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112

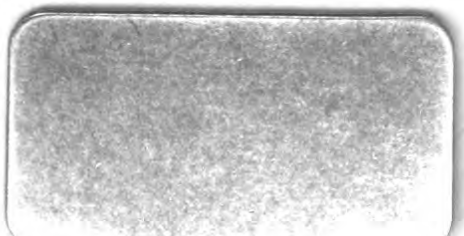
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112

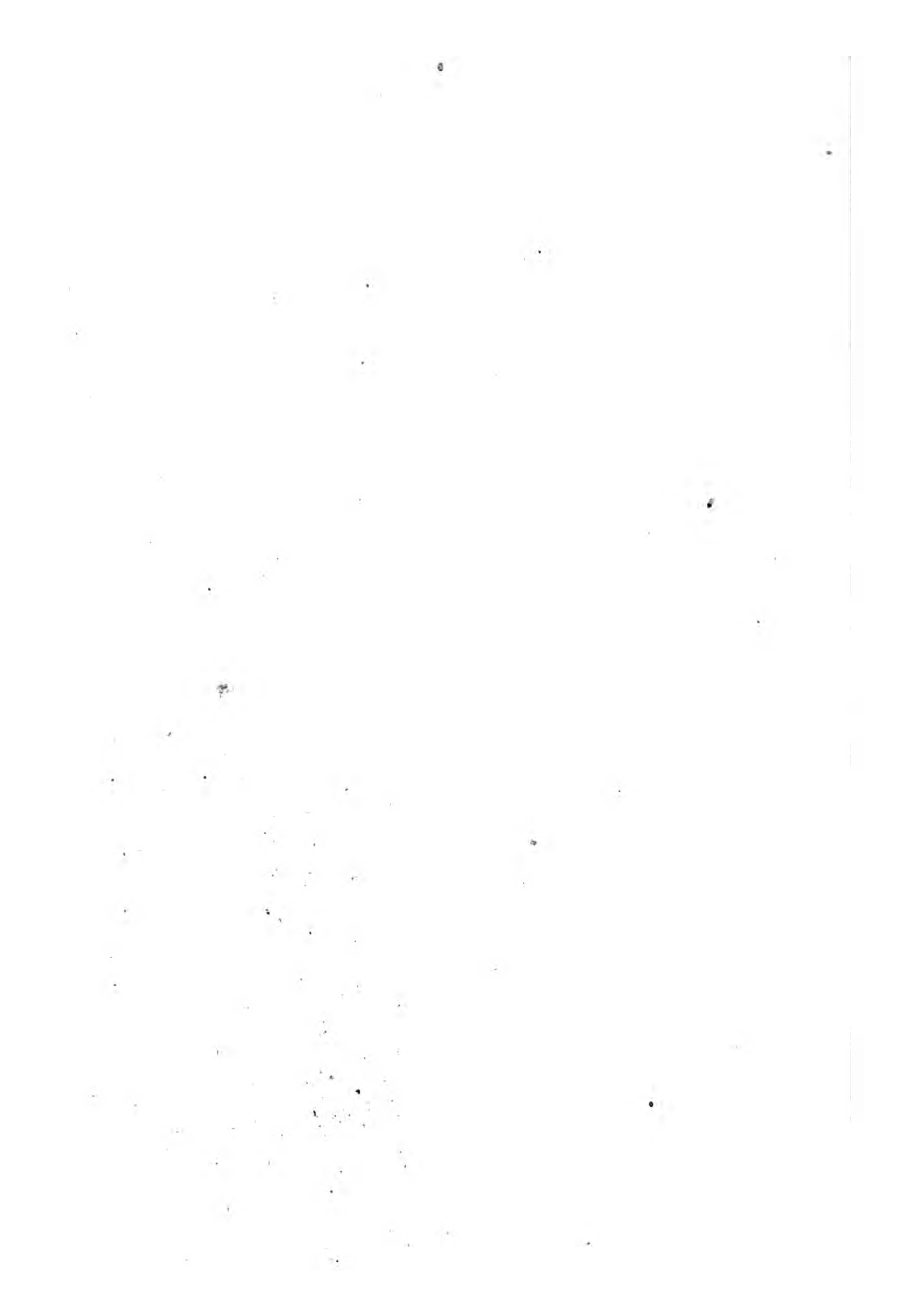
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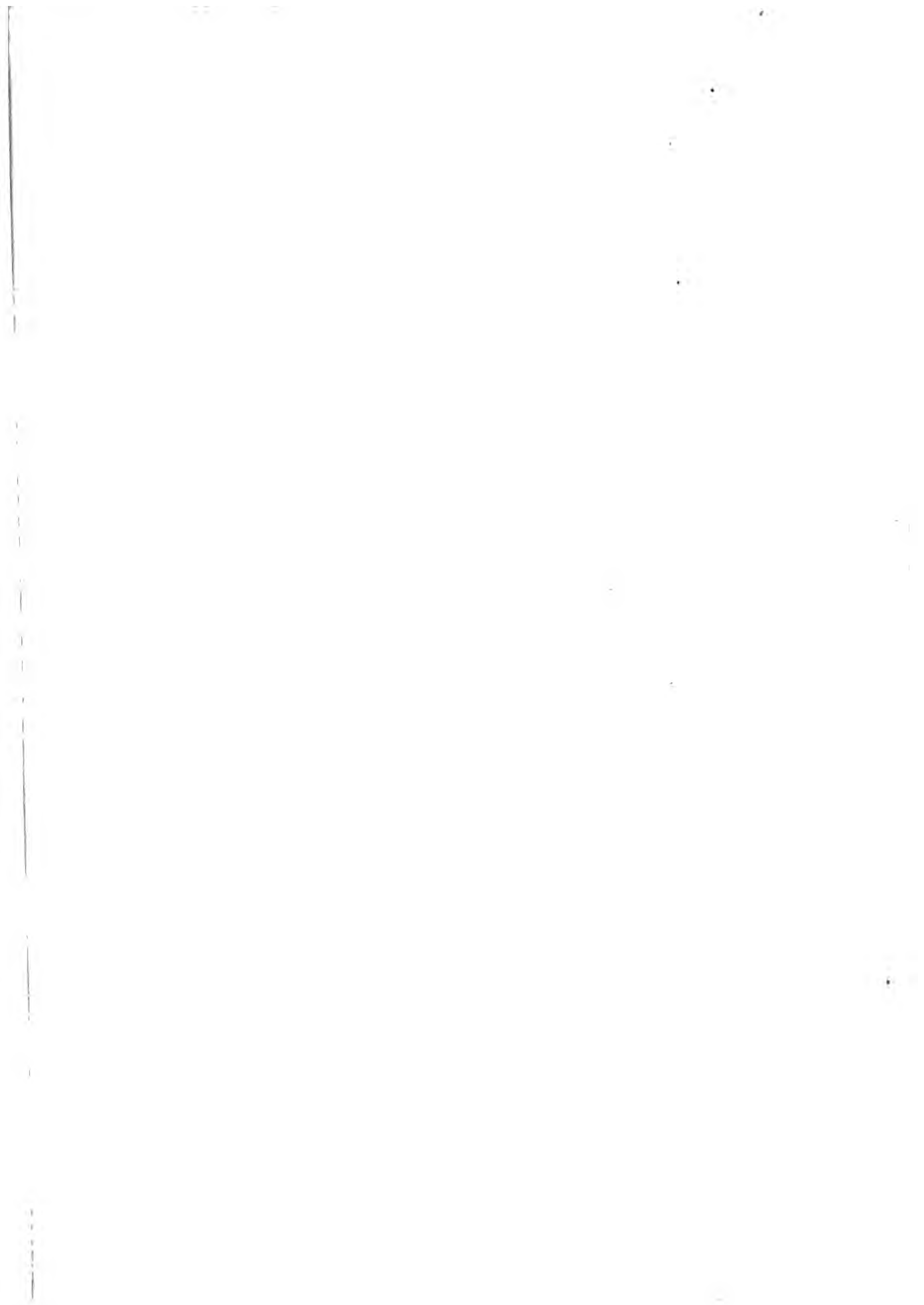
107



David

6







John Williams.

Notes and Narratives

OF

THIRTY YEARS
MISSIONARY AND MINISTERIAL LABOURS
IN ENGLAND AND WALES,

BY THE

REV. JOHN WILLIAMS,

*Rector of Penegoes, Montgomeryshire ;
(Formerly Missionary among the Welsh of London),*

AUTHOR OF

“CYMRU LLUNDAIN,” “A DEFENCE OF THE WELSH
PEOPLE AGAINST THE MISREPRESENTATIONS OF
THEIR ENGLISH CRITICS,” “THE EARLY
BRITISH CHURCH,” &c., &c.

“Some said, John, *print* it; others said, Not so;
Some said, It might do good; others said, No.”
Bunyan's Pilgrim's Progress.

Qachyullhath :

PRINTED FOR THE AUTHOR, BY ADAM EVANS, MAENGWYN STREET.

1885.

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NOTICE.

*By the same author will be shortly published,
price 2s. 6d.,*

THE CHURCH IN WALES,

OR,

*A Defence of the Welsh Church against
the Misrepresentations of Her Critics.*

P R E F A C E.

It is now some years since the author first publicly announced his intention of publishing the following "Notes and Narratives,"—the greater portion of which being indeed then all but ready for the Press. Owing, however, to a variety of circumstances, it had to be put off from time to time. This delay, unavoidable as it was, will account for some of the *statistics* of which he has availed himself appearing at present, perhaps, rather out of date. Still, he believes that they are even now sufficiently correct for all practical purposes. It may be further observed that several of the *cases* referred to have already been reported in "The London City Mission Magazine," and other periodicals.

Moreover, most of the Essays, Lectures, &c., which together constitute the third and concluding part of the work, have also appeared at one time or another either in some of the Metropolitan or the Provincial Newspapers. It will be seen from the nature and the diversity of the subjects treated of, that the writer has had some experience of the world; and this, for various reasons, he has felt constrained to make known in one form or another;—

"Pen ag ingc, pwy yn ei go,
Ollyngai oll yn ango?"

He thinks it right to add, that in the prosecution of this task he has paid more attention to faithful delineation of fact and narrative, than to elegance of diction and grammatical accuracy. With reference to his remarks concerning Welsh poetry and literature, (see p. 76-7) he wishes it to be clearly understood that he by no means intends to convey the impression that any deterioration has taken place as to Welsh talent generally. On the contrary, he firmly believes that the Cymric nation never possessed such a number of eminent literary men as it does at the present time, and this he considers specially true of the Welsh clergy. But as with our National Eisteddfod—the *Welsh language* is at present much less studied and employed by our public men than was the case in former years; the reason being, that many of them now elect to use the English tongue.

In conclusion, the author ventures to hope that the perusal of these records, such as they are, may prove more or less interesting, and perhaps not altogether profitless to the reader.

CONTENTS.

Part 1.

London—First arrival—Am mistaken for a foreigner—Story of a negro—Strange conduct of a gentleman—Am appointed missionary to the Welsh people—The City Mission Society—Formation of a Welsh branch—The moral and religious condition of the Welsh in London—Their number, birthplace, and how distributed throughout the different Metropolitan districts—Preponderance of South over Northwalians—Inter-marriage with people of other nations, and results—Personal reminiscences of Welsh mission work, including cases of

(1) *Infidelity*: The Almighty challenged—St. Paul a thief and a robber—The infidel father of two respectable Welsh clergymen.

(2) *Popery*: Welsh perverts, for the most part, ignorant women—A sceptic's opinion of the Romish doctrine of transubstantiation.

(3) *Heathenism*: Christ in the world at the time of the flood—Only three men then saved by clinging to trees.

(4) *Immorality*: A shocking case—A man struck down dead in a public-house.

(5) *A common lodging-house case*: Description of the place, and of those who frequented it—The "Prince of Wales" a "sandwich man"—Sad story of a broken-down Welsh clergyman and ex-Dissenting minister.

(6) *A vagrant or street case*: Welsh beggars in London at one time "few and far between"—A friendless and fallen one reclaimed.

(7) *An ex-Chartist case*: The Newport riots of 1839-40—The notorious trio, Frost, Williams, and Jones—Their trial, convicted of high treason, and sentenced to be hanged and quartered—Story of another prominent leader—his escape to London, concealment there for 20 years, and subsequent return to Wales to claim an estate.

(8) *Prison cases* : A domesticated donkey—A human being kept together by surgical appliances—A criminal's remorse—Sad story of a murder in Wales—a brother is found guilty of the dreadful crime, but protests his innocence on his death-bed.

The writer's work, entitled "A Defence of the Welsh people against the misrepresentations of their English critics"—Note from the Right Hon. W. E. Gladstone, M.P.—Extracts from the above-mentioned Essay, relative to the positive and comparative state of the Welsh people at home and as settlers in England—The intellectual claims of Wales considered, with instances of eminent Welshmen—Concluding observations.

p. 1—44.

Part 2.

The Gospel supposed to have been first preached in London in the Welsh language—Regularly-established Christian churches there amongst our British ancestors from the earliest times—The continuous existence of the Welsh element in the population to be traced through various sources—Hence Welsh religious services probably held, if not regularly, at any rate, on certain stated occasions—The efforts made at various periods to provide a permanent place of worship for Welsh Episcopalians—Renting of the ancient Chapel of St. Etheldreda, near Holborn Hill, in 1843, for this purpose, with an account of the opening services—Removal to, and history of the present Welsh Church, with notices of past and present ministers—The late exciting contest for the Incumbency—The unanimous wish of the congregation at first entirely disregarded—Questionable conduct of certain members of the Church Committee—The Bishop of London (now His Grace the Archbishop of Canterbury) appealed to—Interview with his lordship—The "people's candidate" ultimately appointed—A brief sketch of the rise and progress of the various Welsh Dissenting Denominations in London : Calvinistic Methodists, Independents, Baptists, and Wesleyans—Literary and Charit-

able Institutions : The Welsh Charity School, when, how, and why founded—Brief notices of interesting cases connected therewith—Correspondence with its late President, the Right Hon. Lord Dynevor—The Cymmrodorion Society : nature and objects of—The Cymreigyddion and Gwyneddigion Societies.

Publication of the writer's work, entitled "Cymry Llundain"—Temporary absence from London—Mission work among the colliers and miners of South Wales—Return to London, and final departure therefrom—Farewell meetings and presentation of testimonials.

General review of the past thirty years, viz., from 1850 to 1880—Ministerial changes—Personal recollections and amusing anecdotes of departed Welsh worthies—Present paucity of eminent bards and Welsh Scholars in London—Same remark applicable to the Established Church in Wales.

p. 45—77.

Part 3.

ESSAYS, LECTURES, AND CORRESPONDENCE.

1. Introduction of Christianity into Britain.
2. "1877," Review and history of.
3. With the Welsh Drovers in Barnet Fair.
4. English "Mops" or Statute Fairs.
5. Sunday evenings at a well-known London Tavern.
6. The first three Bishops of Llandaff; being a review of Addresses delivered by the Rev. Father Nedelic, at St. Peter's Roman Catholic Church, Cardiff.
7. The Burials Bill: Correspondence with the Right Hon. G. Osborn Morgan, M.P., and the Rector of Bow, London.
8. The origin of Sunday Schools.
9. A Farewell Sermon delivered at St. Stephen's Church, Spitalfields, London, on Sunday evening, Oct. 3rd, 1880.
10. Appendix.

p. 78—144.

NOTES AND NARRATIVES

OF

THIRTY YEARS

MISSIONARY AND MINISTERIAL LABOURS, &c.

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" A mighty mass of brick and smoke and shipping,
 Dirty and dusky, but as wide as eye
 Could reach, with here and there a sail just skipping
 In sight, then lost amidst the forrestry
 Of masts; A wilderness of steeples peeping
 On tip-toe, through their sea-coal canopy,
 A huge, dun cupola, like a fools-cap crown
 On a fool's head—and there is London town !"

SUCH is Lord Byron's not very flattering description of the great Metropolis. However, like most young people brought up in the country, I had had from a child a strong wish to visit the place, of the greatness and grandeur of which I had heard and read so much.

And although I did not quite expect to find its streets paved with gold—yet I determined that I would, at any rate, see the place, and, if possible, to make my abode there.

Accordingly, in the autumn of 1850, being then in my 25th year, I resigned an appointment which I had held for some considerable time as master of an important National School in North Wales; and after having received, in the shape of a testimonial from the Committee and other friends, a substantial acknowledgment of the satisfactory

manner in which I had discharged my duties, and the high state of efficiency to which I had brought the school, I bade good-bye to my native hills, and proceeded to London.

At this time I did not know a single man, woman, or child in the place.

On my first arrival at Euston Square Railway Station, a somewhat amusing incident occurred. It was then getting late, and so being anxious to secure respectable lodgings for the night, I enquired of a porter if he could direct me to any.

Coming as I did from one of the most *Cymreig* parts of the Principality, and though considered a fair English scholar, yet having been accustomed to speak, as a rule, only in the Welsh language, the official in question, evidently mistaking me for a foreigner, directed me to a coffee-house in the vicinity of the station, then kept by a German, named——.

I did not much like the appearance of, and certain other things about the place. Still, being so late, there was no help for it, and so I was obliged to make the best of a bad job. Having partaken of such refreshments as I required, I then retired to rest. Being told that there was another gentleman to share the bedroom with me (for it was a double-bedded room) I could not as I should have liked to have done, lock the door. I, however, placed what little money I had with me under my pillow, for safety. After I had been in bed for some time, in walked, candle in hand, a great big negro!

He was as black as jet; and, thinking me to be asleep, he surveyed me from head to foot as I lay in bed, muttering to himself some words in his native language, which I could not, of course, understand. I need hardly say, that whilst all this was going on, I felt somewhat "queer," and was only too glad when the morning came and I was able to take my departure from such a place.

The next day I visited amongst other places of interest, the British Museum.

There, again, another very remarkable incident took place. As I was quietly viewing and admiring some of the wonderful objects to be seen there; a middle-aged gentleman, judging, as I presume, from my manner and appearance, that I was "a young man from the country" came up and spoke to me.

At first, however, I fought rather shy of him, and no wonder! For, in Wales, from where I had but the previous day come, I had heard not a little of the tricks of London sharpers, including some strange stories of men going about stylishly-dressed, and to all appearances, gentlemen—yet, who were in reality thieves and pick-pockets!

And, if I remember rightly, one of the fraternity was actually taken up at the opening of the Great Exhibition in the following year, dressed in the garb of a bishop!

But on this occasion, at all events, I was mistaken, and it was not long before I found out my mistake. For having entered into conversation with him, and having given him a brief sketch of my history, including the circumstances under which I had come to London; and moreover having showed him some letters—testimonial I happened to have with me from the Dean (the lamented Dr. Cotton) Chancellor James Williams, and other Church Dignitaries, in the Diocese of Bangor:—he, after being thus satisfied as to my character, evinced great interest in me, and insisted upon being allowed to show me about the town during the remainder of the day, he himself defraying all expenses, and these I may tell the reader, amounted altogether to a goodly sum.

After leaving the Museum, the next place we went to was the Tower. Here, after a careful inspection of the different compartments, including the famous "Jewels

Room," the captain of the military guard on duty, being a personal friend of my companion—we had the honour of dining with that gentleman.

In parting, on my expressing to him my gratitude for his kindness, and my utter astonishment at his having taken such an interest in me who was an entire stranger to him; he replied to the following effect:—I myself came up to London many years ago a poor lad.

My father had indeed been at one time a rich man, but he had squandered his property in riotous living. Thus it happened that when he died, my mother was left a widow with a large family of children, I being the youngest—and totally unprovided for.

I then had a married sister living in London. So, although quite uninvited, it is true, I came up here, thinking that her husband might help me to find a situation of some sort.

Strange to say, however, I experienced but little sympathy from either of them.

Nevertheless, I ultimately succeeded in obtaining what was nothing more than a very menial post in a large house of business in the City.

By little and little, however, I rose, so that for many years past, I have been a partner in the firm. Moreover, a long time ago now, I had the gratification of re-purchasing an estate in the County of—— which had once belonged to my father.

And, continuing his statement, he said in conclusion:—
“From the time that I was thus myself here a stranger in a strange place, I made up my mind that I should always, whenever I had the opportunity, do all in my power in the way of befriending strangers, under similar circumstances.”

He then gave me his card, warmly inviting me to visit him at his private residence in the fashionable neighbourhood of——.

I may add that the firm which he mentioned is one of the wealthiest and best-known of its kind in the Metropolis, if indeed not in the whole kingdom.

With such testimonials as it was my privilege to possess, I soon met with a situation as a Clerk at an important and highly respectable public Institution in the vicinity of Lincoln's Inn Fields.

There, however, I was not destined long to remain.

Another opening soon presented itself, and, acting upon the advice of friends, I was induced to avail myself of the same.

For many years past, the case of a large section of the Welsh people in London, who were known to be in a most deplorable condition, both temporally and spiritually, had been a source of serious concern and anxiety to their more respectable and religious countrymen.

But hitherto it had been found difficult to organize any means by which so scattered a people might be reached.

Now the matter was zealously taken up by the Welsh Ministers and congregations in the town. Some of the leading members of these Churches were appealed to, and at length by personal contributions and congregational collections, a sufficient sum of money was realized to justify an application to that excellent Society, the London City Mission, for the appointment of two Missionaries, one to be a member of the Established Church, and the other a Nonconformist.

