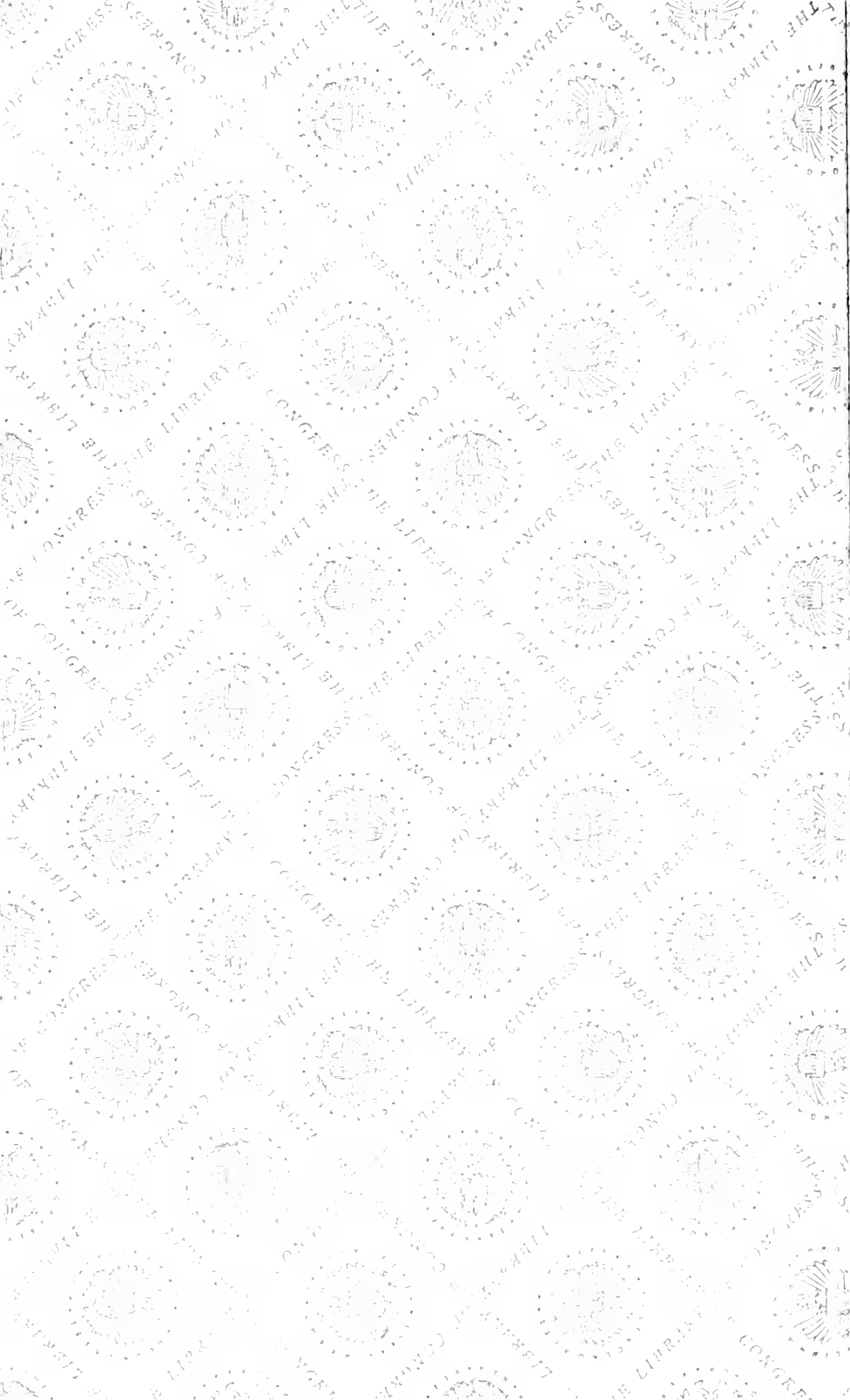


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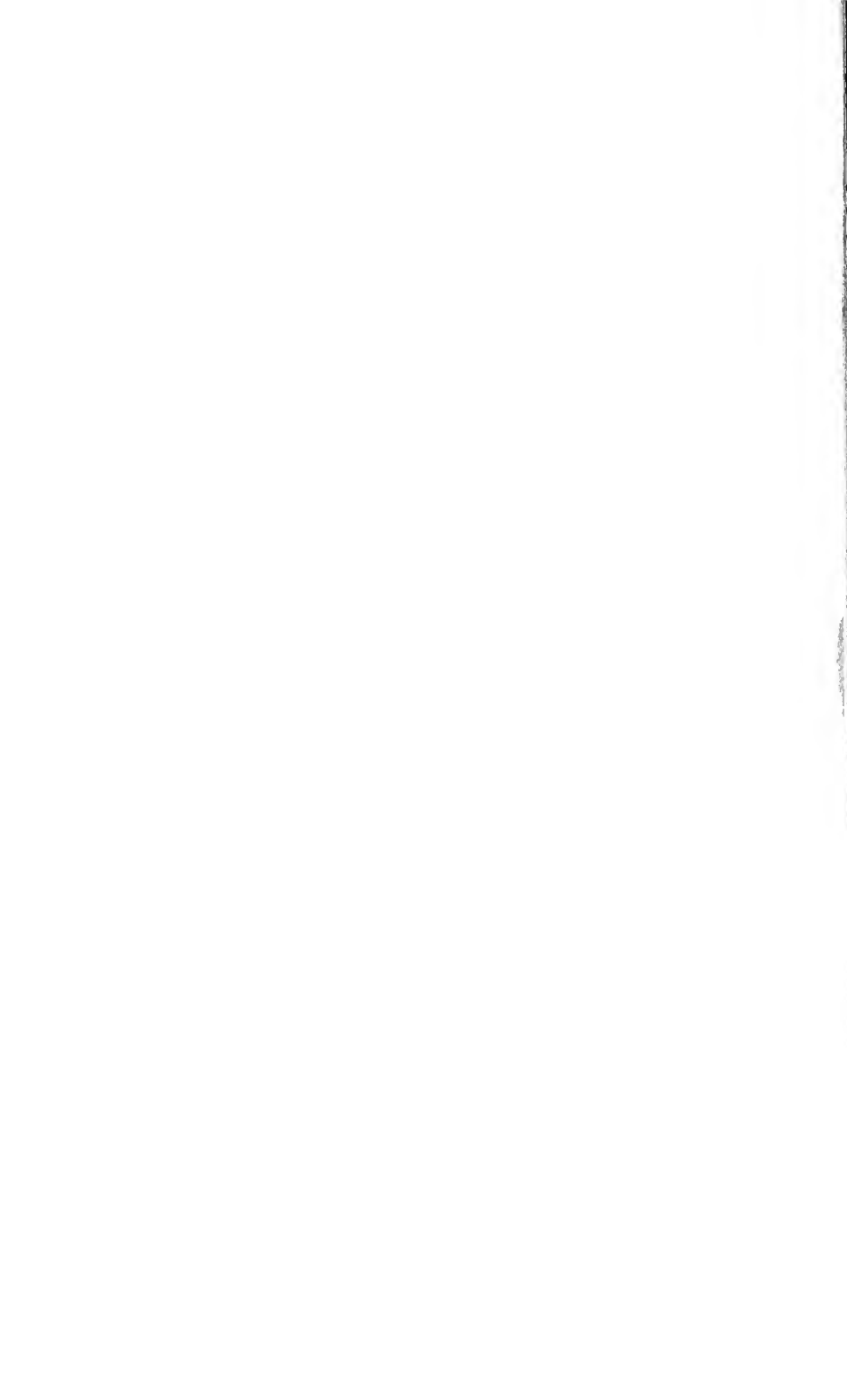
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The Rev. Morgan Jones.





THE REV. MORGAN JONES

AND THE

WELSH INDIANS OF VIRGINIA.

By

ISAAC J. GREENWOOD, A.M.



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THE REV. MORGAN JONES AND THE WELSH INDIANS OF VIRGINIA.

SEVERAL of the earlier Welsh poets make mention of one Madog, son of Owain Gwynedd, prince of North Wales, who, sailing westward from his native country, about the year 1162, discovered a new land, whither, some ten years later, he led a colony of his own people. This event appears to have been forgotten, when in 1492 Columbus was proposing to cross the same waste of waters, and not till 1584 was the account of Madog made known to the English public by the Rev. Dr. David Powell in his History of Wales. Almost a century later the story was revived in a limited circle, by the statement of Morgan Jones, a clerical gentleman then in the American colonies, who testified at New York, March 10, 1685-6, to his having, some seventeen years earlier, lived for a few months among a tribe of Welsh Indians on the Virginia coast; and we continue to hear of White Indians, at distant intervals of time and in various localities, until, in the early part of the present century, Catlin encounters them on the Missouri River, near the present town of Bismark (Dakotah). The American traveller noted some words, in use among them, akin in sound and meaning to the Welsh, and was especially struck by the fairness of their skin, and by their very peculiar religious rites. They were then a tribe of limited numbers, called the Mandans, whom disease, a few years later, swept from the earth. ✓

