WHATEVER may be said or written by the English concerning the early Welsh—"Taffy was a Welshman, Taffy was a thief"—they were men and women of strong mentality and fearless intellectual independence who stood stanchly by their principles and generally refused to retreat from a position once taken. Among lesser racial characteristics was a great pride in the fact that they were unadulterated descendants from the original Britons, a proud and warlike breed never conquered by force of arms. Surely this high self-esteem was anything but Quakerish in profession. And yet, strange as it may seem, the preaching by George Fox of peace and the divine communion and the consequent flowing simplicity and sincerity of life made a deep impression upon Welshmen as a whole. It is related that a minister from Denbighshire, hearing of Fox and his good works, sent two members of his congregation to "trie the Quakers." Alas for the jurors! Let defendant Fox tell, in his own words, the outcome of the trial:

When these triers came down among us the power of the Lord overcame them and they were both of them convinced of the truth. So, they stayed some time with us and then returned, where afterwards one of them, whose name was John ap John, abode in the truth and received a gift in the ministry to which he continued faithful.

John ap John did indeed remain steadfast, so steadfast that in due time he became the apostle of Quakerism in all Wales! True, he never came to America; at a great age, venerated as a patriarch of his flock, he died in the land of his birth. But for him, however, the Welsh might not have affected the history of Pennsylvania.
Also of great influence among the Quakers were Charles and Thomas Lloyd. The Lloyd family, from Dolobran in Montgomeryshire, was an ancient and honorable one claiming descent from the Prince of Wales. The two brothers received their formal education in Jesus College at Oxford. Later they joined the Society of Friends. Because of fidelity to the tenets of their religious associates both brothers suffered severely in person and estate.

In the seventeenth century religious persecution was bitter. Members of dissenting faiths from the British Isles and the European continent alike were seeking refuge in the New World. Nowhere did the persecution rage more fiercely than in Wales, and hence for years prior to their migration to Pennsylvania many Welsh Quakers—particularly the more prosperous ones—were praying and planning for securement to themselves and their offspring of the precious privilege of freedom of worship. At last the acquisition by William Penn of trackless forests in the western hemisphere seemed to offer golden opportunity.

In 1681, shortly after the founding of Pennsylvania, a delegation of Welshmen which was headed by John ap John and included Charles Lloyd went to London to confer with the proprietor. The visitors made known to Penn their wish to buy from his tract across the ocean a “barony” of 40,000 acres in which might be preserved the law, customs, and language of Wales and where individuals would be free from all interference in affairs of conscience. Penn, himself of Welsh extraction, was sympathetic. His original choice of name for the territory in question was New Wales, partly because he wished to honor his own ancestry but even more because the descriptions furnished of the new religious asylum were reminiscent of the wild and mountainous section of the British Isles whence his own forbears had come. The agreement of sale was reached, and, though the contract was not in writing, Penn admonished his surveyor, Thomas Holme, “I do charge thee and strictly require thee to lay out said trace.”

The “trace” was duly laid out. It began opposite the city of Philadelphia and extended in a northwesterly direction along the southwest bank of the Schuylkill River and in a westerly or southwesterly direction across southeastern Pennsylvania. So great was the stream of migrants that began to pour immediately into the new community in America that certain parts of Wales were
almost depopulated. Many a wealthy individual bought as many as five thousand acres of ground, though in some instances these large purchases were subdivided among the less fortunate in accordance with their ability to pay. Settlements were made at Merion, now in Montgomery County; at Haverford and Radnor, now in Delaware County; and at Tredyffrin, Goshen, and Uwchlan, now in Chester County; and before 1729 Welsh farmers had occupied fertile spots within the present boundaries of Lancaster County.

During the early years of the settlement both civil and religious authority in the Welsh barony were derived from a common source, the Quaker Monthly Meeting. The records of these meetings furnish fascinating reading; comments range piquantly from the state of a man's soul to the condition of his line fence or the amount paid for ferry service. Interspersed with religious admonition there are to be found in the records of the Merion Friends' meeting items of which the following is typical: "It is ordered by the Meeting and Consent of the Inhabitants of the Township of Haverford and Radnor in pursuance of a Law in that Case made, ye Inhabitants of ye sd two Townships should pay 1 S per hundred toward ye taking of Woolves"—presumably per hundred acres, not wolves.

As a rule, the leaders of the Quaker movement in Wales did not come to Pennsylvania. While they helped their more impecunious brethren obtain homesteads in America, the Welsh Quaker chiefs felt that their places were in the homeland, where the fight against persecution was raging. Many lived long enough to see in 1691 the Toleration Act of William and Mary grant members of the Society of Friends the right of affirmation instead of oath and vouchsafe other liberties that removed jail doors to a manifestly safe distance.