It should be here stated that the one great object of the above-named Institution, which has now been in existence about fifty years, and which employs at the present time no fewer than between four and five hundred Missionaries—is to extend the knowledge of the gospel among the poor of London and the surrounding districts.

It knows nothing of sect or party, nor does it seek to

proselytize in any other way, then to make the wicked holy, and the worthless, valuable members of society.

As has been already intimated, the Committee in 1850, appointed two agents to labour exclusively among the Welsh people; and the good work thus originated has been carried on with much success ever since.

Being one of the Welsh Missionaries thus appointed, I at once entered upon my duties.

And these were not light, for no less than one entire half of the Metropolis was assigned to my care, and the other half was taken up by my colleague.

When I entered upon my work, being then almost a stranger in London, I was painfully impressed, to use the words employed in one of my first Reports "At witnessing the many and various ways in which a large number of my countrymen had gone astray from God their Maker, and from that respect to the Bible which is peculiar to the Ancient Britons as a nation."

It now became necessary, for obvious reasons, to bring the proceedings of the newly-established Mission before the public. And an article of mine upon the subject which appeared about this time in the columns of the "Traethodydd," a high class quarterly periodical published in the Welsh language, attracted considerable attention.

It was freely commented upon by the Newspapers of the day, especially by those connected with the Principality. And not only so, one of the best and most learned of our Bishops (the late Dr. Ollivant) in a sermon of his which has since been published in English and Welsh, did me the honour of quoting largely from it. Moreover, a gentleman, the late Sir Hugh Owen (then Mr. Owen) who for a great number of years, had taken much interest in all matters pertaining to Wales, in a Paper read by him before certain members of the now defunct Cambrian Institute, at one of

its meetings in London, made the statistical part of it a subject of special criticism.

To the above Paper, I deemed it my duty to reply in a letter of which the following is a copy :—

THE WELSH IN LONDON.

To the Editor of "The North Wales Chronicle."

SIR,

Since I last addressed you on this subject, I have seen, and have carefully read Mr. Hugh Owen's lecture before the metropolitan branch of the Cambrian Institute.

I flatter myself that those of your readers who may have taken the trouble of comparing that lecture with my previous letters, written in anticipation of something of the kind, cannot but agree with me that the lecturer is now as far as ever from establishing the charge which he has brought against me in common with others, who, like myself, are interested in seeking the welfare of our beloved countrymen in this great town.

For the reason above stated, it is not my intention, neither do I deem it necessary, to follow Mr. O. through all the details of his speech, but shall merely touch upon those points in it which may appear to me most deserving of notice.

It may be observed, in the first place, in respect to the probable number of Welsh people resident in London, that Mr. O. admits the estimates generally entertained prior to the taking of the census in 1851, to range from thirty to eighty thousand.

As to the letter from which Mr. O. quotes at the commencement of his speech, I never intended to put that

document in, so much with the view of proving (if that were possible) the correctness of my own estimate—as to shew that the same, being, in 1851, so low as 35,000, was marked with a degree of cautiousness and moderation.

However, as the writer of that letter is not at the present time in a position to defend his own statements, a word of explanation from me may not be considered as altogether out of place.

The only objection Mr. O. adduces against my friend's testimony is, that in consequence of the enormous extent of London, and the fact of our countrymen being dispersed over the whole of the town, he could not have discovered as many as 25,000 Welsh persons in less than one year and 34 days, whereas he himself alleges to have done this in what he calls "a few weeks" only.

Now, it must be remembered that the London of that period (20 years ago) was scarcely more than two-thirds of its present size. This will reduce the time necessary in order to traverse it, according to Mr O.'s calculation, to 266 days; and as our friend informs us that, "I was compelled to compile my report before I had visited *half* the places," this will again reduce the number of days to 133; and if we allow, instead of *six* hours, as suggested by Mr. O., that he devoted *nine* hours daily to his work, that would bring the time down again to about 88 days, which may properly be considered to lay within the meaning of the term "few weeks," as used by him.

It is also worthy of notice that a paragraph in my friend's letter, which Mr. O. perhaps *unintentionally* left out of his address, gives us to understand that he had been before employed (for how long a time he does not tell us) in the same researches, during the year preceding the one mentioned by Mr. O., so that he had now the benefit of his experience on that occasion, together with that of some

years' active employment as a Sunday-school teacher, district visitor, &c., in connexion with one of our Welsh congregations in the city.

I trust the above remarks will assist in placing my friend's story before the public in a somewhat more favourable light than it is given by Mr. O.

My reasons for disputing the correctness of the Census Report on this subject are well known.

I have proved that Report to be egregiously erroneous on other points relative to the Welsh in London. (See N.W.C. for 13th December last).

Mr. O. endeavours to explain away the errors which occur in the Censuses of Religious Worship and Sabbath Schools, by stating that the returns relating to these were *voluntary* returns, but that the making of the other returns—those containing the places of birth—was a *compulsory* matter. Unfortunately, the "instructions" as to the mode of procuring and digesting these returns respectively would occupy too much space to be inserted herein. I would therefore ask those of your readers who may be in possession of the different volumes of the Census, to compare those "instructions," and judge for themselves, if, all circumstances considered, they would not expect to find the former returns as correctly filled, if not more so, than the latter, especially in such places as London, where there are hundreds and thousands of people so exceedingly degraded that the word *compulsion*, at least so far as it relates to matters of this kind, has no meaning whatever to them.*

The filling of the Religious Worship, &c. Returns, on the other hand, was in every instance entrusted to respectable and responsible persons; and in all cases where these parties

* It is punishable in parents to neglect the vaccination of their children: but notwithstanding this, it is well known that the provisions of the Vaccination Act are far from being universally complied with in the courts and alleys of our great towns. (See 'Times' Newspaper for the 10th inst).

omitted to furnish the necessary information, the registrar of each district was ordered to supply the same, either from his own personal knowledge, or else from the most attainable and accurate sources open to him. (See Census of Religious Worship, p. clxx).

Yet, in spite of all this, even *these* returns, as they are given to us in the Census, exhibit most glaring and preposterous errors.

With regard to the case of Scotland, to which Mr. O. refers with so much apparent satisfaction, I believe that the particulars given in the Census in connexion with that case, so far from being favourable to him, tend rather to confirm *my* view on the subject in question. We are told that the number of persons in England who were born in Scotland, was 130,087, in 1851. Out of this number, 30,401, being nearly 1 in 4, or 23·3 per cent. were returned as residing in London. The number of Welsh-born persons in England at the same time, was 120,465, and 17,575, or 1 in 7, equal to 14·5 per cent. *only* of these were returned as living in London.

If London had received (as many believe it must have done) the same proportion of the 120,000 Welsh-born persons in England, as it had received of the 130,000 Scotch-born persons in England, then it would have had in 1851, instead of 17,575 Welsh persons as returned, upwards of 28,000, being an *increase* of more than 10,000 upon the actual number specified in the Census.

Mr. O. next attempts to prove that the Welsh-speaking portion of the inhabitants of the Metropolis, is considerably less in number than the Welsh-born portion. Since I have never given an estimate as to the probable number of *Welsh-speaking* persons in London, I could have afforded to pass over this part of the subject, did I not feel confident that his low estimate of 10,000 is not only erroneous, but, in my opinion, ridiculously so.

But let us just glance at the reasons which have led Mr. O. to this conclusion. In his anxiety to lessen the number of Welsh people in Wales, and thereby to make the number of Welsh-speaking emigrants in London to appear smaller than it otherwise would have done, he seems to me to have fallen into the rather singular error of taking credit for the *same persons twice* over.—He observes, “We find by the Census, that out of the 1,188,914 persons in Wales, 142,641 were not born there; and these, with few exceptions, may fairly be taken, not as Welsh at all, but as English.” And again he says, “We must also bear in mind that no inconsiderable number of English are dispersed over the other counties of Wales, especially in the chief towns.” From the above facts Mr. O. concludes, that the Welsh language is not the language of more than two-thirds of the inhabitants of Wales, and that, consequently, one-third (5,858) of the 17,575 living in London, were ignorant of the Welsh language when they left the country of their birth!

In order to judge to what extent the 142,641 mentioned above, are exclusively English-speaking persons, it may be necessary to inquire where they came from. And since we are given to understand by the Census, that some 70,000 of them, being little less than a half, were natives of London, Liverpool, Manchester, and the border counties of Cheshire, Salop, &c., I contend that the majority of these were the offspring of Welsh parents; and I further believe it to be characteristic of this class of persons whenever they emigrate to the Principality, in the event of their not finding it *absolutely necessary* to do so, that they generally pride themselves in learning the language of their fathers.—Another fact worthy of notice as bearing upon this point is, that the proportion per cent. of children attending Day-schools (these being the only institutions where the English language is taught) was, according to the last official returns,

lower in Wales than in any part of England. This, together with the fact that those who come to London from Wales, are evidently for the most part the children of the original inhabitants, rather than of the more recent settlers there, have led me to the conclusion that the proportion of them who are able to speak the Welsh language, is much greater than that given by Mr. O. As to the assertion that many have "wholly lost" their Welsh in London, I can only say that I have never known any of my countrymen who had actually lost their Welsh, but I have met many who *pretended* having done so. Why should a Welshman lose his Welsh in England more than an Englishman his English in Wales? Yet, we never or seldom hear of the latter taking place, whereas we have frequent complaints about the former. I do not hesitate to say also that Mr. O.'s observations respecting the children of Welsh parents in London, are such as no one except a person thoroughly unacquainted with the mass of our countrymen, could have penned. The Welsh language is understood by these to a much greater degree than he would have us to believe.

I will just mention one instance in the way of illustration. It refers to a family consisting of a father, a son and daughter. The two last are respectively between 30 and 35 years of age; they were born in London, and (to use their own words) "have never slept a night out of London." Yet, they are both regular attendants at one of our Welsh Chapels, and they testify that they can understand a Welsh sermon as well, if not better than an English one.

There are also in that very chapel at least some scores of others of this class who are communicants.

Mr. O.'s last argument on this head is, that as the 10,000 mentioned above have sufficient English to enable them to carry on the necessary intercourse with the people around them, it may therefore be fairly conjectured that a majority

of them are as well acquainted with the English language as they are with the Welsh ; and he thus reduces the number of those who are exclusively Welsh-speaking persons to under 5000 !

In reply to this I need scarcely to remind the reader that the language of the workshop, &c., is very different to that of the pulpit, so that there are many of our countrymen who even prefer transacting the ordinary business of life through the medium of the English language, but who nevertheless can derive more comfort and edification from the gospel when it is preached to them in their mother-tongue.

Such, for instance, is the case of a poor man named B——, of——street, whom the writer visited a few days back, accompanied by a highly-respectable clergyman of this town. This person is bordering on 90 years of age. He is what Mr. O. calls “a Radnorshire man ;” but he has been in London between 50 and 60 years. His wife, who is now dead, was an English woman.

He himself speaks English more readily than Welsh ; yet he testifies that in religious matters, he much prefers the latter language.

I now submit whether I am not fully justified in supposing that the number of Welsh people in London (including, of course, the children born here of Welsh parents, for these are as much the objects of a Welsh missionary’s visits as the others), probably amounts, at the present time, to 38,000, or thereabouts ?

Mr. O.’s views as to the religious state of the Welsh in London, are expressed in the following words :—“ I maintain that the Welsh residents in the Metropolis are as moral, and even religious, as any other portion of its inhabitants.” From this it is evident that Mr. O. labours under the false impression that I have represented the

former as being in a *worse* condition than the latter. If he had taken the trouble of examining my article in the "Traethodydd," (which forms the basis of the present discussion), as he ought to have done before condemning it, he would have discovered that the statistics given in that article, shew our countrymen to be not only *as* religious, but *much more* so than their neighbours. And, not only this, I am prepared to prove that there are in Wales itself some districts, one of those being no other than B—where the *first* Welsh Chapel was built upwards of a hundred years ago, where the attendance on public worship was in 1851, according to the Census, actually less in proportion to the population, than was the case with the Welsh in London, as it is represented in the article above alluded to.*

If Mr. O. will accept *my* account (as he seems inclined to do) as to the attendance on public worship in connexion with his *own* estimate of the number of Welsh in London, then it will follow that they are by far the most religious people in the world, which, I regret to say, would be, as every one knows, a gross deviation from the strict truth.

Or if, on the other hand, he will avail himself of the only alternative open to him, and decide that I have exaggerated *the number* of attendants on the public means of grace, then the charge of "maligning the character of our nation," with which some of my *patriotic* opponents endeavour to saddle

* It is worthy of notice that Mr. O.'s, principal argument against the possibility of my account as to the moral deterioration of the Welsh emigrants in London, being correct, is, that such a fact would tend to shew the inefficiency of the dissenting system of religion,—Dissenting Ministers being, as he alleges "the Teachers of the people in Wales."

If therefore that particular district which has been for the longest period under the stated influence of Non-conformist teaching, presents, when contrasted with my statement, a less favourable aspect than that of our countrymen in London; surely such a fact considered in connexion with the great and varied temptations incident to the Metropolis, together with the peculiar disadvantages as regards language—under which the Welsh are labouring here—strongly suggests (in the absence of any direct proofs on the subject) not only the *possibility*, but the great *probability* of my calculations on the point in question being substantially correct.

me, and which charge, if not specifically stated, is obviously implied in the lecture now before me, must fall to the ground.

London, Feb. 17, 1857.

JOHN WILLIAMS.

Admitting, therefore, the estimate given in the Census Report as being substantially correct, and no doubt it is sufficiently so for all practical purposes,—it would appear that there were in London in 1851, altogether 17,575 persons who had been born in Wales.

And when the next Census was taken in 1861; the numbers then stood as follows:—

Monmouthshire ...	2449	Flintshire	548
Glamorganshire ...	2114	Carnarvonshire ...	522
Pembrokeshire ...	1906	Merionethshire ...	450
Montgomeryshire .	1693	Anglesea	331
Cardiganshire ...	1477		
Carmarthenshire ..	1124	Wales, county not	
Denbighshire ...	931	stated	4663
Brecknockshire ...	804		
Radnorshire ...	658		
			19,670

From the above it will appear, leaving out of calculation the Monmouthshire people and those whose particular place of birth is not specified—that South Wales had sent up to London 8,085 persons, as against 4,475 only from North Wales.

Another peculiarity pertaining to the Welsh population, and which does not apply to any other foreign section of the community, except the Irish, is, that the females exceed the males in number by nearly 3,000.

No wonder then that so many Welsh young women get intermarried with persons of other nations, and that, as it too often turns out to be the case, at least in so far as the working classes are concerned—not for better, but for

worse! At any rate, it is a well-known fact that these unions, as a general rule, prove far from beneficial in a religious or spiritual point of view. For, generally speaking, the Welsh wife or husband cares but little for going to an English place of worship on the Lord's day; and on the other hand, the English partner can derive no good whatsoever by going to a Welsh Church or Chapel. Hence a large number of this class are found, as if by common consent, living in the entire neglect of all religious things.

A comparison of the above figures will further show that the increase in the Welsh population of London between 1851 and 1861, was a little over 2,000.

Each of the Welsh counties contributed its share towards this increase, with the exception of Cardiganshire and Brecknockshire.

In the former there was a decrease of eleven, in the latter of eighty-five.

I have not had the opportunity of examining the Census for 1871, and that for the year 1881 has not yet been published.

But if we allow that the increase in the number of Welsh-born persons in London had been going on at about the same ratio during the last twenty, as in the preceding ten years—then it follows that the Welsh population in London would now amount, in round numbers, to something like 24,000.

It is quite evident, however, that the above figures by no means represent to the full extent, the Welsh element in the population of London.

In the "London City Mission Magazine" for March 1859, I find that, on this point, I thus wrote:—

"I consider as Welsh all those who have been brought up in any part of the Principality, together with those born in England of Welsh-speaking parents. These latter, I con-

sider, ought not to be excluded, and they are invariably accounted as Welsh by their own countrymen.

St. Paul says, 'I am verily a man which am a *Jew*,' yet the City of Tarsus, his native place, was not in Judea, neither can it be found anywhere on the map of Palestine. It is also worth observing that the Greek, and not the Hebrew (or *Jewish*) language was chiefly spoken in Tarsus at this period; and the fact of the great Apostle, whenever he had occasion in after life to refer to the Old Testament, having *invariably* quoted the Septuagint, or Greek version of it, and not the Hebrew, proves that he must have been as conversant in the Gentile, if not more so than he was in the language of his fathers. This appears to me clearly to establish that we are bound to receive as a part of the Welsh nation, and, consequently, as having a *special* claim on our sympathy, as Welsh, in all works of piety and charity (notwithstanding their not having been born in our country, and, in many instances, their comparative ignorance of our language), *the children born of Welsh-speaking parents in London.*

That excellent Institution, the Metropolitan Welsh Charity-school, practically recognizes this principle in selecting the objects of its charity."

To return to the Census Report of 1861, the 19,670 Welsh-born persons therein mentioned are represented as residing in the Five principal districts, (and the thirty-six sub-districts), into which the Metropolis is divided, and which are named according to their respective positions—in the following order:—

I.—WEST DISTRICT.

1	Kensington	...	...	...	...	...	1687
2	Chelsea	...	...	...	...	...	450
3	St. George's, Hanover Square	...	...	...	...	...	1176
4	Westminster	...	...	...	...	...	599

5	St. Martin's-in-the-Field	...	...	...	215
6	St. James's, Westminster	...	...	...	413
					<hr/>
					4540

II.—NORTH DISTRICT.

7	Marylebone	...	...	...	...	1571
8	Hampstead	...	...	...	...	150
9	St. Pancras	...	...	...	...	1492
10	Islington	...	...	...	...	1173
11	Hackney	...	...	...	...	429
					<hr/>	
					4815	

III.—CENTRAL DISTRICT.

12	St. Giles	...	...	...	...	371
13	Strand	...	...	...	...	337
14	Holborn	...	...	...	...	313
15	Clerkenwell	...	...	...	...	390
16	St. Luke...	...	...	...	...	332
17	East London...	...	...	...	...	385
18	West do.	...	...	...	...	243
19	City	...	...	...	...	655
					<hr/>	
					3026	

IV.—EAST DISTRICT.

20	Shoreditch	...	...	...	...	605
21	Bethnal Green	...	...	...	...	194
22	Whitechapel...	...	...	...	...	329
23	St. George's-in-the-East	...	...	...	...	185
24 ^a	Stepney	...	...	...	...	265
24 ^b	Mile End	...	...	...	...	313
25	Poplar	...	...	...	...	615
					<hr/>	
					2506	

V.—SOUTH DISTRICT.

26	St. Saviour's, Southwark	...	...	...	362
27	St. Olive, do....	...	...	...	244

28	Bermondsey	...	...	...	...	...	341
29	St. George's, Southwark	...	...	..			345
30	Newington	..	...	..	...	...	373
31	Lambeth	...	...	..	...	...	824
32	Wandsworth	...	...	...	..	...	350
33	Camberwell	...	...	...	...	...	366
34	Rotherhithe	...	...	...	...	...	139
35	Greenwich	...	...	...	...	...	1070
36	Lewisham	..	...	...	...	...	369
							4783

Bearing therefore in mind the fact, that, allowing for the usual increase in the population since the last Census was taken, there must be at the present time something like 24,000 Welsh-born persons in London:—it will be at once seen how extensive a field there is for Missionary labours.

Some thousands of our countrymen are, it is true, connected either as members or hearers with the different Welsh congregations; and it is also true that several thousands more are identified with the various English Churches and Chapels in the town.

Still, notwithstanding all this, it must be quite evident to everyone who knows anything at all of the place, that there remain multitudes of them who never go under the preaching of the Word on the Lord's day, and who thus show by their conduct that they care for none of those things which pertain to their eternal peace.

And in order to illustrate the sad and deplorable condition into which some of this class have fallen;—I shall now proceed to narrate a few cases (selected out of many recorded in my Journals at the time) which came under my own personal observation during the period, extending altogether over nearly twenty years—that I laboured as a Missionary among them.

(1) I shall begin with *Infidelity*.

At one time there were in a certain house on my district, which consisted as has been before mentioned, of an entire half of London, four persons whose views were more or less tainted in this respect. They were all shoemakers by trade. During a conversation or rather a discussion I once held with them, my chief opponent was an elderly man named——.

He maintained that religion was nothing else than a disease of the mind, and that the Bible was the most pernicious book ever published!

As a further proof of this man's daring impiety, he said (I use his own words) "If there is a God, I challenge him to prove his existence by striking me dead this moment; and if he does not do so, I shall consider myself right in my assertions!" I might add, that this man had once been in the early part of his life, a professor of religion.

The next case refers to a middle-aged man named——, who, though he too had been brought up religiously in Wales; yet for a long time past he had degenerated into a confirmed Atheist. Visiting him one day, our conversation happened to turn upon the *being* of a God. Having endeavoured to extract from him an admission that there was at any rate, a possibility of his views upon this all-important subject being erroneous, and having pointed out how dreadful a thing it would be for him, should he find out when too late "that these things were so" he then made use of words to the following effect:—

I shall tell the old gentleman (meaning God Almighty) if I ever see him as you allege I shall, that I am just as he made me, and that during my sojourn upon the earth I always endeavoured to the best of my knowledge and ability to do what was right and proper.

Should this not prove satisfactory to him, I shall maintain that *he* is to blame and not myself, since I merely

worked out the organization which he gave me! Such, he added, shall be my defence if the book which you call the Bible, but which I consider to be nothing else than a wicked invention of the priesthood, should then turn out to be true!