Mr. Jones's statement commences as follows: "These Presents may certify all Persons whatsoever that in the year 1669,* I being then an inhabitant of Virginia, and Chaplain of M. G. Bennet of Mansemond† county, Sir W^m. Berkeley sent two ships to search what was then called the Port Royal, but now S. Carolina, which is 60 leagues to the southward of Cape Fear; and I was sent with them to be their minister. Upon the 8th day of April we set out from Virginia." The writer continues his account, mentioning his arrival and departure from the new colony, whence, at the end of eight months, half-starved, owing to scarcity of provisions, he undertook to reach on foot, through the wilderness, the Virginia settlements, but only to fall into the hands of hostile natives westward of the great swamps. His few companions were evidently tortured and killed, while he, liberated by some Indians of the Doeg tribe, was taken to their retreat near Cape Hatteras. His freedom he attributes to his speaking Welsh, which was also the language of the Doegs, and in that tongue he continued to preach the Gospel to them for some months, before proceeding northward.

At this point a review of such facts as bear upon Jones's opening remarks is interesting.

* The year is given in the printed documents, "1660," and is evidently a typographical error.

† Nansemond.

In pursuance of an Act of Parliament, passed Oct. 3, 1650, the Council of State, by commission dated Sept. 20, 1651, sent out to Virginia the ship John, Capt. Robert Dennis, and the Guinea frigate, Capt. Edward Curtis, the former, with Mr. Rich^d Bennet, Mr. Thomas Stagge and Capt. W^m. Claybourne being appointed commissioners to raise forces, in said Colony, for the reduction of the plantations "to their due Obedience to the Parliament of the Commonwealth of England." Capt. Curtis, "in the case of mortality or absence of Capt. Dennis," was to take the latter's place as commander of the fleet, and to act also as a commissioner.

Sir George Ayscue, despatched about the same time on a similar errand to the West Indies, secured the rendition of the Barbadoes, Jan. 17, 1651-2, and then proceeded to St. Kitts, which place also submitting, though its Governor, Capt. Pointz, made his escape to Virginia, Ayscuæ sailed for England, arriving at Plymouth May 25.

In the Virginia colony affairs were peaceably concluded; on March 12, 1651-2, articles were signed by the Commissioners, Richard Bennett, Wm. Claiborne and Edmund Curtis, and on April 30 Bennett* was chosen Governor, Col. Wm. Claiborne Secretary of State, and Capt. John West, with twelve other officers, Councillors of State; but at the restoration Sir Wm. Berkley, the late royalist governor, was re-established in his former position.

Gov. Berkley (a younger brother of Lord John Berkley), as one of the joint proprietors, had established a separate government at Albemarle in the Carolinas, when, some years later, the scheme of Lord Ashley Cooper (Earl of Shaftesbury), the most able and active of the Land Proprietors of the Province of Carolina, was put into action for making a settlement at some point further south; at least "as far south," says Bancroft, "as the Spanish would tolerate."

Accordingly, towards the end of August, 1669, the Carolina frigate, Henry Brayne, m^r., the ship Port Royal, Capt. John Russell, and the sloop Albemarle, Capt. Edward Baxter, which had been fitting out through the past two years, sailed from the Downs, with settlers and their servants, touching at Kingsale, Ireland, whence the expedition, under the command of Joseph West, reached Barbadoes in the West Indies.

While lying here, early in November, the Albemarle was wrecked, and another sloop was hired through the agency of Sir John Yeamans, of the island, who intended to accompany them. Capt. West writes, Nov. 8, "the People here seemingly show a great inclination for Porte Royale." About Nov. 23^d the little fleet left Barbadoes, but soon after, on account of bad weather, all put into Nevis, where a pilot was obtained for the Carolina coast, only to be separated, off the main land, and carried in different directions. The frigate was forced to take refuge in a harbor at Somers Island or Bermudas, and the Port Royal, with Yeamans on board, endeavoring to reach the Bahamas, was cast away on one of the islands, Jan. 12, 1669-70, and, though all reached shore safely, a number died during their long stay

* Richard Bennett was in 1641 one of Gov. Berkeley's Council. In 1672 Wm. Edmundson, Quaker, visited America with George Fox, and reached Virginia about April. During the following month, among other men of prominence, who became converts to his preaching at Nausemond, was Maj. Gen. Richard Bennett. "He was a brave, solid, wise man, received the truth and died in the same."—Week's Southern Quakers and Slavery.

Wm. Claiborne in 1642 was appointed Treasurer of the colony, but appears to have been afterwards an officer in the Parliamentary forces.