But one Welsh Quaker leader, Thomas Lloyd, decided to cast his lot with the emigrants. He took ship and landed on the twentieth day of August, 1683, in Philadelphia, where he became at once important in both religious and political matters. Within two months after his arrival he was made a member of a committee to repair the meetinghouse. The restoration complete, he was appointed on another committee, whose duties were to care for the poor, to raise money for general purposes, and to encour-
INFLUENCE OF THE WELSH

age attendance at meeting. In rapid succession followed such assignments as adjusting quarrels, writing epistles to England, and signing certificates of membership for people departing for England. Eventually Lloyd was several times appointed deputy governor, and during the ever lengthening absences from the province by Penn he remained the most important figure in the civil life of the colony.

A distant kinsman of the Welshman by the name of David Lloyd (born in Montgomeryshire, Wales) became also a power in the public affairs of the province. He helped obtain the provincial charter which took all legislative attributes from an appointive council and vested them in a lawmaking body free from proprietary influence. Leader of the popular party in the new assembly, he exhibited a remarkable fighting spirit in the successful battle that was waged against tremendous odds for the organization of an independent judiciary system. Fittingly enough, he closed his public career as chief justice of Pennsylvania. Strong in personality, persistent, uncompromising, frequently belligerent (and therefore often in trouble), tenacious, unusually perceptive of the values of liberty, and doggedly determined in his defense of freedom against even the slightest encroachment, he was with the exception of Penn the most robust single character in the building of the commonwealth. His real significance in Pennsylvania history, however, lies in the fact that after all he was but symbolic of the attitude of his fellow Welshmen, firm men of definite opinion and objective, equally ready to express the one and fight for the other.

The dream of a Welsh retreat in America was never realized because the bargain made in England by Penn was not kept. From the very beginning there was a lack of adherence to the terms of the contract reached with such apparent ease in London. Hardly had the Welsh arrived in the colony when Penn and his friends and consultants declared impracticable the laying out of 40,000 acres in a single tract. Accordingly, many of the new arrivals, who had figuratively burned their bridges behind them, were forced, albeit most unwillingly, to accept individual land holdings without regard to the desirability of their neighbors. Then a boundary decision placed Merion in Philadelphia County and Haverford and Radnor in Chester County.
The natural and logical explanation of such political gerrymandering would seem to be a determined effort on the part of the English to destroy the separate autonomy of Welshmen. The injustice brought quick appeal from the settlers:

We, the inhabitants of the Welsh Tract in the Province of Pennsylvania in America, being descended of ancient Britons who always in the land of our nativity, under the Crown of England, have enjoyed that liberty and Privilege to have our bounds and limits by ourselves and our quarrels, crimes and titles there tried and wholly determined by officers, magistrates and jurors of our own language, our equals; having our faces towards these counties, made motion to our Governor that we might enjoy the same here—to the intent we might live together here and enjoy our liberty and devotion; which thing was soon granted before we came into these parts....

But in 1690 the right of exercising civil authority was taken from the Quaker meeting. The repudiation of the original undertaking was absolute: the dream of a New Wales in America had come to an end.

The Welsh influence, however, persisted. Saint Davids and Wayne in Delaware County; Berwyn, Malvern, Nantmeal, and Whitford in Chester; and Cynwyd, Bryn Athyn, Gwynedd, Narberth, Penllyn, and Wynnewood in Montgomery all proclaim Welsh origin. Even yet Welsh festivals and holidays are celebrated throughout the state with poetry and song. Notable are the Welsh days at Bangor in Northampton County, at Wilkes-Barre in Luzerne, at Johnstown in Cambria, and above Pittsburgh in the “western tier.” Annually from the slate and coal mines of the northeast, from the iron and steel mills of the west, and from the Ohio industrial basin Welshmen gather together for literary and musical celebrations.

No doubt the lack of educational opportunity afforded in agricultural parts of “Old Wales” stimulated the progressive-minded farmers of “New Wales” to devote much attention to educational facilities and to establish institutions of higher learning. At Haverford, close to the line dividing Montgomery and Delaware Counties, stands Haverford College, for men only. Its
buildings dot a campus of over two hundred acres. The total value of grounds, buildings, and equipment is considerably more than four million dollars, and another four million dollars is in the endowment fund. The privately owned institution is officered by a board of twenty-seven trustees, through the veins of many of whom Welsh blood streams abundantly. Not far away, at Bryn Mawr, in Montgomery County, stands nationally known Bryn Mawr College, for women only. And over the line, in Delaware County, is coeducational Swarthmore College, another institution of learning bearing witness to intense Welsh desire for wider dissemination of knowledge.

From David Lloyd to Owen Roberts, Welshmen have been in the van and forefront of the Philadelphia bar. In county seats throughout the commonwealth, at Harrisburg, and at Washington men whose names reflect their Welsh ancestry have won honors as lawyers, jurists, educators, musicians, and statesmen. All bear evidence of having inherited that same unyielding resolve which, as far back as go the records of ancient Wales, has indelibly stamped her sons.¹

¹Among the Welsh names to be found among lawyers, jurists, educators, musicians, statesmen, etc., of Pennsylvania are Maxey, Davis, Lewis, Jones, Thomas, Hughes, Roberts, and others.