On another occasion, speaking of the Apostle Paul, this same man said he could prove that Paul, even after his so-called conversion, was, according to his own admission, a thief, &c., of the worst kind! "For" (said he) "was he not in the habit of robbing the Churches?"

He then quoted in support of his blasphemous assertion 2. Cor. xi. 8., where the Apostle says, "I robbed other Churches, taking wages of them to do you service."

Visiting another of this class at a time when he was supposed to be on his death-bed; and on my asking if he would allow me to engage in prayer with him, extending his hand to me he said, "I have every respect for you, Mr. Williams, and I know if it were in your power to do me any good, you would gladly do so, but as for praying with me, I have no more faith in prayer than I have in whistling!"

Yet, this man had brought up two of his sons to be clergymen of the Church of England; and apropos of this anomaly, he said to me on one occasion, "If I had a dozen sons, I would make parsons of them all, for it is the best trade going!"

(2) *Popery*. For some time after I entered the mission I did not know a single Welsh person who professed to be a Romanist. At last I found several, one of whom named—was a noted Popish lecturer. He was in the habit of holding discussions with the Agents of the Protestant Reformation Society and others, and it was at one of these meetings that I was first introduced to him.

To witness a Welshman thus standing on a public platform in defence of Popery, was to me not only a painful but

also a very strange scene. For, to the honour of the Principality be it said, this idolatrous and soul-destroying system is scarcely known there, at any rate, among the natives, except as an accursed thing. And I confidently believe, that notwithstanding the present cunning and Jesuitical endeavours of its emissaries there, it will have no chance of making any progress in that land of Bibles and Sabbath Schools.

It is a somewhat notorious fact, that with the above solitary exception, all the other Welsh Papists with whom I came in contact, were (1) Females, (2) unable to read, and (3) either by marriage or otherwise, in direct connexion with the Irish. One of these cases refers to an old woman named——, and it is thus reported in my Journal:—

On one occasion, when I entered her apartment, which was a small miserable place at the top of a house, she was sitting by the fire smoking a pipe. Near to her sat an elderly man, a Protestant, whom she afterwards introduced to me as her newly-married husband, the ceremony having only been performed that morning. Mrs. —, is *sixty-six* years of age; she obtained her livelihood by hawking lucifer-matches from house to house. Mr. —, is in his *seventy-second* year; he is a cobbler, and I am inclined to think that he is a very industrious old man, for, although this was his *wedding-day*, I found him hard at work when I called upon him. Being given to understand by his conversation that he was not a Papist, I expressed a hope that he would exert his influence to reclaim his wife to the Protestant faith. His reply was, that he had no intention of interfering with her religious sentiments. When I told Mrs. —, that I had just entered the marriage state myself, she, as I suppose, perceiving such a resemblance in our circumstances, took hold of my hand, shook it most heartily, and afterwards permitted me to make a few appropriate remarks to her on some of the

leading errors of Popery, to which she listened in a much kinder manner than on any former occasion.

Talking one day to a shrewd sceptic upon the subject of Popery; on my telling him that nearly all the Welsh perverts then under my visitation were *ignorant women*, he remarked, "And I do not wonder at it either, for what *man* possessing any grain of intelligence in him, could for a moment believe in a religion so contrary to reason and common sense? Why, if a man were to say to me that a piece of bread (alluding to the sacramental element) is no bread at all—I should tell him to his face, you are a liar and you know it!" "For," continued he, "Although it looks like bread, feels like bread, tastes like bread, smells like bread—yet these Romish Priests have the audacity to teach in direct opposition to the unanimous evidence of all our natural senses, that it is no bread at all!"

(3) *Heathenism*. Sometimes I used to meet with instances in which the neglect of religious duties was accompanied by a vast amount of ignorance and moral darkness. As an illustration, I may mention the case of Mrs. —.

During the interview I once had with this poor woman, she, replying to some questions I had put to her, said, that Jesus Christ lived in the world in the time of the flood,—that only three men were then saved by clinging to the trees;—she had heard that Christ died for all men, but did not know what death he died of, nor that he had risen from the grave, and that he was to come again to judge the world.

She understood the Holy Ghost had lived in London at one time,—did not think that he was at all a bad man, and she hoped he was now in heaven!

This woman could speak both in Welsh and English, but was not able to read in either language.

(4) *Immorality*.

Sometimes I used to meet with such cases of vice and

immorality, the particulars of which if narrated, would appear almost incredible to Christians in the Principality. The following will serve as an illustration:—

Some time back there resided in the vicinity of Westminster an old man named ——. He was by trade a shoemaker. On one occasion he was taken before a magistrate, who committed him for trial, on the charge of administering poison to one of his own daughters who resided with him. Subsequently this daughter attempted to commit suicide, and during her examination before the magistrate on the above charge, the police informed his worship that, though father and daughter, they lived together as * * *

The remainder of this case is utterly unfit for publication.

So much, then, for the life of this wretched man. His death, is thus reported in my Journal:—I have now to record the death of the old man——of——, which took place this afternoon, under the most shocking circumstances. I last saw him about a month ago. On that occasion I called at his lodgings, according to my usual custom, on the way to my weekly meeting at the Mission Room in the neighbourhood. He did not, however, happen to be then at home, but being told by a person belonging to the house, that most likely I would find him in the beershop, at the corner of the court, I just looked in—and there he was with his head leaning against a table, on which lay his old hat, pipe, &c. He was fast asleep, and foaming at the mouth,—his appearance altogether resembling that of a certain well-known member of the brute creation—more than of a human being! Having given him a good shaking, he woke up, and leaving the tap-room, he accompanied me to his own apartment up the court. There I had a serious talk with him, and before I left, he expressed a wish to sign the temperance pledge, and in so doing, he made use of these awful and significant words:—said he, with clasped hands and up-

turned eyes—"May God Almighty strike me dead the next time I taste the cursed drink!" Now, be it observed, just a month from that time, on the same day of the week, and the same hour of the day, that man was actually struck down dead in the very beer-shop at which I met him on the occasion above referred to! It appears he had not been sober for some time; and this morning as he was in the tavern, perceiving that he looked somewhat ill, he was advised to retire to his own room. Having lain there for some time on the floor (for a bed he had none), he got up, and managed to crawl back again to the beer-shop, and whilst in the act of swallowing a glass of brandy, for which he had just called, he fell down dead! Shortly before, he had told my informant (his landlady), that he was awfully miserable, and felt as if he could see a lot of little d——s jumping about him! Such was the sad end of one of the most depraved and ungodly men I ever met with.

(5). *A common Lodging-house case.*

The house to which I now refer is one of the largest and best known of its kind in the Metropolis. It is situated in one of the lowest quarters, and frequented by some of the worst of characters. It has altogether upwards of a hundred beds, some single, and others double. These are generally all occupied. The persons, male and female, who use these beds pay three pence a night each for their accommodation.

Here from time to time, I have met several *Cymry*, amongst whom there used to be one who had been brought up to the Medical Profession. He had, however, in early life made shipwreck of his character, and now got his living, such as it was, as best he could. Often he might have been seen, generally in company with several others on such occasions, walking slowly along the principal streets in the neighbourhood of——, in the capacity of what is vulgarly termed a "Sandwich-man." His business consisted in

carrying a board in front and another behind, and having on each board a Bill pasted containing an announcement of a political meeting, a dramatic entertainment—or something of a like nature.

At his lodgings he used to be known as “the Doctor,” but sometimes went by the more distinguished name of “Prince of Wales.”

By-the-bye, perhaps some of my readers will remember an individual, who, not many years ago, was exhibited about South Wales amidst a great flourish of ecclesiastical trumpets, as a Church of England Clergyman who had seceded, and joined the——Denomination.

Well, will you believe it, this gentleman has since had, I am told, a taste of the same not very dignified employment of a “Sandwich-man!”

He is now, however, I am glad to say, restored through the kind influence of a friend of mine, an eminent Clergyman in the East of London,—to a position of respectability and usefulness.

(6) *A Street or Vagrant case.*

It is an historical fact, and one which cannot be too widely circulated, that when the House of Commons caused enquiry to be made into the state of mendicity, some sixty years ago, out of at least 15,000 beggars, infesting daily the streets of London, no Welshman was to be met with.

And to the credit of my countrymen it may be said that, at least so far as my own experience goes, what was true then still continues to be so to a very great extent.

Nevertheless, though there are but few, or indeed scarcely any, *professed* beggars to be found amongst the Welsh of London, yet, at the same time, I constantly used to meet with some who, owing to their own misconduct or unwillingness to work, had been driven to seek a living in that way.

It is to this class that the person whose case I am now about to relate belonged.

Being one day at the house of my esteemed and warm-hearted friend, Mrs. —, I had introduced to me for the first time a poor woman named —, whom the lady above alluded to had that afternoon accidentally met begging in the streets, and presenting, as she certainly did, a most wretched and pitiable appearance. Finding she was Welsh, Mrs. —, like the good Samaritan of old, had compassion upon her, and took her home with her, in order that I might see her, as I was expected to call there that evening on my way to a meeting in the neighbourhood. In the course of the conversation I had with her, she gave me to understand that she was a native of —, in North Wales, was married but had been deserted by her husband, which circumstance had caused her (as she frankly admitted) to disregard herself, and become addicted to intemperate habits, in consequence of which she was then in a state of the greatest poverty and distress, her manner of living being to go about the streets begging during the day, and at night to avail herself of one or other of the Refuges in the town. She further informed me that she had been brought up religiously in the country; and that her relations were highly respectable people, but that, owing to her misbehaviour, they had, one and all, long since refused to have anything whatsoever to do with her. I am, however, glad to say, as the result of my first interview with her, that I got her there and then to sign the temperance pledge, and she was prevailed upon to accompany me that very evening to a house of prayer. Shortly afterwards, with the aid of certain kind ladies, I procured for her an excellent situation in the country, which she has kept ever since with great satisfaction to her employers; and, during the past year, she has been again fully received as a member of a Christian Church, and I have

every reason to believe from her own letters, as well as from information received from other quarters, that she has been made "a new creature in Christ Jesus."

(7) Remarkable case of an *Ex-Chartist*.

I need hardly say with regard to the Metropolis that it has often served as a "city of refuge" to foreigners and others, who had been unfortunate enough to get themselves into any trouble in their own country:—

"London the needy villain's gen'ral home,
The common sewer of Paris and of Rome;
With eager thirst, by folly or by fate,
Sucks in the dregs of each corrupted state."

And even Welshmen have sometimes been glad to avail themselves of this privilege, as the following case will show:—

Amongst those who took an active part in the memorable Chartist riots in South Wales, about forty years ago, was a man named ——. He was, I believe, next in authority to the notorious trio, Frost, Williams, and Jones; and he was present at their last rash doings at Newport, when the soldiery fired upon them, killing about thirty on the spot, and severely wounding many others. Several of the ringleaders, including the above-named three individuals, were apprehended; and at the trial which followed, were found guilty of high treason.

Accordingly they were sentenced to death, though this sentence was afterwards commuted to transportation for life.

The trial which took place at Monmouth, after having lasted for several days, was brought to a close on January 16th, 1840; when the Lord Chief Justice pronounced sentence in the following terms:—

"And now nothing more doth remain than that the Court pronounce (to all of us a most painful duty) the last sentence of the law, which is,—that each of you, John Frost,

Zephaniah Williams, and William Jones, be taken hence to the place whence you came, and be there drawn on a hurdle to the place of execution; and that each of you be there hanged by the neck until you be dead; and that afterwards the head of each of you shall be severed from his body, and the body of each, divided into four quarters, shall be disposed of, as Her Majesty shall think fit, and may the Lord have mercy upon your souls.!"

But——was more fortunate than his co-traitors, for he managed to make his escape into London. There he remained concealed, and so careful was he, that even his own wife and family whom he had left in Wales, knew not where he was for twenty years!

They had long since taken it for granted, either that he was dead, or else that he had emigrated into some foreign country: when to their no little surprise and astonishment he however again turned up, as will be seen, under very remarkable circumstances.

A very rich old lady had died, and the eldest son of this man, who lived in Wales, believing himself, as he thought his father was dead,—to be the rightful heir, had taken proceedings at law with the view of getting possession of the estate and other extensive property belonging to the deceased.

The father who was, of course, still alive, although unknown to his friends, happened by chance one day to pick up at a London Coffee-house a copy of "Lloyd's Newspaper." This Paper contained an allusion to the case, and stated that it was to come on at the Monmouth Assizes during the ensuing week.

Having consulted some of his friends, he, acting upon their advice, mustered sufficient courage to go down and present himself at the trial. The result was, of course, that the son could proceed no further in the matter.

Being now reconciled to his family, he returned to London, where he has remained ever since. I saw him not long ago, still looking hale and hearty, though now, I should say, full eighty years of age, if not more.

I understand that for some time past he has been busily engaged in collecting evidence with a view to having a new trial for the estate to which he considers himself entitled, and which trial he confidently believes must result in his favour.

(8) *A prison case.* Perhaps I ought to mention that the individual to whom allusion is made in the following statement was not a Welshman, but I trust the peculiarity of the case itself, and its bearing upon a Welsh family under my visitation, will be deemed a sufficient apology for inserting the same herein. This case is thus reported in my Journal:—

Several years have now elapsed since I first became acquainted with this man, through his being employed to do some repairs at my house. Some words occurred between us on that occasion, owing to his refusing to give up, after once promising to do so, certain pieces of old timber (to which he had no legal right) to a poor and most deserving Welshwoman, in whose case I have taken great interest, and who maintains herself, as well as a sick husband, now in his 83rd year, and a grown-up invalid son, (whose shattered bodily frame is only kept together by surgical machinery, his very bones actually protruding through his skin)—by carrying fire-wood about the streets, and selling it from house to house. In these efforts she is materially assisted by a faithful old donkey, who until recently lived with them in a miserable underground kitchen; and who is, of course, treated as one of the family. After the event above referred to, I heard nothing more of this person until I one day received from him the following brief note, dated from ——— Prison.

“Dear Sir,—I have been for some time past wishing an interview with you, and have at last, after many attempts, summoned courage enough to do so. If you can find time, and will be so kind as to call, I shall feel extremely obliged to you.

From yours, &c., —, No. —.

Builder and formerly agent to— —, Esq.”

Soon after the receipt of the above, I called at the prison, and the governor having ascertained from the prisoner that his only object in wishing to see me was to obtain *spiritual* advice, kindly permitted me to have an interview with him. He now stated in the presence of one of the prison officials that he could not help looking upon his present wretched and degrading position, as being in a great measure a punishment upon him for the cruel manner in which he had treated me, the recollection of which, though it occurred some years ago, had followed him all along, and he now, and had ever since felt most unhappy about it: so much so indeed that he could not rest until he saw me to apologize for his conduct, and to beg my forgiveness, as he hoped God had forgiven him. He also said if ever he lived to get out of prison, he hoped to be able to repay the poor old woman above referred to a hundred-fold for the wrong he had done her. Upon the whole, I was much pleased with the interview, during which he was moved even to tears, which flowed copiously from his eyes. May he obtain grace from above to enable him to carry out his present good intentions.

The next case and the last I shall mention is as follows:—

— was a respectable farmer and a deacon at a Nonconformist Chapel in North Wales.

He was looked upon as a very good and pious man. It however happened one day that he had a dispute with a brother of his as to the ownership of a certain article pertaining to the farm. This led to a scuffle between them,

whilst (as in the case of the brothers Cain and Abel) "they were together in the field," the sad result of which was, that the latter was shortly afterwards found on the spot stabbed to death with a knife!

The surviving brother was taken up, and in due course, charged with the murder, if murder there had been. From the first he protested his innocence. Nevertheless, and though his counsel did all that could have possibly been done for him at the trial; yet, he was found guilty. But under extenuating circumstances, as I presume, for the sentence passed upon him was ten years penal servitude. After being detained for some little time at the county Jail, he was ultimately removed to Millbank prison, in Westminster. Here he was taken seriously ill, so much so that his life was despaired of. Under these circumstances, being as he was unable to speak or understand hardly a word of English; the prison authorities very considerately sent for me, so that I might administer to him the comforts of our holy religion in his own native language.

I would here observe that it had always been a rule with me, in cases of this kind, never to make any allusion to the crime or crimes of which the parties had been convicted, unless they themselves first did so of their own accord.

And thus it happened in the present instance.

I had no sooner presented myself at his bedside, than, though he had never seen me before, he declared in the most solemn manner, and I shall never forget his looks at the time—that he was perfectly innocent of the terrible charge brought against him, and in consequence of which he was then suffering.

His words were, "*O ie, bobl anwyl, cam dirfawr a gefais i; mae'r dwylaw hyn (gan eu dyrchafu i fyny) yn berffaith lân oddiwrth waed fy anwyl frawd!*"

These were his words. The reader may draw his own

conclusion from the same. Poor fellow! that very night his soul was required of him!

I trust the above incidents will suffice to enable the reader to form some idea as to the deplorable condition in which not a few of the Welsh people are found in London.

In dealing with this subject, I regret having had to give publicity to some painful facts.

But in doing so, nothing, let me say, could be further from my mind than to reflect in any way upon the character of my countrymen.

For I feel assured, that, taken altogether, whether in London or elsewhere, they will compare most favourably both as regards religion and morality, with any other section whatsoever of the community.

And here I may be permitted to quote a few extracts, as bearing upon this particular subject, from an Essay of mine, published some ten years ago, and entitled, "A Defence of the Welsh people against the Misrepresentations of their English Critics."

A copy of this Essay, I may observe by the way, I had the honour of presenting to one whose name will always be held in profound admiration by the inhabitants of "Poor little Wales" (the phrase is his own), to wit, The Right Honourable W. E. Gladstone, M.P.; who condescended to acknowledge the receipt of the same in the following brief but kind note:—

"Sir,

I have to acknowledge the arrival of the work which you have been good enough to send, and to offer you my thanks. I shall examine it with particular interest:—

I am, Rev. Sir,

Yours, &c., W. E. Gladstone.

Hawarden, Sep. 19th, 1875."

In the foregoing pages I have dwelt more especially upon the condition of the Welsh people in London. The following remarks, copied with some slight alterations from the Essay above referred to, bear upon their character at home in their own native hills, and also as settlers in other parts of the United Kingdom, as well as in the Metropolis:—

Deeming it unnecessary to dwell any longer on the *positive* condition of Wales, let us next direct our attention to the other part of the subject, namely, its *comparative* state.

The "Times" in the memorable article already quoted, says, "So far from being more refined and polished than the English and Scotch, they (the Welsh) are far behind them in the most elementary conditions of refinement and *morality*."

Now the above writer has wisely abstained from challenging a comparison of the *religious* character of these nations respectively. But holding as I do that the connexion between the moral and the religious character of a people is such that they cannot, and ought not in the present instance, to be separated, I will therefore take upon myself to supply that defect by giving a brief sketch of the religious state of the three countries as furnished by the Censuses of 1851.

The Statistics of Ireland might also be added, but, as their introduction could serve no good purpose, and might possibly cause pain to the friends of that unhappy country, I have judged it best to omit them altogether.

The others are as follows:—

	Population in 1851.	Places of Worship.	Sittings.	Total number of attendances on the Census Sunday, 1851.	Sunday Scholars.	Proportion per cent to population.		
						Sittings.	Attendances.	Sunday Scholars.
ENGLAND	16,738,695	30,461	9,207,153	9,891,038	2,070,885	55·0	59·0	12·3
SCOTLAND	2,888,742	3,395	1,834,805	1,752,688	292,549	63·5	60·6	10·1
WALES and MONMOUTHSHIRE. }	1,188,914	4,006	1,005,410	1,005,028	298,154	84·5	84·5	26·0

With reference to these Tables it should be stated that no Returns were received from 360 English and 17 Welsh Sunday Schools, containing each on an average about 100 Scholars. And also in the case of Scotland, no allowance is made for defective and missing Returns of any kind.

But had all those items been forthcoming, there is no good reason to suppose that they would have *materially* affected the results as to the relative positions of the three countries.

The Census Reports do not supply any data by which one could determine the number of *communicants*, except in the case of the Wesleyans (Original Connexion), and the Welsh Calvinistic Methodists, with some few of the minor denominations.

It appears that in 1851, the former had 358,277 members in society, and the latter had 58,577, being an average of 54 and 70 for each of their chapels.

If, therefore, we were to take the mean of these two estimates which would be 62, or say 60, and assume that the number of communicants is in the same ratio amongst all the religious bodies,—that would give us for

England,	1,827,660, or 10·9 ...	}	To every	}	*		
Scotland,	203,700, or 7·1 ...					100 of the	
Wales and	}						population.
Monmouthshire								240,360, or 20·2 ...

The foregoing statistics plainly show that *religiously*, Wales is far before England and Scotland. I will in the next place endeavour to prove that it is not less so in regard to its *morality*.