Capt. Curtis was in the great fight with the Dutch, June 2-3, 1653, and was subsequently in the Royal Navy.

while building a boat. They finally got to New Providence, where some remained; the rest getting passage to the Bermudas, another sloop was hired to take them to Port Royal. If we judge rightly of a statement made by Richard Bennett and Tho. Goodwin, in their letter of April 28, 1670, to Lord Ashley, the Barbadoes sloop, John Baulte, mr., was driven as far north as the Nansemond River in Virginia, whence she sailed early in February, and, after some further adventure, reached the Keyawah (or Ashley River), May 23, and was piloted in by the Bermudian sloop which they met coming out to fish. Bennett's letter states that Sir John Yeamans had returned home to Barbadoes, "after he had sent away Capt. Saile, Governor to Port Royal," and, he continues, we daily expect some ship with news from Port Royal, "upon the arrival whereof we shall comply with your orders in buying hogs, cattle, and what else is desired by those that shall come for it. In which we shall pursue your instructions and endeavour the best we can for your advantage * * * in the despatch of such ships or vessels as is or shall be employed upon that account."

Meanwhile the Carolina frigate and the other hired sloop, sailing from Bermuda Feb. 26, 1669-70, reached their destination safely, and, landing first at Port Royal, soon moved up to Kiawah River and began a settlement called, in honor of the King, Charles Town. In need of provisions, the Carolina was despatched in May to Virginia, returning Aug. 22 with an eight months supply of Indian corn, pease and meal, while cows and hogs arrived within a fortnight from the same quarter; in June the Barbadoes sloop was sent to Bermuda on a similar errand.

Col. Wm. Sayle, the Governor,* was a Bermudian, a Puritan, and a non-conformist, and his name had been put into the blank commission of July 26, 1669, as before stated by Sir John Yeamans; writing to Lord Ashley, June 25, 1670, from Albemarle Point, he mentions the various needs of the colonists and continues: "But there is one thing which lyes very heavy upon us, the want of a Godly and orthodox Minister, which I and many others of us have ever lived under as the greatest of our mercys." He then recommends Mr. Sampson Bond of Exeter College, Oxford, who, by commission from the Earl of Warwick and the Somers Island Co., had been preaching the past eight years in Bermuda and had been invited to Boston and New York by the Governor. From other resources we learn that Bond had removed from New England in disrepute for having preached a sermon not of his own composition, an act "looked upon," says Hutchinson, "if not criminal, yet highly disreputable."

The foregoing review tends to show that no historical inaccuracies, as to his own movements, exist in Jones's statement, which was first given to the public in the Gentleman's Magazine of London, in 1740. Under the heading, "The Crown of England's Title to America prior to that of Spain," Theophilus Evans, vicar of St. David's in Brecon, writes: "Sir, That the vast continent of America was first discovered by Britons, about 300 years before the Spaniards had any footing there; and that the descendants of that first colony of Britons, who then seated themselves there, are still a distinct People, and retain their original language, is a Matter of Fact, which may be indisputably proved, by the concurrent Account of several Writers and Travellers. I shall first quote a letter of Mr. Morgan Jones, Chaplain to the Plantation of S. Carolina, sent to Dr. Thomas Lloyd of Pennsylvania, by whom it was transmitted to (his brother) Charles Lloyd of Dolyfran in Montgomeryshire, Eng., and afterwards communicated to Dr. Robert

*Died in 1671 and was succeeded by Joseph West.

Plott, by the hands of Mr. Edward Lloyd, A.M., Keeper of the Ashmolean Museum in Oxford," who in turn had received it from the above Charles Lloyd or from his cousin Thomas Price of Llanvyllin, Co. Montgomery, as we gather from a work entitled "British Remains." In this latter book, published in 1777 by N. Owen, jr., A.M., the author quotes a letter of Charles Lloyd (or Llwyd) esq. of Dol-y-fran, to the effect that Morgan Jones was cotemporary with his brother, Thomas Lloyd, and himself at Oxford; that he was of Jesus College, and, to distinguish him from others of his name, was known as "senior Jones."

The only Morgan Jones, clergyman, of Jesus College, Oxford, likely to have written the statement, matriculated June 1, 1636, aged 18, plebeian, son of "John David" of Trevethin (or Trethuen), on the Avon, westward of Uske, co. Monmouth; B.A., Dec. 12, 1639; vicar in 1661 of Undy (or Wondye), in the same county, on the British Channel, near Caldicott. But Jones, in the statement as to his adventures in Virginia, signs himself "son of John Jones of Bassaleg," a small place on the Ebwith, westward of Newport, and some miles south of Trevethin, and Calamy in his "Nonconformists' Memorial," London, 1721, notes, among the ejected ministers of Glamorganshire in 1662, "Mr. Morgan Jones, an honest ploughman, of Llanmodock," at Whitford Point, though the author indicates his uncertainty, as to the exact locality, by an asterisk.

