautiful. What they use as a communion table is a square chest of some depth, raised above the rest of the chancel by a thin stratum of ordinary blue stones. The space within the rails is boarded

[page 139] but in so vile and wretched a manner that the boards are all uneven, all loose and irregular. The rails themselves are low but firm, and do fully answer the purpose, being, I may say, more than suitable to the chest they enclose, and the other utensils of the chancel. The church and chancel are flagged only with rough grave stones, which are really dangerous to tread on, and will probably make some or other of the parishioners rue their neglect in not providing better. The church is lightsome enough, the part of it below the chancel having two windows at each side, which are not uniform, but entire and kept decent and clean. They have one other to the west, of smaller size, which however gives the gallery sufficient light. The gallery indeed deserves no light at present, being the worst and most ruinous, I think, of any I have seen; but they all engaged that before Easter it should be repaired. The chancel has 3 windows, one of each side, and another, of considerable size, to the east above the communion-chest. There are very few pews, but a great number of benches which are all in good order, uniform and regular. The church has 3 doors, a north and south door directly opposite, and another which is smaller and opens to the chancel. All three are firm and strong, but that of the south side only has a lock and key. The pulpit and reading desk stand together a little below the chancel, on the north side, and neither is much amiss.

[page 140] The north and south walls have no visible marks of decay, but the plastering here, as in most other churches, is moulding off, and so slovenly and foul that the several inscriptions, the Creed, 10 Commandments, the select Scriptural sentences &c, are neither ornamental nor of any use. For my part, I was not able to distinguish one from another.

UTENSILS & ORNAMENTS: they want none of the paintings and inscriptions excepting Moses and Aeron, and indeed those they have ought either to be quite erased, or brightened up and made legible. The pulpit cloth and cushion are of old, brown plush, and hardly decent. There is no book of Homilies, nor Fox's of Martyrs, though the former is mentioned in their terrier as what they once had. Their stock of books is an old Welsh Bible and a Common Prayer coeval, equally tattered and decayed. Both are very mean, in which I observed a vast number of leaves torn, but none entirely wanting. They promised to provide new ones as soon as they became enabled. Their font stands to the north, is of strong, well wrought stone, and handsomely carved. They have a poor's box, but without a lock, and consequently without money. They have two hanging bells of tolerable size and well sounded, and another hand bell which they use at funerals. The lesser implements for funerals such as spades &c are complete, their horse-litter is strong and handsome, and their burying cloth perfectly new. Their communion chest is covered with a carpet which very well fits it, and their linen is one plain Holland

[page 141] cloth and a small diaper napkin. They have in plate a very strong serviceable chalice with a substantial cover; there are besides a pewter flagon, a plate and a large dish for the bread at a full communion. This dish being deep, they sometimes use in the font. They have but one surplice (if it may be so called) which was ragged and foul

beyond power of words so describe. They assured me that a new one shall be soon provided. There is a coffer with the proper number of locks in which they keep their meaner utensils, but the best and most valuable are repositied in their grand sacrarium, the foresaid communion chest.

CHURCH SERVICE: The vicar reads prayers on all Holy days and Sundays, and preaches every Sunday. There is a monthly sacrament and the children are catechised in Lent. I was greatly surprised to hear that the vicar neglects no part of his duty, because he is a sort of chaplain to the family of Rug, where he reads prayers and preaches once every Sunday. Rug is from Gwyddelwern 2 long miles, and the only inconvenience is that the evening service in his own church is very late. But the parishioners seemed to be easy under it in consideration of his small income, and his civil and obliging behaviour towards them. I before told your Lordship that there belongs to Rug a chapel, not visitable because not consecrated. For officiating each Sunday here the said vicar of Gwyddelwern receives the sum of 12 pounds a year. Whether this unalienable endowment subjects it to visitation I can't say.

[page 142] The vicar is said to visit the sick constantly, never to marry clandestinely, nor to discover any disaffection to the government in his preaching or reading prayers.

MINISTER: The officiating minister is Mr Samuel Wynne, vicar, son to Robert Wynne who died vicar of this place and nominal rector of Llanywllyn [*Llanuwchllyn*]. Twas he that the bishop placed these on the verdict given in his favour, and twas he that Mr Thomas Price, though his brother in law, turned out on the second unrighteous verdict obtained at Bala.