And here again we must fall back on the Government Reports, as no other standard of comparison is attainable

* I am, however, inclined to think that the above estimate, though correct as regards the two Denominations referred to, is somewhat too high; and that an average of 50 (instead of 60) communicants for every place of worship, would perhaps be a nearer approximation to the truth.

except that furnished by those Reports. There we find crime divided into six different classes, and in five out of the six (the exception being class 4) the figures, which have been carefully compiled from the official Returns, tell most unmistakably in favour of the Principality

A summary of the Criminal Statistics of England, Scotland, and Wales, for the year 1865, showing the number of persons committed or bailed for trial in that year:—

	CRIMES.	ENG-LAND.	SCOT-LAND.	WALES.	PROPORTION TO POPULATION.
1	Offences against the Person.	2,459	889	118	{ England—1 in 7,707 persons. Scotland—1 in 3,444 do. Wales—1 in 9,421 do.
2	Offences against Property with violence.	1,906	333	73	{ England—1 in 9,944 do. Scotland—1 in 9,196 do. Wales—1 in 15,229 do.
3	Offences against Property without violence.	12,917	1,553	548	{ England—1 in 1468 do. Scotland—1 in 1971 do. Wales—1 in 2028 do.
4	Malicious Offences against Property.	302	58	28	{ England—1 in 62,763 do. Scotland—1 in 52,789 do. Wales—1 in 39,706 do.
5	Forgery and Offences against the Currency.	569	74	8	{ England—1 in 33,311 do. Scotland—1 in 41,382 do. Wales—1 in 138,792 do.
6	Other Offences not included in the above classes.	669	210	17	{ England—1 in 28,332 do. Scotland—1 in 14,582 do. Wales—1 in 65,398 do.
	Total... ..	18,822	3,117	792	

Thus we find that the total number of commitments was, (of the inhabitants) for,

England 18,822, or 1 to every 1007,

Scotland 3,117, or rather 2567, as only the latter number was actually brought to trial, being equal to 1 in every 1192,

Wales 792, or 1 to every 1403,

Of the above there were convicted in

England, 14,216, or 1 to every 1333,

Scotland, 2331, or 1 to every 1313,

Wales, 524, or 1 to every 2121.

It may be further stated that the number of persons returned as prisoners on the Census Day in 1861, were as follows :—

England, 25,569, or 1 to every 741,

Scotland, 2071, or 1 to every 1478,

Wales 527, or 1 to every 2109,

How appropriate then are now the words of the English Poet (Churchyard), composed nearly 300 years ago :—

“ The Scots seeke bloud, and beare a cruell mind,
 (Ireland grows nought, the people ware unkynd)
 England God wot, hath learned such lewdness late,
 That Wales methinks is now the soundest state.”

Having thus drawn a hasty picture of the religious and moral condition of the Welsh people *at home*, and in view of the same, dark though it may appear to some, may it not be asked ;—

“ Pa wlad er y siarad sydd
 Mor lân a Chymru lonydd?”
 (What country despite the talk there is,
 So pure as quiet Wales?)

I will next proceed to prove on the same unimpeachable authority that they will also compare most favourably with their neighbours on both sides of the Tweed, when viewed respectively as settlers in other parts of the Kingdom.

Let us first take the English and the Welsh. We find that, according to the last Census, there were in Wales 95,963 English residents, and out of that number 912, or 1 in 105 persons were in 1865, returned as having been committed to prison during that year. The number of Welsh people in England at the same period is given at 147,572, of which only 1165 or 1 in 126 persons were returned as prisoners. The result, would, of course, be the same, if we were to look at the different counties separately. As for instance, the number of English people in Merionethshire (N. Wales), was 689, and in Cardiganshire (S. Wales), it was 1284.

The proportions of English prisoners were 57 and 66, being 1 in 12 and 19 persons.

The two English counties where the number of their Welsh residents bear the nearest approximation to the above are Sussex and Cornwall. In the former there were (in 1861) 689, and in the latter 1128 Welsh persons. Yet, the corresponding numbers of those committed to prison were only 9 and 16, or 1 to every 76 and 70 of the population!

The annexed table will enable the reader to form some idea with regard to the relative condition of the Scotch and the Welsh as emigrants in England. The total numbers of Scotch and Welsh people in England were (in 1861) 166,347, and 147,572. And out of that number there were returned as prisoners (or rather as having been committed to prison during the year 1865), 2506 and 1165, or 1 to every 66 and 126 of the population respectively.

Subjoined are the particulars of some of the principal English towns:—

			Population in 1861.	Prisoners in 1865	Proportion of prisoners to popu- lation.
1	LONDON.	Scotch	35,733	442	1 in 80
		Welsh	19,670	180	1 in 109
2	LIVERPOOL.	Scotch	17,870	267	1 in 66
		Walsh	21,144	232	1 in 91
3	MANCHESTER.	Scotch	7,971	86	1 in 92
		Welsh	7,419	44	1 in 168

It will be clearly seen from the above that—

“ Welshmen though far from the land of their birth,
Practise its virtues, and honour its worth :”

In the next place I would offer a few remarks with reference to the assertion so frequently made by English writers that Wales has never produced any *great* men. In reply to this, I maintain without fear of contradiction, that my

countrymen whenever they have had equal advantages, have proved themselves inferior to none in their ability to distinguish themselves: and numbers of them have from time to time done so, some on the battle field, and others in the more honourable walks of literature, science, and politics. And, moreover, as the talented author of "Lays of Cymric Lyre" very truly observes, "Whenever English history is brightened by deeds of desperate and romantic daring, whenever loyalty, faithfulness, and affection, stand out prominently from the page, we can either trace the existence or suggest a fair probability of British blood." It is well known that Cromwell, Milton, Raleigh, Wellington, and many others, were of this class.

And as to those "*Cymry o waed coch cyfan*," who have at various times, and in divers ways, distinguished themselves, it may be said that "their name is legion." It is an historical fact that our admirable system of jurisprudence, the present laws of England, were first instituted by Dyfnwal Moelmud, a Welshman. And Judge Blackstone declares, notwithstanding the changes that have been effected in them by successive monarchs, that they still retain much of their original polity.

We are also informed that King Alfred the Great had to send to the monastery of St. David's in South Wales, for three Welshmen to fill chairs of learning at the newly-founded (or improved) University of Oxford. And it is somewhat remarkable that the Bible was first translated into three out of four of the languages of the British Isles, English, Welsh, and Manx, by Welshmen—Tyndale, Bishop Morgan, and Dr. John Phillips.

I would further remind those who may be under the impression that no illustrious characters have come from the Principality, that there is scarcely any calling or profession, but that is indebted to it for some of their brightest orna-

ments, as, for instance, confining ourselves to the last three or four centuries, it may be stated that the

Divines :—Dr. John Williams, Archbishop of York ; Dr. William Lloyd, one of the seven bishops confined in the Tower of London in the time of James II. ; Dr. Henry Maurice, Margaret Professor of Divinity at Oxford ; Dr. Richard Davies, who assisted in translating the Bible into English ; Dr. William Morgan, Welsh translator of the Bible, together with the eminent Nonconformists, Dr. John Owen ; Dr. Abraham Rees, the Cyclopædist ; Dr. Daniel Williams, Founder of the London Congregational Library ; Matthew Henry, the Commentator ; Dr. Coke, missionary and founder of Wesleyanism in America, and the West Indies ; Thomas Charles (of Bala) one of the Founders of the British and Foreign Bible Society,—were *Welshmen*.

The Poets and Scholars.—Dr. Peter Roberts, author of “*Colectania Cambrica*,” &c. &c. ; Morris Clynnog, President of the English College at Rome ; Dr. David Powell, author of “*Caradoc’s History of Wales*,” &c., &c. ; the learned John Dafydd Rhys, Grammarian and Poet ; Edward Llwyd, author of “*Archæologia Britannica*,” &c., &c. ; the Hon. George Herbert, Poet, &c. ; Humphrey Llwyd and Thomas Pennant, the celebrated Antiquarians ; Sir William Jones, the great Oriental Scholar ; David Williams, Founder of the Royal Literary Fund ; Dr. W. O. Pughe, the Grammarian ; Griffith Davies, the eminent Mathematician,—were *Welshmen*.

The Statesmen, Philanthropists, &c.—The good but unfortunate Lord Cobham ; Sir Thomas Middleton, Lord Mayor of London ; Inigo Jones, the Architect ; the Lord Chief Justices Jeffries, Jones, Vaughan, and Kenyon ; Sir Leoline Jenkins, Secretary of State, &c. ; Sir Hugh Middleton, who brought the New River into London ; Roger Williams, Founder of the State of Rhode Island in America,

and the first legislator of civil and religious liberty ; Sir Wm. Williams, Speaker of the House of Commons ; Sir John Trefor, Master of the Rolls ; the great Lord Clive, Founder of the Anglo-Indian Empire ; Dr. Richard Price, the eminent political writer : General Sir Thomas Picton, who gloriously fell at Waterloo ; Richard Wilson, the Landscape Painter ; John Gibson, the Sculptor ; Sir George Cornwall Lewis, Chancellor of the Exchequer ; Lord Llanover ; with many others who could be mentioned, were *Welshmen*.

I am fully aware that some few of these celebrities, though Welsh to all intents and purposes, were not born in the Principality. Hence some English writers claim them as *Saeson*. Dean Swift was born in Ireland, and for that reason, the Irish will have it that he was a *Paddy*. But, as Mr. Thackeray observes in his lectures on the English Humorists, "it seems to me that he (the Dean) was no more an Irishman than a man born of English parents at Calcutta is a Hindoo." And he adds, "If we are to make *anything* at all *of race* (the italics are his own) we must call that man an Englishman, whose father comes from an old Yorkshire family, and his mother from an old Leicestershire one."

It need hardly be said that many of the above were men of whom any country might feel proud, whether we consider the wide range of their abilities, the great extent of their learning and knowledge, or the piety, integrity, and beneficence of their lives. And without wishing to draw any invidious comparisons as to the mental claims of my native country, it seems to me quite clear that it has, as the philosophical English historian, Sir James Mackintosh, has fairly and generously admitted, "contributed its full share to the intellectual wealth of this kingdom," whilst in every other respect, the Welsh character stands (as has been already proved) pre-eminently high.

Looking, therefore, at the general state of the Principality, I think there is much reason "to thank God, and take courage." Its people were probably never so happy and prosperous as they are now.

The coal and mineral resources of the country are being developed in a manner unexampled in the history of modern times. Its ancient language is spoken by a greater number of persons than at any former period ; and its Press, free as it has ever been from the deadly venom of infidelity, popery, sedition, &c., was never so active as it is at present ; and, its numerous religious agencies, together with its excellent system of Sabbath Schools, have all tended to make it what it certainly is, one of the most delightful spots under the sun :—

" Heaven favoured land ! of grandeur and of gloom,
Of mountain pomp and majesty of hills ;
Though other climates boast, in thee supreme,
A beauty and a gentleness abound :
Here all that can soft nature worship, claim or please
The sweet sobriety of tender thought,
Is thine ——."

In conclusion, I would earnestly entreat all the friends of Wales to continue in their exertions on its behalf:—

" If our neighbours boast with pride
Higher rank and richer store ;
By our land we still abide,
She will need our love the more."

And let them not rest until they have secured to the masses of its people all the benefits of a good sound English education, without which, notwithstanding the general excellence of their character, they will never be able to rise to their proper and rightful position in the social scale.

It is to be regretted that hitherto, owing to a variety of circumstances, but more especially to the state of religious

parties, the course of secular education has been very much impeded there.

Considerable improvement has however of late years taken place in this respect ; and may we not hope that the progress already made is but an earnest of still greater successes yet to follow ?

And, may God grant that the Welsh and English nations, united as they now are under the same sceptre, and happily linked together in the bonds of a common loyalty, and the enjoyment of a common liberty, may ever remain affectionately attached to each other, always striving to excel not only in those things which pertain to their own mutual interest, but endeavouring also, in every possible way, to render themselves useful to the whole human family.

PART II.

The Gospel supposed to have been first preached in London in the Welsh language—Regularly-established Christian churches there amongst our British ancestors from the earliest times—The continuous existence of the Welsh element in the population to be traced through various sources—Hence Welsh religious services probably held, if not regularly, at any rate, on certain stated occasions—The efforts made at various periods to provide a permanent place of worship for Welsh Episcopalians—Renting of the ancient Chapel of St. Etheldreda, near Holborn Hill, in 1843, for this purpose, with an account of the opening services—Removal to, and history of the present Welsh Church, with notices of past and present ministers—The late exciting contest for the Incumbency—The unanimous wish of the congregation at first entirely disregarded—Questionable conduct of certain members of the Church Committee—The Bishop of London (now His Grace the Archbishop of Canterbury) appealed to—Interview with his lordship—The “people’s candidate” ultimately appointed—A brief sketch of the rise and progress of the various Welsh Dissenting Denominations in London: Calvinistic Methodists, Independents, Baptists, and Wesleyans—Literary and Charitable Institutions: The Welsh Charity School, when, how, and why founded—Brief notices of interesting cases connected therewith—Correspondence with its late President, the Right Hon. Lord Dynevor—The Cymmrodorion Society: nature and objects of—The Cymreigyddion and Gwyneddigion Societies.

Publication of the writer’s work, entitled “Cymry Llundain”—Temporary absence from London—Mission work among the colliers and miners of South Wales—Return to London, and final departure therefrom—Farewell meetings and presentation of testimonials.

General review of the past thirty years, viz., from 1850 to 1880—Ministerial changes—Personal recollections and amusing anecdotes of departed Welsh worthies—Present paucity of eminent bards and Welsh Scholars in London—Same remark applicable to the Established Church in Wales.

It was, I believe the opinion of the late Venerable John Williams, Archdeacon of Cardigan, and author of the well-

known Essay, entitled, "Claudia and Pudens" as well as other important works, that the gospel was first preached in Britain on the river Thames, in or near London, and in the Welsh language.

But, be that as it may, there can be no doubt that Christian Churches flourished here amongst our forefathers at a very early period. For it is an historical fact, that a Welsh Bishop of London, Rhystyd by name, was present (together with two other British Bishops) at the celebrated Council of Arles in France, in the year A.D. 314.

And for several succeeding centuries, we read of his successors, one after another, thus indicating the continuous existence of regularly-established Welsh religious congregations in the Metropolis. Certain it is that the town never abounded more in eminent Welshmen, some of whom whilst occupying high social positions, were noted for their piety—than about the middle of the 17th century.

And long before this, the immortal Salisbury had been here busily engaged in translating portions of the Holy Scriptures and of the Book of Common Prayer for the use of his countrymen. This, as is generally believed, was the first work ever printed in the Welsh language.

It being thus evident that London was never without what may be termed, its Welsh population (though the number would of course vary at different times) a certain proportion of whom would doubtless use the native language, and bearing in mind the fact, that the language and the religion of the *Cymry* have always been proverbially identified together, as one of the oldest of the British poets has it:—

"Eu hiaith a gadwant,
A'u Ner a folant."—
(Their language, they shall preserve,
And their God, they shall praise).—

I would now ask, whether under such circumstances, we may not reasonably infer, that they were in the habit from time to time, at any rate occasionally, of meeting together to worship their God and Maker in that language in which they were born?

This much, however, is quite certain, for we have it upon record, that a Welsh sermon was preached at St. Paul's Church, Covent Garden, before the Honourable Society of Ancient Britons, by a clergyman named George Lewis, on St. David's day, 1715.

The text was Gal. vi. 10. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." We are further told that 4000 copies of this sermon were published for distribution.

About thirty-eight years later, we find the then recently-established Cymmrodorion Society discussing the desirability of having a church in London where the services should be conducted in the Welsh language.

Accordingly, at a meeting of this Society, held at the London Stone Tavern, in Cannon Street, on the 4th of April, 1753, the following resolution was unanimously adopted:—

"And, as the Protestants of all nations in Europe (the ancient Britons excepted) have particular Churches in this Metropolis, for the worship of God in their own language; the Society have also an earnest desire to build, purchase, or hire a place of worship and to support an able Minister to perform Divine Service therein weekly, according to the established usage of the Church of England, in the ancient British language: a foundation greatly wanted and wished for by a numerous body of industrious and useful people; of a truly religious disposition, and firm attachment to his Majesty, and this government in Church and State.

The Society have the greater reason to hope for assistance

in this good work, when they reflect on the noble and truly christian spirit which is universally diffused through the whole nation, on the extraordinary encouragement given to public Charities, such as have not been known in former ages: and particularly, to instance that which more immediately concerns themselves, the late publications of fifty thousand Welsh Bibles, besides five thousand Testaments and Common Prayer Books, distributed by the worthy Society for Promoting Christian Knowledge, amongst the poor inhabitants of Wales, for less than half their value."

Such was the resolution. The following notice is appended to it:—

"Persons inclined to promote this noble design, are desired to signify in writing the sums they are willing to contribute, to Mr. Morris, at the Navy Office, London; or to the society at their monthly meetings, that when a sufficient sum shall be subscribed, notice may be given in the public Papers for paying the same into a Banker's hands."

Now, about this time, a very remarkable character appears upon the scene. I refer to the renowned Goronwy Owain. He was a very eminent Welsh poet, and being a clergyman, it was contemplated to appoint him as the first Minister of the proposed Welsh Church:—

"Gwr a aned oedd Goronwy—yn Môn,
Dyn mawr a chlodadwy;
Bardd, na bu o fardd neb fwy,
O gaer Môn i gwr Mynwy."

For some reason or other the above resolution as to erecting a Welsh Church was not then carried out. So Mr. Owain emigrated to America; and after "serving his generation according to the will of God" for many years in the New World, he died, his mortal remains being laid to rest in foreign soil, far from the land of his birth.

Some eighty years more having elapsed, and we find the cause of the Welsh Church again taken up by several noblemen and others connected with the Principality, among whom may be mentioned, the Earl of Powis, Lord Llanover, Sir Watkin Williams Wynn, &c., &c.

So, ultimately, through the praiseworthy efforts of the above distinguished individuals and a few others, the ancient Chapel of St. Etheldreda at Ely Place, in the vicinity of Holborn Hill, was secured, and on Sunday, Dec. 17th, 1843, it was opened as a place of worship for the Welsh Episcopalians in the Metropolis.

The event is thus reported in the "Illustrated London News" for January 6th, 1844:—

"The Chapel of St. Etheldreda in Ely Place, Holborn, has just been opened for the performance of Divine Service in the Welsh language, in accordance with the forms of the Established Church. The Rev. J. R. Williams, late Curate of Lampeter, who has been appointed Incumbent, officiated for the first time on Sunday morning the 17th inst. The Rev. gentleman took his text from the 16th Chapter of St. Mark, and the 20th verse; and the sermon was at once impressive and most appropriate for such an occasion—the opening of the first Church in London wherein the Service is performed in the Welsh language.

The congregation numbered about three hundred persons, and in the evening the Church was still better attended.

It is somewhat singular that no provision should hitherto have been made for the spiritual wants of the Welsh residents in the Metropolis, seeing that they form a very respectable portion of the community, and liberally support their own Institutions."

The first appointed Minister did not, however, hold his position long. He was succeeded by the Rev. Ebenezer Edwards, late Rector of Llanfechell in Anglesea.

Mr. Edwards left London in 1852, and was followed by his nephew, the Rev. John Evans, now Vicar of Llandovery. I did not know the first Incumbent, but I had the privilege of being associated for many years with his two immediate successors, more especially with Mr. Evans. And when the latter left in 1867, I was present at his farewell meeting, on which occasion I find that I made a few observations somewhat to the following effect:—

“Mr. John Williams (Welsh Missionary) said he did not expect to be called upon to take any public part in the proceedings of that meeting. At the same time he was glad of the opportunity to say a few words, for he was quite sure there was no one in that assembly or elsewhere, who had greater respect than he had for their friend Mr. Evans.

Ever since the Reverend Gentleman first came to London, upwards of fifteen years ago, he had had the privilege, not only of sitting under his ministry, but also of labouring with him, or rather under his superintendence: and he never could forget the extreme kindness which he had experienced at his hands, in every possible way, during the above comparatively long period. As many of them were aware, he had been in London, and had held his present situation long enough to have witnessed a change if not changes in every Welsh pulpit in the town.

But although he entertained the highest regard for all the departed Ministers of every Denomination, yet, such were the ties which bound him to Mr. Evans, that losing them was to him but as nothing to the present loss.

And it was hardly necessary for him to say, that this feeling was not confined to himself, or even to Mr Evans' own congregation; but wherever he went among their countrymen, whether they be rich or poor, Churchmen or Dissenters, he found the same universal regret at the idea of parting with one who was so truly and deservedly beloved

by all who had the pleasure of being acquainted with him. However, since Providence had so ordered it, there was nothing to do but to submit, trusting that all may yet work together for good.

He believed that the Church at Ely Place, had never been in so prosperous a state as it was at the present time; the attendance at the different Services was most encouraging, and the number of Communicants was probably larger than at any former period. These were most gratifying facts, especially as the number of Welsh residents in the immediate neighbourhood of the Church had of late greatly decreased, owing to so many thousands of houses being pulled down for the Underground Railway and other purposes, and consequently most of the inhabitants driven away to the suburbs.

Another thing which they had to bear in mind in dealing with the subject of the success of the Welsh Church was, that when it was first opened in 1843, and for some years after, there was but one other Welsh place of worship of any kind for the whole of that (the west) half of the Metropolis.

Now there were no less than five Chapels, together with two Missionary Stations, where Welsh preaching was carried on regularly every week.

Hence, under the above altered state of things, for the Church congregation to have maintained its ground, to say nothing of increasing, as it had undoubtedly done—would have sufficed to prove that our esteemed friend's ministrations had not been in vain in the Lord.

May He grant that the same and even greater success may follow his efforts in his new sphere of labour between the mountains of Wales:—

Hir ffynned wr hoff anwyl—â'i rinwedd,
 Gyfrano bob egwyl;
 'C wedi hîr oes, a dewis hwyl,
 Yn Iesu cadwed noswyl."

A vacancy having again thus occurred through the resignation of Mr. Evans, it devolved upon the Bishop of London to appoint a successor to him.