We know, however, that a few miles eastward of Llanmodock, at a place called Ilston (near Swansea), the first Baptist church in Wales was formed in 1649, with John Myles as pastor, and that at a general meeting held in March, 1654, at Aberafon (a branch of the Ilston church), several ministers, among whom was Morgan Jones, were agreed upon to supply in rotation the pulpit at Caermarthen. There were two of this name present, the following September, at the Llantrissant meeting; the names of the elders and messengers from Ilston being, John Myles, Morgan Jones, William Thomas, Morgan Jones, Henry Griffith, John Davis and Hugh Matthews. The first three of these were ejected from their ministry when, in 1662, "Black Bartholomew's day" put an end to the liberty of the Nonconformists; the others are not mentioned by Calamy and were probably dead. Mr. Thomas left Llantrissant, where he was located, and became a schoolmaster at Swansea, while Miles and Jones fled to New England, the former taking with him the Ilston Church-book.

The other parties, through whose hands the statement passed, were first: Thomas Lloyd, for whom it was undoubtedly written. This gentleman arrived in Philadelphia, Aug. 20, 1683, on the *America*, Capt. Joseph Wasey; he stood high in the confidence and friendship of Wm. Penn; was President of the Council; Dept. Gov. 1684-88, and died Sept. 10, 1694, æ. 45, leaving three daughters. His age corresponds with that of "Thomas Lloyd, son of Morgan L. of Llanbalk, co. Carmarthen, pleb., Jesus Coll., Oxf., mat. March 18, 1664-5, aged 15; B.A. 1668; M.A. 1671," &c. Perhaps his brother was the Charles Lloyd, M.A., from Jesus College, July 20, 1657, who seems to have been rector of Cascob, co. Radnor, 1664.

Edward Lloyd (or Llwyd), natural son of Edward L. of Llanvorda, near Oswestry, co. Salop, entered Jesus College, Oxford, Nov. 17, 1682, aged 18: succeeded Dr. Plott in 1690 as keeper of the Ashmolean Museum, and died June 1709. He it was who transmitted the document to Dr. Robert Plot, who matriculated at Magdalen College, Oxford, July 2, 1658, was appointed head keeper of the Ashmolean Museum, and died April 30, 1696, aged 53. Dr. Plot was an antiquarian, and is said to have been a very credulous man,

a trait which exposed him at times to the practical jokes of his cotemporaries; but we should be sorry to classify Jones's "Welsh Indians of Virginia" under this latter category and assign it to the rubbish pile of the past.

What time Morgan Jones reached the American Colonies, after ejection from his ministry in Wales, does not appear, but we meet with his name in the Boston Town Records, as follows:

"Mr. Jones one the 28: 3^m (May), 1666, being sent for by the Selectmen for keep^s a schoole and being required to perform his promise to the Towne to remoue himselfe and famyly in the springe: And forbideng to keep a schoole any longer."

Notwithstanding these hard measures he found means to make his peace with the authorities, for an entry on the records, in 1668, alludes to his living in the house of the Recorder, Mr. John Jolliffe, merchant, and he was, in July, one of three witnesses to a conveyance from Mathew Cory to said Jolliffe, Lib. V., p. 495. Soon after this, with a view, we may presume, to better his fortune, he went to Virginia, in time, as we have seen, to sail with Maj. Gen. Richard Bennet of Nansemond Co., as his chaplain in an expedition sent, in April, 1670, to Port Royal, or Charleston, S. C.

His services, as a minister, were evidently not required by the Carolina colonists; he set out afoot, to again reach Virginia, and after meeting curious adventures by the way, as has been related, was back in Boston by the middle of the year 1671, at which time he was again a witness to some deed in which Mr. Jolliffe was interested.

During his absence his wife, thrown upon her own resources, adopted what was then a novel method of livelihood, as we find by the following permit of 30: 11^{mo} January: 167 $\frac{1}{2}$ —"Mrs. Dorothy Jones, the wife of Mr. Morgan Jones, is aproved of to keepe a house of publike Entertainment for the selling of Coffee & Chochoaletto,"—being the first mention of a Coffee House in Boston.* The last renewal of Mrs. Jones's license was in April 1674, at which time she was accorded the additional privilege of selling "cider & wine."

During the latter year the preliminary Tax List of the town, for Division No. 4, contains the names of Morgan Jones and his man Isack Rat, an error evidently, as they do not occur on the regular list; we find Jones's name, however, on the regular list for Division No. 5, with that of his man's on the preliminary one. This Isaac Rat, as we gather from the town records of the previous year (Nov. 1673), was one of the persons driven out of their habitations in New York when that city was surrendered to the Dutch; coming to Boston he had entered the service of John Kean, who kept a cook-shop.