Mr Wynne, the present vicar, will in August next have served here as vicar 6 years. He had served as curate 3 and upwards in the diocese of Bangor, one at Oswestry, and at other places full 3 years. From this account which he gave me of himself, he appears to have been an officiating minister just 18 years. He has been of neither university, and yet can as dextrously uncork a bottle as any veteran sott in the city of Oxford.

CLERK: There appeared to me a clerk of whom neither the minister nor wardens made any complaint. He is not licensed.

RECTORY: All the four vicars choral of St Asaph, who have dealt unhandsomely by the poor vicar, in refusing him the tithes. They have not much befriended themselves and successors by granting to a knavish attorney who lives 20 miles from the place a lease of their shares. This knave is brother to a greater, the infamous vicar of Corwen. This Mr Humphreys of Corwen not only

[page 143] not only neglects his own church, but likewise defrauds the 5 vicars of their rights.

His estate is in this parish, and one Balington whose integrity in this instance I suspect, granted the brother of this Humphreys a lease for his and his brother's time, as I understand it, by which means the demesne of Mardu will never be brought to pay tithe. The attorney will know that, if he could stop the mouths of Babington and the other vicars at St Asaph, the 5th vicar, of Gwyddelwern, is not in circumstances to stand a suit by himself, and if he were, would not in prudence contest the point with his moneyed brother, especially when his share is but the fifth of the parish.

CHURCHYARD: The churchyard is spacious, and the fences the best and most regular I have anywhere seen. These are quite new, and the parishioners told me that they had

been at past expense in raising their fences or otherwise their church should have been found in a better condition.

WARDENS: There are 3 churchwardens annually chosen, and one of the 2 that appeared had common sense. He gave me satisfactory answers, and such as few of his fraternity were able to give. Their register is every year copied out and the transcript sent to the court. The vicar chooses one, and the parishioners the other two.

TERRIER: I found a terrier here, a slovenly copy of which the vicar lately sent me, and being such I refused it. It seemed to be particular enough, and quite counter to Mr Humphrey's pretensions. Another fairer copy will be sent me before Lady day.

[page 144] REGISTER: They have but one register, which begins at the year 1695. I cannot but say that many of the intermediate years seemed to be quite omitted. It was a confused heap without any appearance of order, and the several articles of marriages, burials and christenings were huddled together without distinction. I left behind me the best directions I had to give for the future management of the register.

CHARITIES: There is no table of charities, and all that has been bequeathed to their poor by any will or wills is 14 shillings and 2 pence. 14 pence are charged on a certain field, and the possessor pays these pence with as little alacrity as he would so many shillings or pounds. The remainder is the interest of money which is yearly distributed by the wardens amongst the poorest of the parish that are within the part of it called Cwm, with this restriction was the mighty legacy bequeathed. They maintain their poor by a tax, and monthly collections made in the Church at the celebration of the sacrament.

SCHOOLS &c: no school whatsoever is taught in this parish.

MODUS: Three moduses are claimed; for Mardu, the 2 tenements of Hyegate and Cainog. The said united tenements belong to the family of Rug, who cheat the parson of every parish where they have any estate. These tenements of theirs pay but 10 shillings in lieu of all tithes whatsoever both small and great. They plead immemorial custom, and to atone

[page 145] for their infinite depredations of this kind, they give to one church a napkin, to another a pulpit cushion, to a third a straw boss to sit on, everywhere, most notoriously injuring and robbing the minister. And as to the gentleman of Mardu, the clerical laical vicar of Corwen, he has the conscience to pay for no hay or clover throughout this whole demesne. By the terrier he is obliged to pay annually 3 shillings and 4 pence for 3 particular meadows and one arable field. Now as far as I can find the 3 shillings and 4 pence reach far, they are made the consideration for about 20 fields. The 5 vicars receive corn in kind from 2 or 3 small patches, but there are a vast many parcels of ground which yield the vicars not a grey groat. The said Mr Humphreys on the strength of the 3 shillings and 4 pence pays no small tithe of any sort, whereas the terrier, which I read over, expressly sets forth that he ought to pay for his whole demesne, excepting the 4 fields specified, and the consideration for them, and these only, according to the terrier, is, as before, 3 shillings and 4 pence. I attacked him on this head, and pressed him, when drunk or sober, to do the vicars justice. I hoped that the strength of his liquors might supply any defect in my reasoning, and therefore sat up, or waited for the *mollia tempora*; but I waited in vain, for the more he drank, the more obstreperous and obstinate he grew, and neither pleading, nor beer, nor ale could melt the villain into justice.