And here it should be stated, that though the patronage is vested in the Bishop, yet, his lordship had hitherto accepted the nominee of a Committee of noblemen and gentlemen, through whose instrumentality the Church had been established, and who still continued generously to pay the rent, as well as to defray certain other expenses connected with the same.

It appears, however, that the said Committee, as such, was not in the habit of availing itself, to the fullest extent, of the privilege thus conferred upon it, at least, in so far as the appointment of a Minister was concerned.

This was left to some two or three only of its members, who, being residents in London, were supposed to be best able to judge as to the peculiar fitness of the applicants for such a post. And so long as these gentlemen arranged matters with due regard to the interest of the Church, no complaints were made.

But on the present occasion, there were indications that something very like a "job" (to use a vulgar term) was about to be perpetrated. At any rate, an attempt was made to force upon the congregation, as its Minister, a man who was known to be, in every way, utterly unfit for so important a position.

All other efforts having failed, and finding that certain parties were determined to carry their point against the unanimous wish of the congregation, as expressed in public meetings assembled, and duly embodied in a Petition addressed to the Church Committee—it was ultimately resolved to make a direct appeal to the Bishop upon the subject. Accordingly, a deputation consisting of the Churchwarden (the venerable Gwrgant) Mr Thomas Roberts,

and myself, had the honour of waiting upon his Lordship (now his grace the Archbishop of Canterbury) by appointment, and the result was, that "the people's candidate" was at once elected.

The gentleman here referred to, the Rev. Evan Jones, formerly Curate of Oakwood, in the diocese of Llandaff, who entered upon his duties in 1867, has ever since ministered there with much acceptance, and he is greatly respected by all classes of his countrymen in the Metropolis.

The lease of the Chapel in Ely Place expired in 1876, when, to the regret of many, it was sold to the Roman Catholics. For the next two or three years the congregation had no place of its own in which to meet for worship on the Lord's day. But in 1879, it removed to the ancient though very handsome little Church of St. Benet, near Blackfriars, which is now secured by a special Act of Parliament for the sole and exclusive use of the Welsh people.

The opening ceremony took place on Sunday, Nov. 16th, 1879. The clergy who officiated on the occasion were the Right Rev. Bishop Claughton (Archdeacon of London); Rev. Dr. Walters, Vicar of Llansamlet, Glamorganshire; and the Incumbent, the Rev. Evan Jones.

The following description of this Church, condensed from a more lengthy Report by "Morien" which appeared in the "Western Mail" at the time may not prove altogether uninteresting:—

"The Church is in a direct line with the Thames Embankment, and a short distance below St. Paul's Cathedral.

Its outside appearance gives no indication of its inside riches; * * * * its pews, gallery, altar rails, and furniture are of massive polished oak, richly carved, and seemingly of great age. The space between the altar is lined with the same material, also carved, containing

the Ten Commandments, the Lord's Prayer, &c., in gold letters.

On each side is a magnificently painted window; one representing the Crucifixion, the Last Supper, and scenes in the Life of our Lord; and the other, the Ascension and other scenes. * * * * Inside, above the entrance, are the Royal Arms, while opposite to the right of the altar, are the arms of the College of Heraldry. Near them, in front of the gallery, is the pew of Her Majesty's Heralds, with scarlet-bound books and gold-lettered, &c."

The reporter above quoted further mentions the singular fact, that it was at this sacred shrine our renowned countryman, Sir Leoline Jenkins, founder of Jesus College, Oxford—at one time worshipped the God of his fathers. Little did that great and good man probably think, that the Church in which he felt so much interest during his lifetime; and which, if I mistake not, he remembered in his last will and testament, would have thus become, so many years after his death—the Church of the Welsh people in London!—

"Tŷ mawl ar goedd, teml wir gain;—tra gweddus
Tragwyddol bo'n Llundain;
Lle clyw'r Cymry syw sain,
Eu hyfryd iaith eu hunain."

Hitherto I have been treating of the Established Church in her relation to our countrymen in London. I shall now endeavour to give a brief account of the rise and progress of the various Welsh Dissenting Denominations there.

It is generally admitted that it was the state of torpor into which the Church in the Principality had sunk, and her indifference to the spiritual wants of the people, that gave rise to Dissent in Wales. In London, however, it was not so. The Nonconformists there had some flourishing causes

long before the Welsh Church, in her present form, had been established.

It is said that Howell Harries, Daniel Rowlands, and others of the "old Methodist fathers" used, during their periodical visits to the Metropolis, to preach to their countrymen in different parts of the town; more especially about Lambeth, where the Welsh were at one time very numerous; and on the Sabbath, we are told they were in the habit of holding a kind of a pleasure fair together there.

It is added, that on these occasions, the preachers like the Apostles of old, were much persecuted by "certain lewd fellows of the baser sort," but as they preached in Welsh, their persecutors could not understand them.

It does not appear that, at the time, anything came of these efforts. Some few years later, however, one or two regular congregations were formed; and these have since so increased that there are now in London altogether no fewer than about twenty or even more Welsh Chapels. Some of these are fine commodious edifices, and here, from Sunday to Sunday, "the gospel as it is in Jesus" is faithfully and regularly proclaimed.

These Chapels belong respectively to the Calvinistic Methodists, the Independents, the Baptists, and the Wesleyans.

And inasmuch as the Calvinistic Methodists constitute the strongest and most influential section of Nonconformist christians both among the Welsh in London as well as in the Principality, I shall therefore first offer a few remarks respecting this Denomination.

As has been already intimated, there can be no doubt but that the occasional visits of the great Revivalists from Wales had been productive of much good among their countrymen in the Metropolis.

Hence we find as might have been expected, that the first Welsh cause established there was in connexion with that religious body to which they belonged, and of which they had been indeed some of the chief founders.

At this period, having no Welsh place of worship to attend, a great number of the Cymry were identified with the various English Nonconformist congregations in the town.

In the year 1774, however, one of this class named Edward Jones, who was a native of Denbighshire, and strange to say, a Publican by trade, engaged a sort of an upper room in the vicinity of Smithfield, where he might preach on the Lord's day in the Welsh language. Soon after, it seems that several other patriotic Welshmen joined in this movement. But it was the aforesaid Edward Jones, together with one Griffith Jones, a Carnarvonshire man (two good but comparatively poor men) who took the lead. The former was the preacher and the latter conducted the singing.

Such were the persons who were instrumental in establishing the first Welsh Dissenting Church in London!

This little flock remained for some time without any regular Minister to undertake its oversight. Ultimately, however, arrangements were made to have preachers from Wales to visit them, each coming up in his turn. The first who thus came up to serve them was the Rev. Robert Evans, who is described as being an excellent man, and one of the most promising young Ministers in the Principality.

But, sad to relate, on his return journey, he met with an accident by falling off the Coach (no Railway being then in existence) and was killed on the spot!

This occurred in the Month of May, 1782.

And the historian to whom I am indebted for these items

of information, adds, that his funeral expenses were defrayed by the Welsh friends in London, who also contributed the generous sum of sixty pounds towards the support of his widow and three orphan children.

Despite this, however, the good work, we are told, continued to prosper. The original place of meeting near Smithfield soon became too small for the congregation, and a new Chapel was erected in Wilderness Row. Shortly afterwards a branch meeting-house was started in the neighbourhood of the Boro'.

By this time, besides Edward Jones, there were resident in the town two or three other preachers ; and through their labours coupled with those of the different ministers who used to come up from Wales to supply the pulpits—the cause which at first was so weak and insignificant,—ultimately developed into several flourishing Churches, the members of which now number about 1500 souls. “ So mightily grew the Word of God and prevailed.”

And now a few words respecting the Independents. Although we read that the first Independent Church in this country was established in London in the year 1616: yet, this can hardly be correct, for it is well known that there were long before that time numbers of people in the Metropolis, who, having regard to their professed religious sentiments—might aptly be termed Independents.

So early indeed as the year 1592, a congregation of such used to meet for worship at a place called Nicholas Lane, in the City.

But we have no account of any Welsh Independent cause in London until the end of the last century.

The then recently-established Calvinistic Church in the Boro', to which allusion has already been made, owing to some disagreement among the members, now became transformed into an Independent community.

Among those who were instrumental in bringing about this change was a preacher named Jenkins, who was a son-in-law of the renowned Daniel Rowlands, of Llangeitho.

About this time, or shortly afterwards, branch Societies were formed at Woolwich and Deptford, and over these the late venerable Dr. Arthur Jones presided for many years. The Independents have since then made great progress in London, and they have now, at least, half a dozen Chapels of their own, some of which have cost several thousand pounds to build.

The next Denomination which claims our notice is the Baptist. As has been already observed it was probably in London that the first English Independent Church was established. And in London also, and about the same time, it is generally supposed, that the first regular congregation of Baptists was formed. Moreover there is reason to believe that, as with the English so with the Welsh: in other words, that the Welsh Independents and the Welsh Baptists made their appearance in the Metropolis, about or very nearly about the same time.

For no sooner had the former settled down in the Boro', than we read of one Mr Francis preaching in connexion with the latter about Lambeth and the adjoining districts.

This person is described as being well bred, in comfortable circumstances, and possessed of considerable talent. But it is further reported, that his conduct had not always been very consistent.

For some time the Baptists were without any settled place of worship for themselves.

But this they ultimately obtained by securing the neat little Chapel, still in their possession, in Eldon Street, Moorfields.

And for many years past, they have had another place of meeting at the West End.

And now, lastly, concerning the Wesleyans.

They do not appear to have established themselves in London till a somewhat later period than any of the other Welsh Denominations. Their first Chapel, which was situated in St. Mary Axe, was opened on the 11th of March, 1812, one of the preachers on the occasion being no other than the learned Dr. Adam Clarke.

After a while they sold this Chapel to the English, and took another more convenient place at Whitefriars, not far from St. Paul's Cathedral. From there they again removed to another locality. But finding that, for some reasons or other, things did not prosper with them,—in 1850, they gave up preaching altogether, and for several years after this, the Wesleyans were without any Welsh cause in London.

But now, like their Baptist brethren, they have two flourishing Churches, one at Wilson Street, Finsbury Square,* and the other in the neighbourhood of Oxford Street.

Literary and Charitable Institutions:—

Of these the first to claim our attention is the Welsh Charity School, or, “The Honourable and Loyal Society of Ancient Britons.”

This excellent Institution has now been in existence 166 years, having been established so long ago as 1715. It was founded for the laudable purposes of maintaining, clothing, instructing, and apprenticing poor children born of Welsh parents in or near London.

From the year of its foundation up to the present time, it appears that no fewer than about 4000 boys and girls have participated in the benefits of the charity.

Some years ago I had occasion to write to the Noble

* I understand that this Chapel has since been disposed of; and another, which is considered to be about the handsomest Welsh place of worship in London, erected in its stead in the City Road.

President of the Society (the late Lord Dynevor) on behalf of one most deserving case, and I rejoice to add that my appeal to his lordship was not made in vain. Subjoined is a copy of the correspondence that took place on the subject:—

London, November, 1865.

To the Right Hon. Lord Dynevor:—

My Lord,—I hope your lordship will kindly excuse the liberty I take in thus venturing to address your lordship on behalf of a poor orphan child, who is now about to become a candidate for admission into the Welsh Charity School, and the particulars of whose case are specified in the accompanying document.

Your lordship will please to observe that I have myself no interest whatsoever in the case except that of pure charity, having in my missionary capacity had the opportunity of being intimately acquainted with the parents,—and I visited them both in their last illness.

The father died some four or five years ago, and the poor mother departed this life, after a long and painful illness, on the 22nd of last month, thus leaving two young children (a boy and a girl) without father or mother, and totally unprovided for.

I am, however, happy to say that a kind Christian lady has promised to take the girl and bring her up at her own expense; and I have pledged myself to the poor mother on her death-bed, that I would do all in my power towards getting the little boy admitted into the Welsh School.

Hence, I humbly and most respectfully venture to solicit the favour of your lordship's votes and interest in the matter; and, if I am not asking too much, to permit your lordship's name to appear on the enclosed paper as recommending the candidate.

Your lordship will perceive that my much-esteemed friend the Incumbent of the Metropolitan Welsh Church has already done so; and I feel persuaded, if I could but enlist your lordship's sympathy in the case, that it would secure the candidate's return at the next election.

I beg further to inform your lordship that the little orphan for whom I thus plead is a very interesting child, and his dear mother (who was a most excellent and pious woman) was dotingly fond of him. And, though it may be a trifling thing to mention, a week or two before she died she ordered a suit of black for him, and, dressed in the same, had the poor little thing introduced to her in the bedroom, in order that she might see (I use her own words) "how nice he would look in mourning for his dear mother!"

Apologising again for thus troubling your lordship, and hoping that my humble appeal on this occasion will not be altogether in vain,

I have the honour to be, my Lord, your lordship's most humble and obedient Servant,

J. WILLIAMS,
Welsh Missionary.

His lordship's reply was—

Dynevor Castle, South Wales,
November, 1865.

Sir,—I have received your letter, and think the poor orphan's case you sent to me a very hard one. I have signed the paper, and hope he may be successful, &c., &c.

I take this occasion of making a donation (enclosed was a cheque for five guineas) for the benefit of the Welsh Mission in London, which I hear is a very useful Institution.

Yours, &c.,
DYNEVOR.

The old Cymmrodorion Society :—

This Society, after a long period of apparent lifelessness, is just now attracting considerable attention in Welsh literary circles, owing to the efforts that are being made with the view of resuscitating it. It was established in the year 1751, (between thirty and forty years later than the Welsh Charity School) under the distinguished patronage of His Royal Highness the Prince of Wales. Its first President was William Vaughan, Esq., of Cors-y-gedol and Nannau, in Merionethshire, M.P., for the said county.

On his resignation in 1777, he was succeeded by Sir Watkin Williams Wynn, M.P., father of the present worthy and much-respected Baronet, of Wynnstay.

From a copy of the "Constitutions" of this Society, published in the following year (1778), which I have in my possession, I find (1) That the members (or their ancestors) were to be all natives of the Principality, or otherwise by marriage or property connected therewith. (2) That the proceedings of the Society were to be conducted, as much as possible, in the ancient British language. (3) That the main objects of the Society were to be :—the cultivation of the Welsh language, generally ; the publication of scarce and valuable Welsh MSS. ; and the relieving of temporary distress amongst the Welsh poor in London.

Upon the admission of a member or members into the fraternity, certain verses composed by the immortal Welsh bard, Llewelyn Ddu, were sung. These are so amusing that I cannot help inserting the same, even at the risk of wearying some of my English readers :—

There were altogether twelve verses but Nos. six to eleven were omitted, except when we were at war with the French.

1. " Cydunwn, Gymmrodorion,
A'n gilydd yn un galon,
I ganu clod i'n gwlad a'n Iaith ;
Dewisol waith cymdeithion.
2. Wrth ddewis brodyr ffyddlon,
I blith y Cymmrodorion,
Caned pawb ar flaenau'i draed,
O 'wyllys gwaed ei galon.
3. Cymraeg fydd ein pennillion,
Hen famiaith, heb wehilion ;
Na chaffer neb, yn hyn o waith,
Yn sisial iaith y Saeson.
4. Dowch, yfwch, Gymmrodorion,
At iechyd { ein brawd }
 { brodyr } rhadlon,
A ddaeth i'n mysg, mewn dysg a dawn,
Yn llawen iawn { ei galon.
 { eu calon.
5. Nyni yw'r hen drigolion ;
Cynyddwn ein hamcanion :
Am garu'n gilydd haeddwn glod ;
Bid hynod Cymmrodorion.
6. Ein llongau pan ollyngom,
Yn rhydd i'r moroedd mawrion ;
Y daran fawr a deifl ei bollt,
I laenio ein holl elynion.
7. A gwnawn i'r Ffrancod duon,
Fyn'd ar eu gliniau noethion ;

Gwae nhwy erioed y dydd a fu,
Ffyrnigo Cymry a Saeson.

8. Bydd yno'r Spaeniaid beilchion,
Yn crynu eu hesgyrn crinion ;
Ni rown mo'r cleddyf yn ei wain,
Nes curo rhain yn 'sgyrion.
9. Pwy ostwng y Papistiaid ? *
Pwy rwystra gastiau'r Awstriaid ?
Pwy gopa'r Ffrancod am eu brad ?
Pwy geidw'r wlad rhag gwylliaid ?
10. Hir iechyd a fo i Ffredrig,
A theulu'r Ffydd Gatholig :
I daflu Mari ar ei thin,
A ffrwyno'r brenhin ffreinig.
11. Ond gwrda brenhin Prwsia,
Am fathru gwlad Bohemia ;
Lloged iddynt lawer tref,
A threisied ef Theresa.
12. Dowch, llenwch bawb yn llawnion,
Ag yfed pawb yn gyfion ;
Na adawn ddiferyn ar ein hol,
Dragwyddol ddoniol ddynion."

The above are now, I believe, the only Institutions of any importance, not of a religious character, amongst the Welsh in London: the Cambrian Institute, together with the Cymreigyddion, the Gwyneddigion, and other Societies of a like nature, which once flourished amongst them, having long since ceased to exist.

* Just fancy the Romish Bishops of Cardiff and Shrewsbury, who, I believe are now prominent members of this Society, swelling the chorus of the above!

In consequence, more especially, of the failure of my dear wife's health; in 1868, I resigned my appointment as a Welsh Missionary which I had held for eighteen years; and it having pleased the Lord Bishop of Llandaff, his lordship having known me for many years previously, to admit me into Holy Orders,—I left London and came down to Wales to labour as a Home Missionary in his lordship's diocese.

I may say that about this time I brought out a work, entitled, "Cymry Llundain" (the Welsh in London) which met with a very favourable reception at the hands of my countrymen both in England and Wales, and this same work, I understand, has since been republished in America.

The following account of a testimonial presented to me upon my departure from London, appeared in the "North Wales Chronicle" for June 27th, 1868.

"A gratifying Testimonial.—The Rev. John Williams, formerly a Missionary among the Welsh people in London, has just been presented with a handsome testimonial on the occasion of his leaving the Metropolis for his new sphere of labour in Wales. The presentation took place at a meeting of the subscribers held in London, under the presidency of Dr. Wynn Williams, of Montague Square.

At the unanimous request of the Committee, Mrs. Ramsay, (now Lady Ramsay), wife of Professor Ramsay, F.R.S., and daughter of the Venerable Chancellor Williams, of Bangor, kindly consented to hand the precious gift to the Rev. recipient. The testimonial consisted of a beautifully carved box of Welsh oak, containing the sum of one hundred pounds.*

On the cover of the box the crest of the Prince of Wales

* It is rather a curious coincidence that the piece of wood of which this presentation box was made, was grown upon the estate of the Marquis of Londonderry, and in the parish of Penegoes, to the Rectory of which parish the author was presented 15 years afterwards by Her Most Gracious Majesty the Queen, on the recommendation of the Right Reverend Dr. Lewis, the present Lord Bishop of Llandaff!

was artistically worked in with the royal motto "I'ch Dien." Very chastely engraved on the lid was the following inscription:—'Presented to the Rev. John Williams, by a number of his friends and well-wishers, on his leaving London, where he had laboured as a Missionary among his countrymen for eighteen years. June 2, 1868.'

It may be added that the inscription was in Welsh, and the workmanship of the box being the work of a native of the Principality.

Nothing could have exceeded the kind and catholic spirit which prevailed at the meeting, and the deep and universal regret evinced at the departure from among his fellow-countrymen of one so much beloved and respected.

We feel convinced that his departure, though a loss to us in London, will be a gain to the people of South Wales."

Leaving London in the beginning of 1868, I removed, as has been said before to South Wales, and there I remained for nearly seven years continuing to be engaged during the greater part of this time as a Home Missionary in the diocese of Llandaff.

As I have little else to relate respecting this period (my field of labour here being very different to what it was in London) perhaps a few extracts from some of my annual Reports may not prove altogether uninteresting. For this purpose I shall avail myself of those for the first three years only:—

1869. (1) *The District*. This comprises portions of some four or rather five different parishes, some of which being situated in the County of Monmouth, and the remainder in Glamorganshire. Connected with the above, there are six Missionary Stations, at which I regularly officiate, the services being held, in some cases weekly and in others once every fortnight.

At four of the places the meetings are conducted in

schoolrooms, whilst in the remaining two, they are held in dwelling-houses.

But in addition to my regular Stations, I sometimes preach as occasions may require, at other places within the district. So on one occasion at a little hamlet in the vicinity of——, there being no other convenient room in the place, I held a service by permission of the landlady, at the village public-house!

My Stations being as above indicated, very far apart, I am constantly obliged to sleep from home. In this respect I often experience great kindness at the hands of the local clergy, as well as other friends whose houses are always open to me. Whilst upon this subject, I might just mention, by the way, that during the year I have had thus to put up at nearly all manner of places.

Once I had the honour of passing a night at a nobleman's mansion, and on another occasion, I was glad to share the bedroom of a common collier, and a Latter-day saints' preacher to boot!

(2). *The social and religious condition of the people.* With reference to the *social* condition of the people under visitation, suffice it to say, that they consist almost exclusively of colliers and miners with their respective families; the great majority of them being natives of the Principality, with a thin sprinkling of English, Scotch, and Irish. This admixture of races, involving as it does the use of two languages necessitates the conducting of my services and preaching, almost without exception, partly in Welsh and partly in English.

Respecting their *religious* condition, it may be said that nearly all of them, "profess and call themselves christians," though few, very few comparatively, belong to the Established Church.