The Indian, or King Philip's War, broke out in 1675; whether Jones took any active part in it is uncertain; however, his name occurs on the Treasurer's accounts, of July 1676, as a member of Maj. Sam^l Appleton's company, under Lt. Jeremy Swain (of Reading); this was six months after the Narragansett Expedition. During the following September he was one of the garrison stationed at Marlborough, an important rendezvous for the forces until the close of the war. REGISTER, xxxviii., 440-1; xl., 320; xliii., 266; Mass. Archives, lx., 97; Bodge's "King Philip's War."

* Evelyn in his Diary, 1637, mentions the Greek Camopias, who, at the Oxford University, "was the first I ever saw drink coffee," a fact subsequently mentioned by Anthony à Wood in his "Athenæ Oxoniensis." An English Coffee House was established in Oxford about 1650, at the Angel, by one Jacob, a Jew, who opened another, two or three years later, in London, in the Southampton Buildings, Holborn.

By the year 1678 it would appear that Jones was located at Newtown, formerly Middleburgh, on Long Island, in the vicinity of New York. Bolton's Westchester informs us that, on the 17th Dec. 1678, the inhabitants of Eastchester agree to pay 40l. a year to Mr. Morgan Jones, "minister of Newton," if he will come and live among them and perform the offices of a minister. Accordingly he appears thereafter to have officiated both at East and West Chester, and rotated around among the different places to which he was called, through a period of over ten years. At this time King's county, the town of Newtown in Queen's county, Shawkopoke or Staten Island, and probably Westchester and Eastchester, constituted the West Riding of Yorkshire, as established by the first provincial assembly which met at Hempstead Feb. 28, 1665.

On the Westchester records, under date of Feb. 11, 1678⁹/₁₀, is noted a baptism by "Morgan Jons, priest;" a marriage also, performed by him, is recorded the same year. Bolton, ii., 200-1.

Riker, in his History of Newtown, L. I., states that, on April 3, 1680, it was agreed in a town-meeting at that place, to engage the Rev. Mr. Jones for one year, the term to date from March 10th, at a salary of 50l., and "to fit the house up" for his residence which had remained unoccupied since the death of the late minister Mr. W^m. Leverich, early in 1677. At the end of the year difficulties arose about the collection of the salary, some refusing to pay the minister's tax, and Mr. Jones preferring a complaint to the Co. of Sessions, the constable was directed that the law be fully enforced. At a town meeting of Dec. 17, 1681, it was decided by a general vote, to sustain the ministry by "a free-will offering, what every man will give."

Meanwhile Mr. Jones, in pursuance of a town-meeting, had received a call from the people of Staten Island. At a subsequent meeting, the largest town-meeting which had yet taken place, held June 19, 1682, by order of Capt. Richard Stillwell, Esq., one of H. M. Justices of the Peace, it was put to vote whether a Towne-rate be made for "ye satisfaction & paym^t of Mr. Morgan Jones, who by the Choice & at ye desire of ye Inhabitants aforesaid hath Exercised the function of a Minister in this Island this Year last past." Whereupon it was carried by 38 v. 31, that the Comrs. formerly appointed for such purposes, cause a Rate to be made whereby a sufficient sum of money, according to agreement, be raised for the immediate payment of Mr. Jones, "and that they take some speedy course that ye same may be collected. Ordered that this be presented to the Court of Sessions." N. Y. Col. MSS., xxx., 77. Some persons refusing to make payment of this rate, it was, upon motion of Capt. Stillwell, ordered at a Co. of Sessions, held Dec. 20, 1682, at Gravesend, in the West Riding* on Long Island, that the same "be taken from them by distresse through the Constable Thomas Walton." N. Y. Col. MSS., xxx., 135. Hereupon Francois Martinon and Jno. Boudyn (Jan Boiden) preferred a petition to the Com^{rs} in Chief, the Rt. Hon. Anth. Brokholst & the Hon. Council of New York, in behalf of themselves "& the major part of the inhabitants of the Island." It is more probable, however, that they represented but a few French and Walloons, discontented at being obliged to pay an English minister whom they could not understand, which in fact was contrary to "the articles made with General Nicholls." In their petition, however, they stated that they had been ordered, by the last Co. of Sessions, "to contribute

* The three Ridings of Yorkshire (North, East and West) was abolished by the Colonial Legislature, at New York, in October 1683, and shires or counties established.

towards the maintenance of a certain person called Joanes Morgan a pretended minister in orders but by reason of his ill life and conversation is much doubted of by ye pet^{rs}"; that said order has been obtained, upon misinformation, by the warrant of Justice Stillwell without any summons given to the petitioners, who are now threatened by the constable "for to straine" upon them; wherefore they requested that a stop be made to said Stillwell's illegal proceedings, and a hearing of the whole matter be granted them, "or otherwise that the same may be remitted by way of an appeal to the Co. of Assizes."