[page 146] CONVENTICLE: There is no conventicle here, nor a dissenter.

GLEBE LAND & HOUSE: There belongs no glebe house either to the officiating minister or to those of St Asaph, nor have they between them in land more than a poor tenpenneth[?] which is a quillet in the remotest part of the parish. But besides the 10 pence paid for the glebe land, there are two tenements that pay between them the yearly sum of 11 shillings and 5 pence, which in the terrier is styled an annuity; the said tenements paying all tithes in kind, none excepted. This is a pareling [*sic*] article, and I can give your Lordship no reason why the 2 tenements are charged with this annuity. It is presumed they pay it in lieu of ...

VALUE OF THE LIVING: The vicar, Mr Wynne, clears about 40 pounds, and poor man! Since Humphreys farms the 4 shares of the choral vicars, he is reduced to the necessity of gathering his 5th, sheaf by sheaf throughout the parish. His case is truly pitiable, and Babington in particular the vicar charges with breach of promise. How he came to break his promise and to lease the tithes to a layman before the officiating minister, I have not at present leisure to guess.

SEATS: Mardu, which belongs to Mr Humphreys, and is improperly called a gentleman's house, which it is not.

[page 147]

Idernion: **BETTWS GWERFYL GOCH** [**BETWS GWERFUL GOCH**], visited February 23 1729/30.

ETYMOLOGY & A GENERAL ACCOUNT: Finding my paper to grow short, I must contract my etymologies. [he does, but not included here, save that he confesses ignorance of its etymology].

SAINT: Gwerfyl Goch is Gwerfyl the red, of whom I know nothing further than that the church of Bettws is dedicated to him or under his protection.

This parish is about 2 miles in length, and one mile in breadth, a third part of which is common. It's but one township called Pencraig, or the top of a rock, upon the mountain belonging to this parish is a small spot which we call Rhos y Gadfa, where it is probable a battle was fought, cadfa signifying a field of battle.

[page 148] CHURCH ITSELF: is one isle, twenty yards in length, and about 6 in breadth. It's flagged throughout with the rough stones of the country, and the chancel is nigh half the church. The walls of it are low, but firm and in good repair; and the slating is all fresh and new. The inscriptions and paintings want only to be brushed, excepting Moses and Aeron who make a dull, dismal figure, whose best remedy is the *una litura*. I ordered the chancel to be washed over and whitened in the way and manner of the country within 3 months. There are within the chancel 3 firm, handsome pews, and without the chancel 4, all strong and in decent repair. The rest are benches, and such as are perfectly scandalous. Some are loose, others broken, and a great number rotted.

Since I visited the place, I picked up this scrap of secret history that the clerk lends the house keepers, pedlars, hatters, and the like, the more able benches on market days and fairs. Some indeed seemed to be in the hands of butchers, and to have suffered not a little. I have sent to the clerk to enquire whether my history is true, and to advise him that if he is again found guilty, his minister will be obliged to turn him out. This scandalous

practice is not peculiar, I fear, to the clerk of Bettws. I ordered some of the benches to be exchanged for new ones, and declared that if they neglected to do so, I should [page 149] in three months throw them out of the church myself. The space within the rails is paved as the body of the church is. The table a small square, standing on a long wooden bench which runs across the chancel. Near one end of this bench stands an old loose frame, which seems to have been never fixed, and has a great variety of the most venerable figures carved on it, that are near defaced. The whole roof of the church is wainscoted in a firm and striking manner, which makes the church warm and strengthens the slating. The timber work is generally good, and the few breaches I was able to find in the wainscot will soon be made up. The great fault of all is that the church wants light. To the south there are 2 small windows, and one at the east end, to which I must add a vile pigeon hole made like a skylight, which very much needs repair and was designed to lighten a heavy, dark gallery that stands at the west end of the church. The windows are so few that, one would think, they might easily be repaired, but notwithstanding are miserably glazed. These lesser matters will be remedied out of hand, and before Easter. The reading desk stands south east and has a good side light from one of the south windows, and the pulpit stands south, behind which is their other south window. There is no window whatsoever to the north. The pulpit is raised from the level by a stratum of blue stones, loose and without plastering; it has no door, and is liker a churn than a pulpit. The reading desk is firm and commodiously [page 150] situated; it stands above the level of the chancel, 4 or 5 steps, as the chancel is raised above the level of the church 2 stone steps.