The Independents and the Baptists are by far the

strongest. It is somewhat strange that as yet, whilst I have under my regular visitation several Mormon and some Unitarian families, my duty has hitherto led me to only one man belonging to the Calvinistic Methodists, so numerous in other parts of Wales,—and I am glad to say that he is a worthy disciple of their great apostle, the late Rev. John Elias, of Anglesey, who was a true and sincere friend of the Church of England. As a proof of this man's kindly feeling I might state that he has for some years past lent his house free of all expense for our Mission services, and a short time ago, he remarked to me in the course of conversation, (in Welsh) "I feel very thankful to the Bishop for thinking of us the people of the hills here," &c.

Nor is he the only Nonconformist on the district who is favourably disposed to the Church. I have experienced much kindness and sympathy in my work from members of other denominations, whilst those who are of no religion at all, are, as a class, when left to themselves, much less prejudiced against the Church than they are generally represented to be. Hence I am of opinion, if the right means were adopted, with the view of attaining such an object, a large proportion of these might yet be induced to enter her fold.

1870. The only extract I shall make from this Report has reference to one of two new stations assigned to me during the year. This is situated at the extreme end of the large parish of —.

A short distance from this place, in a retired spot on the top of a hill, are to be seen the ruins of an old building, known as "Capel y Fforest," (the Forest Chapel) attached to which is what is supposed by some to have once been a burying ground.

But having visited, and with the aid of a couple of men with spades and pickaxes—carefully examined the place, I

do not think the latter supposition can be maintained, as we quite failed to find the least traces of anybody having been buried there.

My friend Gwilym Glan Taf, in an interesting little work of his (in the Welsh language) entitled "Hanes Plwyf Merthyr Tydfil" informs us that the said Chapel was built in the reign of Queen Elizabeth, and used as a Church of England place of worship, the clergy of Merthyr being the officiating ministers for about 100 years until the persecution under Cromwell, when it was converted into a dwelling-house. The above writer further says that a sum of money had been left towards re-building it, but that it is not known what has become of it.

1871. It is the constant boast of certain parties now-a-days, that the working men of Wales are, as a body, inveterate enemies of the Church, and can never again be brought to her communion.

Now an event occurred during the past year in connexion with two adjacent villages on my district, (both places being in the parish of G——), namely P—— and N——, which appears to me completely to refute that assertion. I refer to what will long be remembered there as "The great School Board contest." By some means or other, this matter had there, as in many other places, resolved itself into a simple question of Church and Dissent. At any rate, so it was understood by the people, and it was in accordance with this view that they gave their votes.

And what was the result? At P——, where the people had been for some years under the distinctive teaching of the Church, they *almost to a man* voted for the Church; whereas their neighbours at N—— the very same class of persons (being all colliers and miners) where the Standard of the Church had, as it were, only just been planted—*with a like unanimity*, voted the other way. Already, however, the

latter begin to repent, and many of them would now be glad, if they only had the opportunity, to undo what they did at the polling booth on that occasion.

And here I would, with, I trust becoming humility venture to suggest, that if the Church in Wales could but raise the necessary funds for erecting, say, a small meeting-house or school-chapel at all the villages and hamlets throughout the country, where such provision does not already exist, and to support an active, earnest, and above all, a pious and God-fearing clergyman, capable of preaching in Welsh and English, in a manner acceptable to the people—to labour in connexion therewith—it would not be long before the well-known prediction of one of her best though misguided sons, Daniel Rowlands of Llangeitho, uttered by him, it is said, on his death-bed, would be fulfilled, “Bydd i’r gwenyn etto ddychwelyd i’r cwch,” (The bees will yet return to the hive).

And without looking upon the subject for the present in its bearing upon the spiritual and eternal welfare of the people—I feel persuaded in my own mind, if the nobility and the gentry of our land wish, as they undoubtedly do, to counteract the destructive and pernicious influence of Communism and Republicanism which prevails, and that to a much greater extent than is generally supposed, among certain classes of the people, especially the lower orders in this country, (in proof of which it might be mentioned that a Republican Club has already been established, and is now in active operation in this very district), they could not in my opinion, do so better or more effectually, than by supporting some such scheme as that which I have ventured to propose. It is all very well to educate the people, but as has been aptly remarked,—the tree of knowledge apart from obedience and the tree of life was the direct cause of the fall of our first parents. So education, unless founded upon

the living Word of God, can never make men good citizens, or trusty members of society.

And as the inevitable result of the late Education Act, at all events in so far as Wales is concerned, where the majority of the people are Dissenters—and Dissenters to be consistent, must go in for purely secular education—will be to banish the Bible and religion out of the day-schools—it seems to me that we must look for some other means to oppose the evil tendencies of the age, and those means are, I firmly believe, best furnished in the ministrations of our Holy and Apostolic Church.*

In 1875, I again returned to London, having accepted the curacy of St. Stephen's, Spitalfields, under the Rev. J. W. Reynolds, M.A., a Prebendary of St. Paul's Cathedral, and author of several important Theological and Scientific works.

Here I remained for five years, and the circumstances under which I left may be learnt from the following Report of my farewell meeting as it appeared in some of the London and Provincial Newspapers :—

ST. STEPHEN'S CHURCH, SPITALFIELDS.

Presentation to the late senior curate, the Rev. J. Williams.

THE Rev. John Williams, who, on his appointment lately by the Bishop of Llandaff as curate-in-charge of the parishes of Pentyrch and Llantwit-Vardre in South Wales, resigned the curacy of St. Stephen's Church, was last week presented

* Mr. Henry Richard, M.P. for Merthyr Tydvil, in a lecture recently delivered at Birmingham, says "that Nonconformists could not support *religious* instruction in day schools, whether that instruction be little or much, without fatally compromising their consistency:" to which he added, that "it was a fundamental principle of Nonconformists that it did not fall within the right or province of any government to teach religion to the people, and that it could not do so without falling into either injustice or immorality."

with a substantial testimonial by his late parishioners. The presentation was made at a public meeting held on Tuesday evening in the large schoolroom of St. Stephen's. The spacious room was so crowded that many were unable to find seats. The chair was taken by the vicar, the Rev. J. W. Reynolds, M.A. On the platform there were a large number of influential gentlemen connected with the parish, and a few ladies were also present. The proceedings were opened with prayer by the Rev. Mr. Sherman. The chairman then made a short speech explanatory of the object for which they were met together, and at its conclusion, the presentation took place. The testimonial consisted of a beautifully illuminated address, together with a purse of gold. There was, however, in addition a handsome but substantial inkstand. The former were the gifts of the congregation of St. Stephen's Church; the latter, a present from the teaching staff of the schools. The address was presented by R. Rouse, Esq., senior Churchwarden; the purse by the junior warden, Charles Saunders, Esq.; and the presentation of the inkstand was made by a lady.

The presentation being over, and several gentlemen having made speeches testifying their high regard for the character of Mr. Williams, and their sense of loss at his departure, the Vicar observed that Mr. Williams had been his curate for nearly five years, and during the whole course of that period he had always discharged his duties ably, faithfully, and conscientiously, and the consequence was that he had won the esteem and affection of everyone in the parish. Mr. Williams, he continued, was a sound preacher, and a diligent worker, of great tact and courtesy in intercourse with the people, never giving offence. Finally, he expressed his deep regret at his having to part with him, and after once more bearing testimony to the great zeal, piety, and earnestness of his late senior curate, Mr. Reynolds concluded by

urging his hearers not to sorrow too much at the loss of their beloved pastor, reminding that the parting was only a temporary one, and that they would assuredly meet him again, if not on earth, certainly in that better land where, said he, the pain of separation is never known and where joy and gladness always obtain.

The Rev. John Williams was then called upon to speak, and his appearance was the signal for an immense outburst of applause. Mr. Williams, thanking the audience for their manifestation of good feeling, said that it was with mingled feelings of pleasure and pain that he rose to address them that evening. It was pleasurable, because of the gratifying mark of their esteem which he had just received; it was painful owing to the reflection that this was, in all human probability, the last occasion on which he should ever meet them again in that room. He thanked them, one and all, for the many kindnesses which he had experienced at their hands whilst labouring amongst them, "but more especially," said he, "for this their last act of esteem and goodwill." In particular did he signify his great respect and affection for the good vicar and his family, from whom, he said, he had never experienced anything but the greatest kindness. He next gave a brief but interesting sketch of his past career, remarking, at the close, that whatever success had attended him in his work, was owing wholly to this, that in every station of life he had been placed, and whatever post he had filled, he had always endeavoured, to the best of his ability, to do his duty. He then dwelt for some time upon the state of the Church in Wales, and after again thanking his friends for their kindness in presenting him with so substantial a testimonial, he concluded by wishing them every success as regarded their temporal concerns, but not forgetting to urge upon them due attention to those things which pertained to their eternal welfare.

The Rev. Evan Jones, Incumbent of the Metropolitan Welsh Church, next addressed the meeting, and bore testimony to the excellent qualities of Mr. Williams.

The Church Choir, which under the able direction of Mr. J. L. Ward had enlivened the meeting with some excellent selections of music, then sang "The Men of Harlech," and after this was over, the Benediction by the Vicar brought the meeting to a close.

It will thus be seen that between the time of my first arrival in London in 1850, and my final departure in 1880, a period of thirty years had elapsed.

And what wonderful changes had taken place during this time! Almost incredible!

Of all the Welsh ministers stationed there in 1850, only one remains, and that is, my esteemed friend the Rev. Dr. Owen Thomas, now of Liverpool!

The then Incumbent of the Metropolitan Welsh Church, Ebenezer Edwards, whose tall manly figure will not easily be forgotten by those who knew him, lies buried in Llanvihangel-ar-Arth Churchyard, Carmarthenshire.

The well-known Calvinistic Methodist ministers, John Mills, (Ieuan Glan Alarch) and Robert Owen, (Eryron Gwyllt Walia) are no more!

The Independent ministers, William Caledfryn Williams and David Davies, are gone, the latter having died, under a cloud, in the far West!

The Baptist and Wesleyan ministers, Benjamin Williams, and Humphrey Jones, have also been cut down by the cruel hand of death!

There were also about this time several eminent Welshmen connected with English congregations in the town. The Rev. Dr. Hughes, considered one of the best preachers in the Metropolis was then Rector of St. John's, Clerkenwell; the Rev. Dr. Jenkyn, (once a Dowlais collier boy) was Prin-

incipal of Coward College ; and the seraphic Caleb Morris, like St. Paul at Rome, then ministered every Sunday to a select audience “at his own hired house” in Mechlenburgh Square.

Where are they all now ? They are gone, and are as if they never were !

Look again and see what terrible havoc death has made amongst our literary men.

In 1850, the Welsh of London could boast of having amongst them many of the most distinguished bards and literati of the day. At that time, the Rev. James Hughes, (Iago Trichryg) author of one of the best commentaries upon the Scriptures ever published in any language ; the Astronomer Royal, J. W. Thomas (Arvonwyson) had then not long passed away. And besides a number of smaller lights, there were then residing in the town, the lion-hearted Caledfryn ; the gentle and amiable Ieuan Glan Alarch ; the unassuming Eryron Gwyllt Walia ; (already referred to) Griffith Davies, the Mathematician ; Caerfallwch the Lexicographer ; Talhaiarn, Gwrgant, Cadvan, Ioan Meirion, Aled o Von, Twrog, Gohebydd, Sam o Von, &c., &c.

And a little earlier poor Edeyrn o Von, had honoured the Metropolis with a visit, and as “birds of a feather will flock together” so he is reported upon his arrival to have called upon Sam, being both Welsh bards and by profession tailors—and to have addressed him thus :—

“ Chwilio am y ffel Samwel mae Shon—ei gyfaill,
Mewn gofwy yr awrhon ;
I landed, Sir, in London,
Druan fardd, Edeyrn o Von.”

To this Sam is said to have replied :—

“ In London you have landed,—a da Shon,
Yw gan Sam dy weled ;
O'th ben yr awen a red,
Yn forawl lif i waered.”

Sam, besides following his usual avocation of a journeyman tailor, kept a small beer-shop in the somewhat notorious neighbourhood of Brick Lane, St. Luke's. This was called "The Robin Ddu" in honour of our gifted countryman, who, I believe, still lives somewhere in South Wales. But at that time he resided in London, and used to put up at the above establishment, thereby proving a source of great attraction to a certain class of his countrymen.

The above were some of the Welsh poets and literary men of that period.

They are now all gone except the venerable Gwrgant, who like Job's messenger of old, might exclaim,—“I only am escaped alone to tell thee.”

In 1880, what do we behold? Amongst the 24,000 or thereabouts Welshborn persons in London, there is now so far as I know, only *one* other literary man (of scholarly distinction in his *native language*) to be found, and even he, I understand, is about to take his departure from there!

I refer to my friend the well-known bard-minister, Hwfa Mon.

Music seems now to have taken the place of poetry and general literature.

We have our Brindley Richards, Pencerdd Gwalia, Edith Wynne, and a few young ladies and others (some of whom I knew when they were children) who have distinguished themselves in the musical world.

Surely then, this is the age of *song*, to be followed, it is to be hoped, and that soon, by “the age of *reason*.”*

It is much the same in Wales. Take for instance the Established Church. I doubt whether she has ever been so

* Much as I admire music, still I agree with an able writer who says,—“But to place music—a mere amusement of sounds to please the fancy—before the primary branches of learning, is a mistake, and one which the Welsh are very prone to make.”

destitute of Welsh bards and scholars, *of the first order*, as she is at the present time.

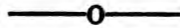
From the days of William Lleyrn, who flourished in the reign of Queen Elizabeth (so noted for great literary men) 300 years ago, she has had a regular succession of eminent poets, such, for instance, as, Vicar Pritchard, Archdeacon Prys, Goronwy Owain, Gwallter Mechain, Tegid, Alun, Carnhunanawc, Ieuan Glan Geirionydd, Ab Ithel, and last, though not the least, "Nicander Fawr o Fon."

It is true the Welsh Church can still reckon amongst her clergy not a few good and able literary men, such as the venerable Idrisyn, the Commentator; Daniel Silvan Evans, the Lexicographer; Thomas Rowlands, author of the well-known Welsh Grammar; Ellis Wynn o Wyrfa; Glanmor; Llawdden, &c., of the latter of these the present Archdeacon of Llandaff is reported to have said on one occasion—"My junior in years, but my senior in point of talent."

And even his "brodyr Ymneillduol" must admit that the Rev. John Griffiths, of Neath, never uttered truer words.

PART III.

ESSAYS, LECTURES, AND CORRESPONDENCE.



1. Introduction of Christianity into Britain.
2. "1877," Review and history of.
3. With the Welsh Drovers in Barnet Fair.
4. English "Mops" or Statute Fairs.
5. Sunday evenings at a well-known London Tavern.
6. The first three Bishops of Llandaff; being a review of Addresses delivered by the Rev. Father Nedelic, at St. Peter's Roman Catholic Church, Cardiff.
7. The Burials Bill: Correspondence with the Right Hon. G. Osborn Morgan, M.P., and the Rector of Bow, London.
8. The origin of Sunday Schools.
9. Farewell Sermon delivered at St. Stephen's Church, Spitalfields, London, on Sunday evening, Oct. 3rd, 1880.
10. Appendix.

The Introduction of Christianity into Britain;—being a Chapter from a work published by the author in 1877.

THE third and last point which demands our attention is:—

"By whom and by what means, was the first earliest introduction of Christianity into this country effected?"

Before attempting to answer the above question, a few observations as to the probable source whence our forefathers received originally the message of the Gospel may, perhaps, prove not uninteresting.

Those who are at all acquainted with the history of the British Church need not be told that a great diversity of

opinion prevails as to what may be termed her *pedigree*, or, in other words, whether the Gospel came here, in the first instance, from the East or from the West.

In favour of the former theory, several eminent authorities may be quoted; among others, Neander. And the author of the "Ancient British Church," (p. 100), in commenting upon this distinguished historian's testimony, observes—"This hypothesis of the origin of the primitive British Church either directly or mediately from the East, has been adopted by many of the best authorities in matters of historical inquiry, among the rest by Professor Neander, who says in his "General Church History," (vol. i., p. 117), "But the peculiarity of the later British Church is evidence against its origin from Rome. For, in many ritual matters (of human device, and therefore not such as two independent bodies were likely to adopt from their own study of the sacred Scriptures), it departed from the usage of the Romish Church, and agreed much more nearly with the Churches of Asia Minor. It withstood for a long time the authority of the Romish papacy. This circumstance would seem to indicate that the Britons had received their Christianity, either immediately or through Gaul, from Asia Minor—a thing quite possible and easy by means of commercial intercourse." And he adds, "The Anglo-Saxons who opposed the spirit of ecclesiastical independence among the Britons, and endeavoured to establish the Church supremacy of Rome, were uniformly inclined to trace back the Church establishments to a Roman origin."

Again, Fuller, in his "Church History," (vol. ii., p. 61), remarks—"The pedigree of the British Church, which the shorter the ancients, the fewer steps it had, the higher it reached. They were subject in spiritual matters to the Bishop of Caerleon, and, above him, under God; without any subordination to the Pope, so that it was more than a

presumption that religion came into Britain, not by the semicircle of Rome, but in a direct line from the Asiatic Churches."

Parsons, the Jesuit, in his "Three Conversions of England." (vol. i., p. 15), admits, in common with many other Roman Catholic writers, that Christianity came into Britain direct from Jerusalem. He says, "It seems nearest the truth that the British Church was originally planted by Grecian teachers, such as came from the East, and not by Romans."

The author of the "Lives of the Popes," (vol. i., p. 93), writes, "The inhabitants of Britain were among the earliest of Europeans to receive the Gospel, and probably derived their knowledge of it from Eastern Christians. Churches had been established in the island for centuries, but in the fierce and protracted struggle with the Anglo-Saxons, most of these had disappeared. Some still existed in the mountainous regions of the west and north, but they exerted little influence on the new population of the country."

The following testimony by Dr. Angus, in his "Handbook of the English Tongue," (p. 13), seems also to favour the hypothesis of the non-Roman origin of the British Church. He says, "It is an interesting fact, that the Anglo-Saxon terms for many of the doctrines and rites of Christianity are older than the corresponding words of Latin origin; one proof among others, of the existence and purity of an early British Church."

To the above may be added the following important testimony by the learned Dr. Wordsworth, (the present Bishop of Lincoln). In his "Theophilus Anglicanus," (p. 156) he says, "And it is certain that England did not receive her Christianity at first from Rome: indeed there is very good ground for believing that the Church of England is some years *older* than that of Rome."

And again he says (p. 157) "To omit other proofs, we may appeal to the English word *Church*; which is derived from the Greek *Kuriake*, a term which no Roman ever applied to the Church (which he called *Ecclesia*, and by no other name); and it is not credible, that if the Church of England had been derived from Rome, it should have been designated by a title foreign to Rome."

But whether or not our ancient Christianity was originally derived from Eastern or Western sources, it is quite certain that several Britons, namely, Bran, and his noble son Caractacus, (or Caradog), together with their respective families, resided in Rome for a number of years about the middle of the first century. They were there the same time as St. Paul, and it is a matter of well-proved history that several of these distinguished persons, including the venerable Bran himself, were thus led to embrace the Christian religion through the instrumentality of the great apostle.

And we must not omit to mention here another illustrious name, Claudia, a daughter of the said Caractacus; or, as some writers contend, (their assertion being founded chiefly on the inscription upon a certain stone said to have been dug up about the year 1723 in Chichester, which place was formerly a Roman station), she was the daughter of another British prince, named Cogidubnus. But there is no proof that the latter had a daughter, whilst Tacitus, and other historians of the highest reputation, expressly tell us that Caractacus had.

As, for instance, Tacitus in his "Annals," (book xii), when speaking of the splendid victory (*clara victoria*) in which Caractacus, king of the Silures, or South Wales, the chosen leader of all the British forces, was defeated, says, "The wife and *daughter* of Caractacus were captured; his brothers surrendered; he, after he had entrusted himself to

Cartismandua, queen of the Brigantes, was bound and delivered to the conquerors in the ninth year after the commencement of the war in Britain."

This lady is described as the wife of Pudens, a Roman nobleman; and her brother, Linus, became the first Bishop of Rome. They are also supposed to be the same persons whose salutations St. Paul sent to Timothy in his Second Epistle, (iv. 21), written just before his death.

Now there are two ancient records which are of special importance as bearing upon this subject. One is an inscription on the piece of marble already referred to as having been dug up at Chichester about 158 years ago. This inscription, which is in Latin, states, that the temple of which it formed a part was dedicated "to Neptune and Minerva, for the welfare of the Divine house, by the authority of king Tiberius Claudius Cogidubnus, the legate of Augustus in Britain, the site being given by Pudens, the son of Pudentinus."

Some writers argue that the Tiberius Claudius Cogidubnus here mentioned as the British king of Chichester, and the Caractacus described by Tacitus as the father of Claudia, were one and the same person; that that person (whoever he was) had, agreeably with the practice in such cases, adopted the *nomen* and *prenomen* of his patron the emperor Claudius, and that his daughter thus became, in accordance with Roman usage, to be called Claudia. But in my opinion, until it be shown that Cogidubnus had a daughter, we must reject as a mere fiction all that is supposed with respect to her.

The other document alluded to consists of two epigrams by Marcus Valerius Martial, a friend of Pudens, and the most celebrated writer of epigrams among the Romans. These epigrams by Martial are thought by most of those who have paid attention to the subject, to refer to the

Pudens and Claudia of St. Paul's letter. One of the said epigrams (lib. ii., ep. 54) is as follows:—

“On Ruffina Claudia, (or, as she is called in Welsh history, Gwladus Ruffydd).