In a long letter of Jan. 19, 1682, from Staten Island, followed by another on the 24th, Mr. Stillwell explains the whole matter to Mr. John West, the Secretary at New York. The Justice doubts not "but that the Council will take into consideration the abuse which is offered to mee in this false & scandalous Petition, where my reputation is soe nearly concerned & my authority brought into contempt." The Sheriff further requests "that noe Stop may be put to our proceedings in this business; for Mr. Jones hath beene long out of his money; wants it extreamey & tis a greate shame hee is not yet paid, having honestly performed his part" (N. Y. Col. MSS. xxxi. 3, 6, 9). Stillwell adds that he had never heard "yt Mr. Jones was a person so Scandalouse as they represent him, nor do I know anything concerning his ordination but from his own mouth, but I believe he was qualified as he ought to bee, because he was recommended to us by Sir Edmund Andross, who I presume would not knowingly encourage soe ill a man."

From the journal of two Labadists, who visited Staten Island in October, 1676, we receive accurate information as to the religious status of its people at that time, and are quite safe to infer that Mr. Jones was their first English minister. These priests state that "there are now about 100 families on the Island, of which the English constitute the least portion, and the Dutch and the French divide between them, about equally, the greater portion. They have neither church nor minister, and live rather far from each other, and inconveniently to meet together. The English are less disposed to religion, and inquire little after it; but in case there was a minister would contribute to his support. The French and Dutch are very desirous and eager for one, for they spoke of it wherever we went. The French are good Reformed church-men, and some of them are Walloons. The Dutch are also from different quarters." Clute's Hist. of Staten Island, p. 212. Some two years later (but prior to Sept., 1678), we learn that a lot had been reserved for a minister. N. Y. Col. MSS. xxviii. 10.

We have seen, by the resolution passed June 19, 1682, at the Staten Island town-meeting, that Mr. Jones had been preaching at that place for the past year; a petition to Gov. Dongan some years later, from the inhabitants of Madnan's (or Great) Neck, Long Island, states that "ye greatest part of us have Lived upon Madnans necke About twentie yeares and have Lived without any ministere Amongst vs and at y^e first settling of this necke it was Consented to by the Inhabitants of hempsted that madnans neck people should not pay to any Minister at Hempstead provided they would or could maintain one Among themselves and whereas In y^e month of June 1682 we entertained one Mr. Morgan Jones amongst us to be our minister and were very well satisfied with him, But soe it is, May it please your Excellencie, that Mr. Hobart, that is Now Minister of Hempstead, Did forbid the said Jones of Liveing Amongst vs, in manner as Aforesaide,

whereupon he was forced to go away from us to our great Damage and our Children." Doc. Hist. of N. Y., iii. 346.

Jeremiah Hobart (Jeremy Hubbard), b. 1630 in Hingham, Norf., Eng. (son of Rev. Peter Hobart, after of Hingham, Mass.), graduated at Harv. Coll. 1650; preached for some years at Topsfield, Mass., and was called in May, 1682, by the Townspeople of Hampstead to be their minister; which choice was confirmed by the Com-in-Chief, Maj. Anthony Brockholst,* at New York, April 26, 1683. Many of his people having become Quakers, says Thompson, and others so indifferent on the subject of religion that they would contribute towards his maintenance only upon compulsion, he finally removed in 1696, a step which was followed in a few years by the introduction of Episcopacy.

Meanwhile the first school-house at Eastchester was being erected in pursuance of an order passed at the town-meeting of Oct. 15, 1683, when it was agreed that "encouragement be given to Mr. Morgan Jones to become the school-master;" any invitation to that effect, however, appears to have been declined, for Mr. Warham Mather, a young graduate of Harvard College, became the minister for a year.

Jones now returned to Newton, L. I., agreeing to accept "the free will offering" of Dec. 17, 1681, already alluded to, and on Feb. 28, 1684, was chosen schoolmaster of that town, "to teach on the Sabbath day those that will come to hear him," and to be allowed for such service, "what every man will please." (Riker, p. 106).

At the time of Mr. Jones's leaving New England, he had a second wife, who, as we learn from the "lists of strangers in town," visited her Boston relatives during the year 1685; for under date of Feb. 5, 1684-5, we find "the wife (of) Morgan Jones who lives at New Yorke, at John Matson's, formerly the wife of William Cotton, Butch^r;" by which it appears that Jones's wife was the mother of Mary Cotton, who was born 1660, and had married the John Matson above alluded to.