UTENSILS & ORNAMENTS: They have a Bible and Common Prayer, and both are good. No book of Homilies or Fox's of Martyrs. The carpet of the communion table is moth eaten, and in many places torn. The linen cloth is such that I have not words to describe, it was originally mean, but is now quite ragged; and where holes are not to be seen there is nothing besides darnings and coarse and most miserable patches. I earnestly desired the rector never to apply it to the use for which it was designed, and charged the wardens soon to procure better. Their napkin is tolerable, lately bestowed on them by a pious and conscientious churchman in the parish. Their plate is a small, thin chalice, nigh worn and wants a cover. They have a pewter tankard, and a dish of the same metal for the bread. There are 2 surplices. The one much worn and used only in visiting the sick, the other newish and made of fine as well as serviceable cloth. The pulpit cloth is a piece of course blanketing, adorned with worsted lace worth 3 farthings per yard. The cushion is of black, chequered flush, and lined with stuff of the meanest sort. They both very well suit the pulpit itself and the p—r [sic]. They have as implements for burials spades, a pick axe, and a shoulder bier. In one respect the church is equally poor with Llansanffraid, it has no

[page 151] funeral cloth. They bury here several out of other parishes and the families that do bury here refusing to contribute, the parish of Bettws seems resolved to provide none, unless forced by authority. The font stands just at the church door, which is a rough unwrought stone, of a dirty colour, 3 or 4 inches deep, without a cover, and raised from the ground by one stone step and no more. This I must pronounce the vilest piece of church furniture that can be seen. They have no hand [bell] for funerals and their hanging

bell is small, of a weak pitiful tone. There's no poor's box, no table of charities, which indeed will, by and by, appear to be a thing impossible for them to have. They have a chest or coffer with one slight lock.

CHURCH SERVICE: The sacrament is administered just five times in the year. The Easter wine is provided by the rector, though distinctly against the rubric. He dreads the consequences of altering this, least the offerings, the offerings, a most weighty article, should thereby be sunk. The rector is said to read prayers on all Sundays and Holy days throughout the year, and to preach every Sunday. He catechises in Lent, and complains that the parishioners are slow in bringing their children to be instructed by him.

MINISTER: is Mr Edward Jones A.B. late of Jesus College and Gloucester Hall in Oxford. I hate to make old wounds bleed afresh, or would inform your Lordship how Mr Jones came to leave his country men and friends. He does not reside and living at Llanfawr [*Llanfor*].

[page 152] a place distant from Bettws 6 hearty Welsh miles, I don't hear that he neglects any part of his duty, but imagine that the aged and infirm tis often off [*sic*] without the sacrament. I asked him what reason I should give your Lordship for his non residence, and he meekly answered that for his own part, he would live in his parsonage house, but cannot prevail on his wife to come hither. He therefore prays your Lordship not to separate where God has joined together. He has been rector here 3 years, had served as curate at Llangar for 11 years, from which account he appears to have been an officiating minister 19 years.

CLERK: is neither licenced, nor deserving to be licenced. He reads, they say, but totally neglects the churchyard.,

CHURCHYARD: This is kept in the most slovenly manner; in some corners of which are great heaps of stones, in others broken pieces of timber, and is almost filled up with high raised graves &c. The churchyard is small, and if they continue to build up tombs for their dead in the way they do, the minister and parishioners will soon find their passage to the church difficult. The fences are exceedingly low and in pitiful condition. All our churchyards in Wales are much damaged by the markets and fairs, for they buy and sell in the very porches. I am likewise to complain of the communications with houses, and some alehouses, have with the churchyard. Here at Bettws there is a house which, I firmly believe, by means of the communication it has, uses the churchyard as a common yard. They throw out their washings and all their filth into the midst of it. This house at Bettws belongs to my father, and he has charged his tenant not to trespass on the churchyard; but I went to have the door made up.

[page 153] WARDENS: They annually appoint 2 wardens, who are sworn, attend the corrections, and give up their accounts to the parish before they resign their office. The rector objected not to the present wardens, nor they to him.

TERRIER: There is a terrier here, which must be altered, in regard the rector has made some small addition to his house. It will be soon copied out, and sent me before Lady day.

REGISTER: There are two registers, the date of the oldest in 1684, and ends at the year 1716; the other begins at 1717, and is pretty regularly continued down to the present

time. It contains an account of all marriages, christenings and funerals that happen; a transcript of which is every year send to your Lordship's court.