“Claudia cæruleis cum sit Ruffina Britannis
 Edita, cur Latiae pectora plebis habit?
 Quale decus formæ? Romanam credere matres,
 Italides possunt, Alhides esse suam.
 Dèi bene, quod sancto peperit fœcunda marito,
 Quot sperat generos, quotque puella murus,
 Sic placeat superis, ut conjuge gaudeat uno,
 Et semper natis gaudeat illa tribus.”

The above lines have been thus rendered into English:—

“How can it be that, though of Britons born,
 Who with cerulea tints themselves adorn,
 Rufina Claudia should know so well,
 And have those feelings which in Romans dwell?
 Italian ladies—of such form is she—
 May well suppose her of their race to be;
 And those of Greece, so noble is her mien,
 Might think that she of Attic race had been:
 The fruit which to her saintly wedded love
 The maid has borne, bless it, ye gods above!
 Grant ev'ry wish she has for husband, wife,
 For her dear children in their future life;
 Her husband (how incomparable he!)
 Long may he live her happiness to be!
 And ever may her joy be bright as morn,
 In the three children which to her are born.”

The clever author of the “Ancient British Church,” (pp. 107—9), endeavours to show by a comprison of certain dates, that the Pudens and Claudia of the poet could not be the Pudens and Claudia of the apostle.

Now, Messrs. Conybeare and Howson, in their admirable work, the “Life of St. Paul,” (vol. ii., p. 560), state that, “his Second Epistle to Timothy was written A.D. 68, just before the death of the emperor Nero, in the fourteenth

year of his reign. Martial was born in Spain A.D. 43. He went to Rome during the reign of Nero, and spent about 34 years there. He enjoyed the favour of some of the emperors, but returned to Spain after the accession of Trajan A.D. 97, and died there A.D. 101. If he returned to Spain about A.D. 100, he was in Rome from the year 66, two years before St Paul's second letter to Timothy was written. It is quite *possible*, therefore, for his Pudens and Claudia to have been the very same persons whom the apostle mentioned."

Again Thackeray, in his "Ancient Britain," (vol. i., p. 97,)—a work, by-the-bye, of which the author of the "Ancient British Church," (p. 17,) himself says, "It is carefully compiled, and is *accurate*,"—observes, "At the time St. Paul wrote his Second Epistle to Timothy, Martial was between thirty and forty years of age, and might well have been acquainted with the two individuals mentioned in the same sentence with Ebulus and Linus." And he adds, "Under these circumstances we may, I think, identify this Pudens and this Claudia with the persons of those mentioned by St. Paul in the above Epistle." Hence, assuming it to have been so, it follows that the Claudia of Scripture was both a BRITISH WOMAN and a CHRISTIAN.

But to return to Bran; his family is styled in the "Welsh Triads" (No. 22) as one of the three *holy* families of the isle of Britain. And the same "Triad" informs us that it was he "who brought the faith in Christ first into this island from Rome, where he was in prison through the treachery of Aregwedd Voeddawg, the daughter of Avanwy, the son of Lludd."

The "Bonedd y Saint," or "Genealogy of the Saints," also mentions Bran as one of the first of the nation of the Cymry that embraced the Christian faith, and enumerates three persons, Ildid, Cynfan, and Arwystl Hen, as having accompanied him from Rome on his return to this country;

and there is still a church in Gwent dedicated to the former of these three.*

The probability, therefore of this account is very great, and it is remarkable that Bishop Stillingfleet, in his "Origines Britannicæ," conjectures, without being aware of the testimony of our ancient Welsh records, that some of the British captives carried to Rome with Caractacus may have been instrumental in planting Christianity in this island.

Besides Bran and his family, the honour of introducing the Gospel into Britain has been ascribed to several other persons; about the first of whom, in order of time, being Joseph of Arimathea. This tradition had its origin among the monks of Glastonbury Abbey, and appears for the first time in William of Malmesbury's work on the "Antiquities of Glastonbury."

Having mentioned the dispersion of the apostles by the persecution in which St. Stephen suffered martyrdom, he proceeds thus:—

"St. Philip came into the country of the Franks, where he converted many to the faith, and being desirous of propagating Christianity still further, he chose twelve of his disciples, and having devoutly laid his hands upon each of them, he sent them to preach the word of life in Britain, under the conduct of his dear friend Joseph of Arimathea, who buried the Lord."

This event is represented as having taken place in A.D. 63, or according to Baronius, in the year 35. The additions made to this story by succeeding monks, with the view of increasing the amarvellous character of the narrative, are simply monstrous, such as no sensible person can for a

* This is generally considered to be one of the oldest churches in Wales; and there is a tradition to the effect that St. Paul preached here, when he came to Glamorganshire on a visit to his convert Bran, whose son Caractacus resided at Dunraven Castle, about six miles from Llanilid.

moment entertain. Thus we are told, among other incredible things, that "there were six hundred men and women who were to come over into Britain with Joseph; and who, having all taken a vow of abstinence till they came to land, they all broke it except fifty, who came over the sea *on the shirt* of Josephus, the son of Joseph! The rest having repented of the breach of their vow, a ship was sent to bring them, which had been built by king Solomon. There came over with them a Median duke, called Necianus, who had been baptized by Joseph in the city of Sarum, at the same time with another warrior chieftain, who had killed the king of North Wales, that kept Joseph prisoner!"

James, the son of Zebedee, and brother of John the evangelist, is another whose name has been adduced in connexion with this subject. And the author of "Apostolic Age" (p. 285) remarks: "If the inquiry as to who was the first missionary to Britain were to be decided by a plurality of votes, the apostle James would doubtless be fixed upon as the man; for a great crowd of ancient historians, martyr-ologists, and other writers, affirm that this apostle preached the Gospel in Spain, in the British isles, and in other countries of the west. We may, however, venture to affirm positively, that this cannot be true: for we are assured by St. Luke, as early as A.D. 44, that Herod the king stretched forth his hands to vex certain of the Church, and killed James the brother of John with the sword. Acts. xii. 1, 2."

Simon Zelotes is another of the apostles who has been claimed as the founder of Christianity in Britain. "Of this apostle," says the "Ancient British Church," (p. 64,) "we know almost nothing but the name; Scripture and Church history being both entirely silent as to his career. Nicephorus Callistus, a Greek monk of the fourteenth century, in his "Ecclesiastical History," mentions his having preached in Britain; and the same thing is stated in the "Synopsis of

the Lives of the Prophets and Apostles," ascribed to Dorotheus, a Syrian bishop of the fourth century, with the addition that he suffered martyrdom in that country by crucifixion, a circumstance which the Greek Menology also states. To a story resting upon such evidence as this, it would not be worth while to pay even a momentary attention, were it not that such a man as Dr. Cave has lent to it the sanction of his authority by virtually adopting it. 'Nor,' says he, in his life of this apostle, 'could the coldness of the climate benumb his zeal, or hinder him from shipping himself and the Christian doctrine over to the western islands—yea, even to Britain itself. Here he preached and wrought many miracles; and after infinite troubles and difficulties which he underwent, suffered martyrdom for the faith of Christ.' "

Commenting upon the above, the author of the "Ancient British Church" adds, "Of these fables there can be very little doubt but that the visit of Simon to Britain, and his crucifixion there, is one; and it is surprising that Cave should for a moment have accepted a story which rests upon no better authority than this. That there was no tradition to this effect in Britain itself is evident from the fact that Bede in his "Martyrology" adopts the Roman tradition, that Simon suffered martyrdom in Persia,"

Again, we read in the "Apostolic Age," (pp. 286, 287), that "Baronius and other authorities of the Church of Rome, who take all opportunities of magnifying the apostle Peter at the expense of his brethren, contend with great earnestness that *he* was the original missionary here. But they have not yet produced any tolerable evidence or authority in support of this opinion, and it is obviously most improbable. Metaphrastes, who is the only ancient writer that tells anything of the matter, says indeed that 'St. Peter spent 23 years in Rome, in Britain, and in other regions of

the west ; particularly that he continued a long time in this island, converted many nations, constituted many Churches, in which he ordained bishops, presbyters, and deacons, and returned to Rome in the twelfth year of Nero.' But this Metaphrastes was far removed from apostolic times, and his testimony is dismissed by Baronius himself as of no validity. It appears, on the contrary, from Scripture evidence, that the charge of preaching the Gospel to those of the circumcision was in a peculiar manner committed to St. Peter ; hence we may be certain that this apostle spent his ministerial life where Jews abounded, which they did not in Britain for many years."

Among other persons whose names have been mentioned in connexion with the first spreading of the Gospel in Britain, are Aristobulus, (referred to by St. Paul in his Epistle to the Romans), and Timotheus, (or Timothy), the latter being a son of Pudens and Claudia, and a grandson of the renowned Caractacus. The case of Aristobulus rests chiefly upon certain evidence furnished by the "Welsh Triads," and in the "Menologies" and "Martyrologies" of the Greek Churches.

In the former, he is described as one of three missionaries said to have accompanied Bran on his return from Rome to this country ; and we are further told, on the same authority, that he was the confessor or spiritual instructor of Bran. In the latter documents we read that "Aristobulus was one of the seventy disciples, and a follower of St. Paul the apostle, along with whom he preached the Gospel to the whole world, and ministered to him. He was chosen by St. Paul to be the missionary bishop to the land of Britain, inhabited by a very warlike and fierce race. By them he was often scourged, and repeatedly dragged as a criminal through their towns. Yet he converted many of them to Christianity. He was there martyred, after he had built churches

and ordained deacons and priests for the island." Dorotheus, also, together with Alford, (who next to Baronius was the most learned of the Roman Catholic historians), likewise affirm that Aristobulus was made Bishop of Britain.

Respecting Timotheus, Messrs. Conybeare and Howson, in their "Life of St. Paul," (vol. ii., p. 595), say, that "according to the tradition of the Mediæval Church, (which could hardly be acquainted with the epigrams of Martial), a certain Timotheus, son of a Roman senator, named Pudens, took part in the conversion of the Britons to Christianity."

Stillingfleet also, in his "Origines Britannicæ," (p. 58), quotes several ancient writers who connect the name of Timotheus with the baptism of King Lucius. Moreover, Williams, in his "Ecclesiastical Antiquities of the Cymry," (pp. 301—4), states on the authority of Cressy, that among the days which in later times were held sacred in Wales to the memory of early saints, the 24th of March was devoted to the memory of Timotheus; whom he, referring to the same authority, calls the son of Pudens and Claudia, apostle of the Britons.

But by far the preponderance of evidence, as furnished in the works of the most ancient Church historians, seems to point to St. Paul as the founder of the first Christian Church in Britain. The only difficulty we have to contend with here, is to decide whether or not the terms "west," "western parts," &c., used by the writers of the first five centuries, in describing the spheres of the great apostle's missionary labours, did really include this country of ours.

The author of the "Ancient British Church," who has devoted a whole chapter to the subject, argues that they did not. And he says that one Venantius Fortunatus, (a French bishop), in the latter half of the sixth century, is the earliest writer who distinctly affirms that St. Paul ever visited this island.

On the other hand, we have, among others, Bishop Stillingfleet, whose great learning and superior logical powers are universally admitted, maintaining an opposite opinion, as will be seen from the following extracts from his "Origines Britannicæ :"—

(1.) Plutarch, in the "Life of Cæsar," speaking of his expedition into Britain, saith, he was the first who brought a fleet into the western Ocean, by which he understands the sea between Gaul and Britain.

(2.) Eusebius several times calls the British Ocean the western, and joins the British Ocean and the western parts together.

And elsewhere he mentions Gaul and the western parts beyond it, by which he understands Britain.

(3.) Herodotus saith, the Celtæ are the most western of all the Europeans.

(4.) The ancient Greek geographers knew of but two nations in Europe beside themselves, the Celtæ and the Scythæ. These latter comprehended all in the most northern parts of Europe ; and the Celtæ the western, and among them the remotest were the Britons.

And respecting the alleged fact of St. Paul having preached in the parts designated as above, the following testimonies selected out of many, may be adduced :—

(1.) Clement Romanus, Bishop of Rome, who is mentioned by St. Paul in his First Epistle to the Corinthians as one "whose name was in the book of life" declares "that he (St. Paul) preached the Gospel even to the utmost bounds of the west."

(2.) Jerome, in the fourth century, says, "St. Paul, having been in Spain, went from one ocean to another, imitating the motion and course of the Sun of Righteousness, of whom it is said his going forth is from the end of heaven, and his circuit unto the end of it."

(3.) Theodoret, after mentioning Spain, says, "St. Paul preached salvation to the islands that be in the ocean." And in another place he states that, "after his release at Rome, he went to Spain, and there carried the light of the Gospel to other nations."

If, therefore, it be conceded that the above-mentioned terms did thus include the British isles, then it follows that St. Paul, if not the very first to preach the Gospel here, must have at least visited our shores at some period or other during his eventful career.

For, as has been already shown the authorities of the first six centuries have expressed themselves as being all but unanimously of that opinion.

And to them may be added the very high testimony of Archbishop Parker, who states his persuasion that St. Paul preached the Gospel to the Britons, in the interval between his first and second imprisonment at Rome: and with him agree also the opinions of the late learned and pious Bishop of Sarum, (Dr. Burgess), Camden, Usher, Cave, Stillingfleet, Gibson, Godwin, Rapin, and many others who have closely examined the question, and who are all decided in their belief that St. Paul was the founder of the British Church.

Taking, therefore, into consideration the several facts, conjectures, and probabilities mentioned in the foregoing pages, they seem to me to justify the following conclusions:—

I. That it is quite evident from the "Triads" and other ancient Welsh records, generally compared with the universal history of the Church, that the Gospel must have been brought into Britain either during, or soon after, the apostolic age.

II. That there are strong reasons for believing that Brân, or some of the captives carried away to Rome with Caractacus, and there led to embrace the Christian religion, may,

on their return to this country, which event took place about the middle of the first century, have brought "the glad tidings of salvation" with them: and that about that time, or shortly afterwards, they, with the aid of certain missionaries, established Christian Churches in different parts of South Wales.

III. That there are no satisfactory proofs as to who those missionaries were; or whether they came hither direct from Rome, or from Asia Minor; although the weight of evidence seems certainly to rest with the latter rather than with the former place. And finally, that the early British Church, by whomsoever established, was from the beginning, and continued until the arrival of Augustine and his companions here, in or about the year 597, an institution entirely distinct from, and thoroughly independent of, the Church of Rome.

"1877."—*A Lecture delivered before the St. Stephen's Mutual Improvement Society, in London, on Friday evening, January 11th, 1878.*

MR. CHAIRMAN AND GENTLEMEN, Before I proceed to discharge the duty imposed upon me on this occasion, meeting as we do for the first time this year, as members of the St. Stephen's Mutual Improvement Society—permit me to offer to you all, individually and collectively, my hearty congratulations at the commencement of a *new* year.

I sincerely hope and pray that by God's blessing, it may prove to each one of you "a happy new year"—in every sense of the word.

But I am called upon this evening to submit to your consideration a few remarks respecting the *past* rather than the *present*, the *old* rather than the *new* year.

And this I propose to do in the following order:—

I. First of all, let me call your attention to her Birth. This occurred at midnight on the last day of 1876. As in the case of Rachel of old, and “little Benjamin,” her mother died at her birth. One year must make room for another. No two years can by any possibility co-exist. But like the fabulous bird phœnix, who is said to rise from the ashes of its predecessor, so one year succeeds another.

And the same with mankind, one generation passeth away, and another takes its place.

II. Let us next notice the name of the departed year. It is customary with most people to name their children a few days after their birth. But the past year, like all her predecessors, took upon herself the name designated for her immediately she came into existence.

That name as you all know, was 1877: so reckoned from the year of our Saviour’s birth. There have been various ways of reckoning time. (1). We have, for instance, the epoch or era of the creation of the world. This I believe is still the mode of calculating time among the Jews, and apropos of this I am glad to see present with us on this occasion several respected members of this noble and ancient nation.

(2.) There is also the era of the foundation of Rome, which event took place about 750 years before the birth of our Lord.

(3.) Again, we have the era of Diocletian, Emperor of Rome; or, as this is sometimes called, the era of the martyrs; and Christians continued to reckon time from this era for about 250 years; until one Dionysius, a Roman Abbott, began to reckon from the birth of Christ, Anno Domini 530, or about 1350 years ago. The Venerable Bede in the 7th century was the first in Great Britain to reckon thus. Here I would observe if the Primitive and Apostolic

Church were justified (as no doubt she was) in changing the time of the Sabbath from the last to the first day of the week, because the resurrection of Christ from the grave, which occurred on the first day of the week, appeared to her a more important event even than the creation of the world—then surely Christians have a perfect right to reckon their years from an equally important event, namely, the birth of our Lord and Saviour.

III. I shall next offer a few remarks respecting the Life and Experience of the departed year.

Here as I need hardly tell you, a very wide and extensive field opens to us: so much so indeed that it is difficult to know how to begin, and where to end our survey of it. This being so, and having regard to the time at my disposal this evening, I shall merely touch upon two or three and no more, of what I consider to be about the most important events that have occurred, in so far as this country only is concerned during the past year.

The first I shall refer to is the Indian famine, a most fearful calamity and one which sent to a premature grave so many thousands, yea, tens of thousands of our fellow-subjects in that far-distant portion of the British empire.

But it so happens that in the wise arrangements of Providence, seldom does any evil occur than some good comes out of it. And so this terrible disaster furnished our beloved country with another opportunity of showing and that in a most remarkable degree, what sympathy and generosity runs like a golden vein through her whole constitution.

Upwards of half a million of money or £500,000 (the famine cost in all £10,000,000) was collected towards driving the wolf from the door of our fellow-subjects in India! But more than this, the famine has had another good effect.

It has aroused the best men in this country, to consider the most effectual means of averting such a dreadful calamity in the future; as instanced in the irrigation Scheme promoted by Gen. Sir Arthur Cotton and others.

The next point to which I shall refer is that terrible war in the East between Russia and Turkey, which, sad to say, is still raging.

This war was, as you know, undertaken ostensibly by the former Power for the purpose of ameliorating the condition of the Slavonic subjects of the Porte. But is that really her aim? No, I believe, in common with, if I mistake not, the great majority of the people of this country, who are capable of forming an opinion on the subject, that this is a mere pretence; and that Russia's sole and principal object are, as in so many former instances,—territorial aggrandisement and increased political power. And is it not sad to contemplate that the frightful sacrifice of human life, to say nothing of the indescribable misery which this cruel and bloody war has caused, in every possible way, to those left alive—should have been perpetrated in the sacred name of Christianity!!!

May He, of whom we read “that the hearts of kings—are in His rule and governance, and who can dispose and turn them as it seemeth best to His godly wisdom;” may He so over-rule the wicked designs of those men who alone are responsible for the present lamentable state of things in the East—“that peace and happiness, truth and justice, religion and piety”—may yet be established there.

The next and last subject which I shall mention as identified with what has been termed the Life and Experience of the departed year, has reference to our National Church.

We are told in Holy Writ, that “man's enemies are those of his own household.” So of the Church, as by law established in this country.

Much as she has suffered from time to time from those who openly profess to be opposed to her, and who seek her destruction; yet the treatment she has experienced at the hands of some of those who still call themselves her children—has been by far the worst and most unbearable.

And of this kind of trouble, there has probably been none which has caused her so much pain and annoyance during the past year, as that which I shall take upon myself to designate, the *tooth-ache*. With the history of the now notorious Tooth, (for it is the name of a man) you are all, no doubt well acquainted; so I shall not waste time in giving particulars.

I only regret that the ingenious instrument known as the "Public Worship Act" invented by our gifted Premier with a view to its extraction, has not, owing to some slight technical defect in its construction,—answered the purpose for which it was originally intended. I venture confidently to hope, however, that during the next session of Parliament, my Lord Beaconsfield with the assistance of the Law Officers of the Crown, will be able to so amend or re-construct the said instrument, that the obnoxious Tooth may be effectually dislodged. And, in the event of no better use being found for it, I would suggest that it be transmitted as a present to the Pope of Rome, who is generally understood to have much relish for such articles!

Such are a few out of many events which will render 1877, ever memorable in the annals of this country.

I need hardly say that there have been many other important events which occurred during the year, both at home and abroad, to which did time permit, I should have liked to refer

A few of these I may just mention by the way.

There are, for instance, the late political crisis in France; the remarkable colliery disaster in South Wales, which at

the time, attracted so much public notice; the Penge mystery; the trials of the notorious swindlers Kerr and Benson, and also the case of the London detectives; deaths of eminent men,—and many other occurrences too numerous to mention.

IV. It now only remains for me to notice the *death* of the departed year. She quietly expired last Monday night week at 12 o'clock exactly!

Most of her children were asleep at the time. They wished her good-bye as they went to bed that night, and shook hands with her successor, 1878, as they got up the next morning.

In conclusion, permit me to draw a few practical lessons from the history of the departed year. As a minister of the Gospel, I cannot help observing, in the first place, that it becomes us all to thank God for the great and innumerable blessings, both temporal and spiritual, which we have experienced at His hands during the year: * * * *

With these remarks I now conclude, earnestly praying that the blessing of God may rest abundantly upon our Mutual Improvement Society, and upon each member of it individually during the coming year. I sincerely hope that our members will continue to increase, and that all our deliberations, from week to week, will be conducted in the spirit of wisdom, gentleness, and brotherly love,—so that we may be enabled to say and to feel at the close of each meeting,—that “it was good for us to have been here.”