Sept. 5, 1685, Jones was chosen to succeed Mr. Mather, for a year as minister of East Chester. The parish-minister, in the early days of the English New York Colony, nourished the soul of the colonial farmer, and looked for a spiritual harvest, be it ever so meagre; he expected, however, that the farmer who nourished the soil, and garnered a more substantial harvest, would leave some scant gleanings for the poor preacher. Such, however, as we have seen, was not always the case; the preacher's debts for life's necessities accumulated, and so in March, 1685-6, we have Mr. Jones petitioning for relief against the sheriff of Westchester, who, without giving him proper notice, had sold two chests of his books and clothes at public vendue. (N. Y. Col. MSS.) Moreover, not being able to obtain from the people of Newtown the promised compensation for his services, he petitioned that the Town might be ordered to pay him his arrears. Finally, on the 28th of April (1686), he gave a receipt to the Town for anything that he had ever claimed for his services, reserving to himself the power of demanding and securing of certain particular persons the several sums they had promised him..

Some better fortune befel him the next year, when the people of Madnans Neck (or Great Neck), L. I., dissatisfied with their being so far distant from the parish of Hampstedd, "whereof they cannot be so frequently

* A member of Gov. Andros's first Council, and from the Governor's departure, in Jan. 1681, to arrival of Gov. Dongan in Aug. 1683, acted, by special commission, as Com-in-Chief of the N. Y. government.

instructed in the word of God nor have their children have that education they would desire," petition that they may have a minister of their own, "whom they are willing to pay and satisfie therein, naming one Morgan Jones for this first time to be admitted." June 9, 1687, at a council held in New York, his Excel^y Gov. Dongan, Major Anthon Brockholls, *et omne* being present, the Petⁿ was read and the allegations on both sides fully weighed, whereupon "It was resolved that the People of Madnansneck forthwith pay to Jeremy Hobbart (minister of Hampsted) all arrears due from them to him & that hereafter they may have a minister for themselves separate from Hempstedd, whom they are to maintaine, and that for the present the same Morgan Jones is admitted, ther to continue dureing his Exc^{ly} will & pleasure." N. Y. Col. MSS. xxxv. 67 & 88.

The student, admitted to Oxford in 1636, had now reached his three score and ten, "and if by reason of strength they be four score years, yet is their strength labour and sorrow." And so we hear no more of the Rev. Morgan Jones until, some twelve years later, Cotton Mather, in his "Magnalia," giving some examples of pseudo-ministers, holds up one glaring instance to public scorn under the initials of "M. J.," information as to whom he had received from one whose name is suppressed. Mather states that "M. J.," a Welsh tanner by trade, and sometime servant unto Captain P. of Salem, leaving that place went to Say-Brook, where he worked at his trade and stole Mr. W.'s leather breeches. Then he preached at Killingworth, but, his crime becoming known, they refused to have him, and he began preaching at Brainford until a reader, who had formerly been employed for Sunday service, charged him with having used a sermon not his own. This was a dire offence, as before stated in the case of Sampson Bond, and "M. J.," not accepted, took up his staff and scrip and, journeying onward, "went to Staten Island by New York, and (again) set up for a Preacher, being a ready Prater." If true that Jones ever preached in towns along the Connecticut shore, the year 1677 seems the most likely period. As regards Mather's other remarks, it is possible that certain restrictions in the Massachusetts Bay Colony may have handicapped all exertions to pursue his divine calling, and if Jones was driven to other pursuits in order to support his family and keep body and soul together, it little behoved Boston's great, over-credulous Divine to bury the fair fame of a fellow-worker in Christ beneath a load of unfounded obloquy and reproach.

NOTE.—The Rev. John Myles died near Swansea, Mass., in 1683, aged 62. He was the father of Samuel Myles, Harvard College 1684, and rector of King's Chapel, Boston. His successor was the Rev. Lewis Thomas, but the Ilston church having been discontinued, Thomas, when liberty of conscience was proclaimed, in 1689, was pastor at Swansea. At his decease, in 1704, another Morgan Jones, akin to one of the two present at the Llantrissant meeting in 1654, was chosen to fill the place, and died in 1730. His son, Griffith Jones, was in 1726 pastor of the newly formed church at Pen-y-vai, and in 1749 settled at Welsh Tract in Pennsylvania, where he died in 1754. He was father of the Rev. Morgan Jones, pastor of the Baptist church at Hampstead, Herts., who received in 1773 the degree of LL.D. from the Rhode Island College (Brown University), and was principal of an academy at Hammersmith, near London.