CHARITIES: I could not learn that any sum or sums have been bequeathed to their poor, whom they maintain only by frequent collections in the church, there having never been any tax required for their subsistence and relief.

SCHOOL: There is no school of any sort kept here.

MODUS: There is one modus claimed by the house of Byttegir for all tithes whatever, both small and great, and the consideration is 2 pounds, 1 shilling and 6 pence. All tenements besides pay everything in kind. They plead custom immemorial.

CONVENTICLES: No conventicles here, nor one separatist whatever.

GLEBE: The rector has in glebe 4 fields, and some small quilllets interspersed among other persons grounds. The terrier is particular and the rector informed me that the whole glebe amounts to six pounds per annum. He has a small garden.

[page 154] PARSONAGE HOUSE: The rector has a house which is inhabited at present by a tenant, and consists of pretty many bays. It makes but an indifferent appearance, being all thatched, and a stranger that enters it must shiver with the prodigious dampness of the place. The house stands much exposed and the floors are all earthen. I would choose rather to lie in a grave than sit one hour there. Mr Jones has added a small stable to the outhouses, which is strong and convenient. The thatching of the mansion house is bad, and the windows low, small and filthy. He has a stable and barn, and the only thing amiss is a beam, which yields apace and must be soon repaired, or the barn will fall. Some similar lay before the door, which the rector said he had provided for the purpose.

VALUE OF THE LIVING: it's worth £40 pounds, and the offerings are not inconsiderable.

SEATS: Just as many here as in the parish of Llansantffraid, ie. none at all.

Thus, my Lord, have I run my tiresome course. If your Lordship shall have finished the reading of me, condemn your own singular patience and good nature and not my tediousness in relating what I imagined (but perhaps vainly imagined) might prove in some measure serviceable to you. When your Lordship grows tired, dispose of me as you think fit; throw me aside, or even commit me to the flames. I shall very soon take fire, some parts being already warm, and all throughout exceeding dry.

[page 155] I would bear leave to correct a mistake committed in page 22, with regard to Mr Powell of Llanycil's [*Llanycil*] suit at St Asaph court. And as I cannot do it better than in Mr Powell's own words, I transcribe part of a letter he wrote to me very lately –

Dear Sir, I find you are out in the history of my lawsuit, and am glad you found your mistake before you sent an account of it to the Bishop. My first demand was but of 6 pounds and 5 shillings, and the first sentence passed in favour of me was, to abate five shillings and to have full cost allowed me; this Mr Lewis showed me in writing as the judge's sentence from the bench; but what was revoked in a court or two after, and then I was to have but 8 pounds towards both dilapidations and cost, out of which I paid my

proctor Mr Lewis 5 guineas. The remaining 57 shillings every body must allow to be too little to defray my own and witnesses expense. If it be considered that I was obliged to bring them twice to St Asaph, and made myself, I believe, at least as many more journeys on that account, so that I can safely swear that I did not receive, exclusive of my expenses, one farthing towards repairs. This is the truth of the story, and I am, Sir, your humble servant, P. Powell.

[page 156] postscript.

In the next place I would supply a defect in page 126 where I profess myself ignorant of the moduses that are claimed in the parish of Corwen. Having since consulted my own private accounts I am able with certainty to inform your Lordship that the several claims are as follows: 1.) Jeffrey Roberts pays in lieu of hay and corn 10s.; 2) Thomas David pays in lieu of hay and corn 8s.9d. 3) William Jones pays in lieu of hay and corn 13s.9d. These are tenants to Rug.

There are 4 or 5 tenements belonging to Rug in the lower end of the parish that pay exactly half the value of the tithes whatever, including wool, lambs and other small tithes, as also hay and corn, and all sorts of tithes these tenements pay but half of what others pay in all countries.

The demesne of Rug which they call the township of Rug and consists of 28 fields pays no tithe at all, either hay, corn, lactuals, wool, lambs; and they are pleased to let some of these 28 fields to persons of neighbouring parishes, who bring their ewes hither to cast[rate] the lambs and pay no tithe of them to their own minister, nor to the rector and vicar of Corwen. For the said 28 fields no consideration whatsoever is paid to the rector or vicar.

By this means the good and worthy family cheat and defraud us, and 3 or 4 other rectors and vicars in their neighbourhood.

The family of Rug is always a full and numerous family, and yet I have received no Easter dues, nor lactaels, nor wool, nor lambs, nor the least consideration for either, or all, since I have been possessed of the rectory of Corwen. I make no remarks.

FINISH