WITH THE WELSH DROVERS AT BARNET FAIR.

The following Report appeared in “The London City Mission Magazine” for March, 1866.

Barnet is a small country town in the vicinity of London,

and here is held annually in the month of September one of the largest horse and cattle fairs in the kingdom.

This fair generally lasts for three days, and is usually attended, as is supposed, by some thirty or forty thousand persons, several hundreds of whom being natives of the Principality.

To meet the requirements of these people, and with the view of rendering itself morally and spiritually useful to them, the London City Mission has been in the habit for many years past of sending some of its agents to this fair, for the purposes of conversing with and preaching to the people, as well as circulating religious tracts amongst them.

First Day.—This morning I was present with the four brother-missionaries who are to be my fellow-labourers at the fair, together with other christian friends, at a devotional meeting held in the Lecture Hall, and presided over by Captain Trotter of Durham Park.

Having been thus commended to the care and guidance of our heavenly Father (this meeting having been convened for that special purpose) we at once entered upon our respective spheres of labour.

The writer having been sent to work more particularly among the Welsh people, first went to the field assigned to the North Wales cattle, that being the nearest to the town. Here I met a great number of my countrymen, some of whom I knew in the Principality. And although a young Welsh drover had said to me on my first entering the field, when I asked him if he could point out to me any religious person there who could furnish me with some information on the subject of the fair, "To tell you the truth," said he, "I don't think there is one religious person to be found amongst us cattle-drovers." I, however, soon discovered he was mistaken, for I had afterwards the pleasure of conversing with several who were more or less under the influence

of the truth. Only one man spoke somewhat harshly to me, and he came and apologized for it the next day. Another man, who had been introduced to me by one of his comrades as "the greatest sinner in all Wales," said he would have nothing whatever to do with me, because I was (as he wrongly supposed) a "Southun," by which he meant a person from South Wales. Nothing more of any importance occurred this day. In the evening, after having taken a walk through what was called "the pleasure fair," where I am thankful to state I was able to recognise but few Welshmen, I called at one or two of the principal public-houses in the town to acquaint those of the Welsh who lodged therein (one of these places being, to use my informant's language, "crammed full of them,")—of the Welsh religious service that was appointed to take place at the Lecture-hall on the next evening.

Second Day.—Having been among the North-Walians during nearly the whole of yesterday; to-day I visited the field belonging to the South-Walians. Here, again, I met with a very good reception. The tracts, especially those in the Welsh language, were generally well received, indeed, in some instances they were eagerly asked for, and several persons told me they had carefully preserved all they had received here from time to time, and that they had now "a regular book" of them at home.

I may just mention by the way that the number of cattle in this field was about 1,800, whilst that in the other field was only 1,500, making a total of 3,300 from the Principality.

This evening I delivered a discourse in the Welsh language at the Lecture-hall, but, from a variety of causes, the attendance on this occasion was but small.

Third Day.—The greater part of to-day was spent by me in the horse fair. Although the piece of ground on which this is held is taken by the Welsh, still it does not appear that,

as in the case of the other two fields, it is retained by them for their own use exclusively, but horses belonging to other nations are, on certain conditions, admitted into it for sale. So far as I could ascertain, the number of Welsh horses here was about 1,000.

The people in this field being, as a matter of course, of a mixed character, I did not confine my labours to my own countrymen, but endeavoured in various ways to make myself useful to whomsoever I came in contact with.

Notwithstanding the rain, which came down in torrents during the afternoon, the number of persons who had come here to-day to witness the horse-racing was immense. They were chiefly Londoners, very many of whom I knew from their being, or having been at some former period, under my missionary visitation there.

I concluded this day's labours by rendering assistance in holding a religious service in the open air.

Fourth Day.—The fair being over, after having attended and taken part in a prayer-meeting at the Lecture-hall, I, together with one or two other friends who had been labouring in the fair, waited, by special invitation, on the Rev. Mr. Pennefather, to furnish him with some account of our work (the Rev. Gentleman having from the beginning taken a great interest in it), and having taken our farewell of him, we then returned to our respective homes in the Metropolis. And in order to show the kind feeling entertained towards us by at least some of those whom we had been seeking to benefit, it may be mentioned that one poor little boy, belonging to the gipsy tribe, was overheard to say, as we were passing through the town (Barnet) with carpet-bag in hand, "There's those dear preachers going."

When it is considered that numbers of our countrymen who are in the habit of resorting with their cattle and horses year after year to the above fair, are but imperfectly

acquainted with the English language, and consequently can have but little disposition (even if they had the time) to attend English preaching during their journey thither, which as I have been given to understand, it generally takes them one, two, three, and sometimes four or five weeks to perform; the importance and desirableness of making some such provision for them in their own beloved *Cymraeg* on their arrival here, becomes obviously manifest, and it is the writer's earnest wish and prayer that the humble and varied efforts put forth on their behalf this year may not be in vain in the Lord.

SUNDAY EVENINGS AT A LONDON TAVERN.

The following Statement having first appeared in "The North Wales Chronicle" was re-published in "The London City Mission Magazine" for March, 1866.

To the Editor of the "North Wales Chronicle."

SIR,—Knowing that your readers include amongst themselves many who are accustomed to take more or less interest in the proceedings of the Welsh branch of the London City Mission, I have from time to time contributed to your columns miscellaneous papers illustrative of the various ways in which I (in common with the other missionaries of the Society) endeavour to make myself useful to those of my fellow-countrymen who are the special objects of my labours and ministrations.

The subjoined statement was written several months back, but being anxious to see something of the *results* of the efforts therein specified, which, I am thankful to state have been hitherto most satisfactory, before giving it any publicity, I have deferred sending it to you until now.

I dare say there are some who may find fault with me for thus exposing things, but that, of course, I don't care for, so long as the evil complained of is removed; and trusting that the insertion of this in your widely-circulated journal may tend in some way or other towards bringing about that desirable end,

I remain, Sir, yours faithfully,

J. W.,

London, Jan. 31st, 1863.

Welsh Missionary.

It pains me to observe that a very bad habit prevails amongst certain classes of the Welsh people in London, of going to the public-house after leaving their respective places of worship on the Lord's-day evening.

Hence, whatever good impressions may have been produced on their minds in the church or the chapel, such impressions are too often altogether obliterated before they lead to any practical results, through the pernicious influences of intoxicating drinks.

And, moreover, I have been credibly informed that sacred things are frequently introduced, and the sermons just heard discussed and criticized merely in order to be turned into ridicule.

Such being the case, I have had it on my mind for a long time past, seeing that neither the personal remonstrance of the missionaries with the guilty parties at home, nor the public warnings or exhortations of our respected Welsh ministers from the pulpit answered,—to try another method towards counteracting this gigantic evil, which, to say nothing of its sad consequences in regard to another world, is without doubt one of the blackest spots on our character as Welsh people in London.....

Accordingly, after having consulted my much esteemed

superintendent in the Mission work (the Incumbent of the Metropolitan Welsh Church), together with several other Christian gentlemen, all of whom highly approved of the course I proposed to take, I last Sunday evening (accompanied by a dear friend and countryman of mine named Mr. L——, who had kindly volunteered to assist me in the movement) presented myself for the first time before the above tavern; that being, owing to its central position, and the fact of its being within a short distance of at least two, and not far from four or five more of our Welsh places of worship, the *principal* place of resort for them.*

On arriving there, having previously learnt from a friend who had been himself in the habit of frequenting the place, how to get at the objects of my intended visit, I entered by a side door (my colleague, Mr. L——, remaining outside), and soon found myself in a tolerably large back room, which from its being used, especially on Sunday evenings, almost exclusively by Welsh people, is commonly called the *Welsh room*, or, as one young man, who was evidently no stranger to the place, termed it in my presence on one occasion, and that perhaps with some degree of appropriateness, “the Welsh——!”

At this time there were only seven or eight persons present, all of whom, except one, were Welsh. One of them, an elderly man, said to me (although I could see from his confused manner that he felt quite ashamed that I should have found him there), “Holloa, Mr. W——, how are you? Who in the world would have thought of meeting you here—come now, what will you drink?” I replied, “My good friend, I will not drink anything; but I have come

* It is but right to mention that within a stone's throw of the public-house above referred to, are two respectable hotels, the proprietors of which have for many years past supported principally, if not entirely, at their own expense, either two or three of the missionaries of this Society, to labour among their poorer neighbours, as well as to conduct religious services for the benefit of their respective customers and domestics.

here for a very different purpose, and that is to warn you and others of the danger and the sinfulness of coming to such a place as this on the Lord's-day."

By this time they all seemed quite struck; and, having made a few more observations of the above nature, in the midst of the most profound silence, I presented each with a suitable tract, and then left open on each table, (there being three or four of them in the room,) a large paper sheet, containing in bold print such passages as the following (in Welsh):—

"Let the wicked forsake his ways," (Is. lv. 7.)

"The soul that sinneth, it shall die." (Ez. xviii. 4.)



Having thus discharged my duty to those inside, as now drew near the time for the people to come out of the two Welsh places of worship close by, I joined my friend, Mr. L. in the distribution of tracts by the door. We were not there long before the publican made his appearance, and without any ceremony whatever he ordered us away. "For (said he) some of the gentlemen inside have complained of your interference." We remarked to him that we had no wish to offend any one; but, at the same time, we had a certain duty to perform, and that was, to endeavour by every means in our power to save our fellow-countrymen from the disgraceful habit of frequenting public-houses on the Lord's-day: and that, we candidly told him, we were determined to do, notwithstanding any opposition to which we might be subjected.

We experienced no further resistance from anyone that night, although we were at our post for nearly two hours. During this time we conversed with a great number of persons, and we had the gratification of seeing some who had evidently made up their minds to go in as usual, turning back from the very door through our persuasion, whilst many more were induced to pass, owing to our presence

there: nevertheless, we were led into the painful conclusion that, notwithstanding all our warnings and urgent entreaties, the number of Welsh persons (all of whom were more or less known to me) who actually entered the tavern during the couple of hours we were there, could not have been less than from 50 to 60!

It is true some of them only remained there a short time. As, for instance, a respectable young man of my acquaintance, who said to me, "I was only here once before, and would not have come here to-night were it not that a son of the Rev. — (naming a minister in Wales) had written to ask me to meet him here this evening."

Several others said they had to meet friends there, but promised us that they would come out directly. They were as good as their words.

Some of our religious friends, too, who had occasion to pass that way from chapel and the Welsh church, imparted to us much encouragement by the kind manner in which they spoke to us. One said, "I am glad to see you so usefully employed." A second said, "It is the best thing you ever did." And a third remarked, "I sincerely hope that you will be able to put down this shameful habit, for it is quite a disgrace to us as a nation."

Such is an imperfect account of my first attempt at pulling down the strongholds of Satan at the above place. These efforts were repeated, with signal success, for several Sunday evenings successively.

My second visit to the place is thus reported in my journal:—This evening, with my faithful friend, Mr. L., I resumed operations at the above place. After what had transpired last Sunday, it was of no use our attempting to get inside this time; and, indeed, we had scarcely presented ourselves in the vicinity of the door before the publican, who was in his shirt-sleeves, again made his appearance, and

in the most determined manner ordered us off at once. And although it has been said that a policeman is never to be found when wanted, nevertheless, in the present instance (whether or not that was owing to any previous arrangement between the parties, I cannot tell), he was ready at our opponent's commands, which were delivered to him in something like the following terms:—"I say, officer, I order you to look after these men, and to see that they do not trespass on any part of my premises," &c.

The policeman appeared anything but unwilling to carry out the instructions thus given to him. But bearing in mind His example, "who when he was reviled, reviled not again; when he suffered, he threatened not" (1 Pet. ii. 27), we carefully avoided doing or saying anything that could be laid hold of: and I need hardly say that the slight opposition to which we were subjected on this occasion, as well as on this night week, did not in the least interfere with the carrying on of the good work entrusted to us.

It is also worthy of remark that as yet we have experienced no resistance whatever from any of the persons whom we seek to benefit. On the contrary, however much some of them may dislike our so-called interference, I verily believe that their consciences bear such a testimony to our efforts, that they dare not themselves, neither would they permit any one else, in their presence, to treat us very badly.

It grieves me to state, that though the number of our countrymen who entered the tavern on this occasion was considerably less than last Sunday, yet we were told that the room was quite full.

But it is some consolation to know that the company this evening was made up almost entirely of fresh persons, those with whom we had to do last Sunday having, with very few exceptions, kept away. It was somewhat amusing to see them, group after group, reading the tracts presented to

them, by the light of the gas that issued out of the mouth and nostrils of — in the publican's window.

As usual, we had a good deal to do in the way of conversation, answering objections, &c.

Though we cannot but feel that the work we have taken in hand is, from its very nature, and owing to the many difficulties by which it is surrounded, very trying to flesh and blood, still, relying upon His promise who said, "As thy days, so shall thy strength be" (Deut. xxxiii. 25), we are resolved to persevere in it, trusting that in due time we shall have the gratification of seeing the deep-rooted evil, against which we contend, altogether disappearing from amongst us.

J. W.

It will be observed that the date of this letter is somewhat since. I am thankful to be able to add the following extract from a more recent Report:—

Before concluding my Report, I would refer to one other subject, namely, my recent efforts with a view to putting down the disgraceful habit that has prevailed almost, as I may say, from time immemorial amongst certain classes of my countrymen in London—of frequenting the public-house, after leaving their respective places of worship on the Lord's-day evening.

Since the efforts here alluded to have been already fully recorded, I deem it unnecessary to enter into particulars.

But what I wish to mention now is, the very pleasing fact, that the only person (besides the publican) who manifested any opposition to me, or who interfered in any way with my proceedings on that occasion, has since, entirely of his own accord, authorised me to enter his name as an annual subscriber to the funds of our Welsh Mission!

The following extract from a subsequent Report of mine records the happy termination of another case referred to in the above statement:—

About three years ago I had to visit a certain well-known tavern in the city on several successive Sunday evenings, with the view of trying to benefit those of my countrymen who, to the great injury of their souls, were in the habit of resorting thither after leaving their respective places of worship.

Whilst thus employed, the first person I spoke to, or who rather spoke to me, was a Mr. —, who said, “Holloa, Mr. W., how are you? Who in the world would have thought of meeting you *here*? Come now, what will you drink?” &c. Now this person was at that time a tradesman in the neighbourhood; but he shortly afterwards retired, and went to reside some miles off in the country. And it so happened that about two months back, being then on his death-bed, he sent to me, beseeching me to visit him, in order that I might read and pray with him in the Welsh language. And I rejoice to know, from the interviews I had thus with him (accompanied, as I was on the last occasion by one of our Welsh ministers) that a great change had come over him, and I verily believe that he died in the Lord.

“MOPS,” OR STATUTE FAIRS.

These are held in rural districts for the purpose of hiring agricultural servants, whose engagement lasts a year and a day—i.e., until the time of the next fair. They are also places of amusement for the labouring classes; but amusement of that nature, that they who best sympathise with those classes, most earnestly desire their discontinuance.

At the request of the Vicar of an important town parish in Hertfordshire, and with the consent of the Committee of the London City Mission, it will be seen from the subjoined letter, that I had the opportunity of being present at one of these fairs :—

Wilmington Square,

London, Sept. 1860.

Rev. and Dear Sir,

According to promise, I beg to furnish you with the following Report of my labours at the "Statute Fair," recently held in your parish. Having been yourself to a great extent an eye-witness of my proceedings, and as I had the favour of repeated interviews with you during the continuance of the fair, as well as before and after it; you cannot but be already well acquainted with my general sentiments on the subject, and also with the details of the various cases that fell under my notice on the spot, and to some of which I may now have occasion to refer.

Arriving at your residence agreeably with your kind invitation on the Saturday evening; on the following morning I attended Divine Worship, and had the privilege of partaking of the Holy Communion at the parish Church.

During the remainder of the sacred day, I visited in different parts of the town, but principally in the poorer districts of it, leaving a tract or two at every house where an open door presented itself. At the same time I entered into conversation with the people whenever that appeared practicable.

From the spirit in which I was received by the inhabitants of the town generally, and the manner in which many

of them spoke to me, I am of opinion, that the services of a resident Town-missionary, or Scripture-reader, would be highly appreciated by them; and could not fail, under the Divine blessing, to be productive of much good. In speaking of the fair, and the efforts now made, or about to be made by the Vicar of the parish, and other Christian gentlemen, with a view to having it discontinued, several of the common people said to me, they wished it was put down,—that it would be a very good job, &c.

In the course of the afternoon (Sunday) I paid a visit to the field assigned for the purpose of holding the fair; many of the wretched people having by this time arrived with their waggons, carts, &c., and having taken up their respective positions in order to be ready for the next morning. On my entering the ground, one of the first things that attracted my attention was a group of showmen standing and talking together. I at once walked up to them with tracts in my hand; but I had scarcely uttered a word, when one of them, who was a savage-looking old man, and as I afterwards found, the proprietor of a little peep-show of the lowest order, said to me, “Ah! here you are again, I know’d you the moment you entered the field,” and turning to his comrades, he said, with an oath, “I never seed such a thing—this fellow follows me wherever I go; the other day at St. Albans, I had no sooner put up my stage than some half-a-dozen of them d—— parsons began preaching against it: they would starve us all if they could, and send us all to hell. If I was a king, I would have all such rascals as them banished out of the country.”

Having given him to understand that he had never seen *me* before, I went on to observe that I had no wish to interfere with his business, of the exact nature of which I could not then be acquainted, except in so far as it operated against his own and other people’s eternal welfare. My

remarks had the effect of cooling him down a little, and his companions, although without doubt men of the same stamp with himself, did not seem disposed, for some reason or other, to take his part against me. Nothing more of importance occurred that day.

The next morning (Monday) being the first day of the fair, I was on the ground at an early hour, and had a good opportunity of reviewing the arrangements made for the occasion. There were stands and booths for the supply of eatables and drinkables of all kinds. There was a great number of stalls for the sale of toys, images, &c. There were donkeys and ponies for riding or racing, swings, bows, arrows, and guns for shooting. Some of these last bore the following titles, "The great Lancaster gun," "The original Enfield rifle under distinguished patronage." There was "the Royal Windsor Castle shooting gallery," &c.

There were also shows of various description, the principal one of which was called "The royal moving Wax-work." This was said to contain among other things a life-size model of Dr. Smethurst (the alleged murderer), Daniel in the den of lions, &c., &c.

The nature of the other shows may be learnt from the following inscriptions which they respectively bore,—“Here the mysterious lady performs,” “The secret looking-glass, in which ladies and gentlemen may see their future husbands and wives;” “The fat Yorkshire girl may be seen within;” “Inside Delhi, remember the ladies, remember the babies;” “The battle of Waterloo,” &c., &c.

At this time of the day, as well as in the morning part of the next (the fair generally lasts for two days), the company was not large, and consequently very little was done in the way of business or amusement.

For this reason, I directed my attention chiefly, during the morning part of both days, to this class of persons,

namely, the men and women who were officially connected with the different shows, &c. ; whereas throughout the afternoons and evenings, when intoxication had produced its usual evil effects, and coarse revelry was at its height, I laboured more especially among their pleasure-seeking customers and patrons of both sexes, whether I happened to fall in with any of them on the fair ground, in the high street, or sauntering about the doors of the various public-houses or dancing-rooms in the town.

In a few instances I was enabled to introduce the tracts into the taverns ; and on one occasion, whilst distributing some among, it may be, a dozen people in a beer-booth on the fair ground, one man said to me, with much gravity of manner, "I cannot read myself, sir ; perhaps you will be good enough to read it for me." Having asked and obtained the permission of the rest of the company to that effect, I sat in the midst of them, and read aloud the hand-bill headed, "Eight reasons for not going to Fairs," &c., adding a few observations of my own as I proceeded. The reading, which was listened to by all present with the most respectful attention, being over, the keeper of the booth very politely offered me a cup of ale, which I of course declined to accept.

In direct contrast to this was the conduct of the proprietor of one of the shows close by. When I offered him a tract, he got quite angry. "Do you know," said he, "what the Jews did to Christ when he called for drink on the cross,—they offered him vinegar mingled with gall, did they not ? and if I were to ask for a bit of bread, I suppose you would offer me that piece of paper." A short conversation ensued, in which his attention was directed to the bread of life, &c.

Another showman on the same occasion said to me, "It is all very well for you to try to convert us poor d——s ; it

is your *trade*, and you are *paid* for it, I wish my mother had made a parson of me," &c. I replied, "And so are you paid for your work; and as you would no doubt blame me if I were to tell these people (there being a crowd around us at the time) that there is nothing worth seeing or hearing in that exhibition yonder, because yourself and colleagues are paid for your services in connection with it; so the fact of my being paid for my services in this fair, does not on that account render my work less important, or the message which I carry less worthy of attention. I *am* paid for my services; and because I am an honest man, I am determined by the help of God's grace, to do my work faithfully and fearlessly."

Now and then I was a little amused at the mistaken opinions formed of myself and my object. On the first evening of the fair, observing a crowd of people around a shabbily-dressed ballad singer, in the High-street, opposite the market place, I commenced distributing tracts amongst them, when some countrymen evidently thinking that I was in partnership with him, or, at least that I was acting as his agent, (supposing the tracts to be songs), called out to me saying, "Hei, let us have some of 'em; how much are they?" at the same time feeling their pockets as if to ascertain whether they had any copper.

On another occasion, a certain lewd fellow of the baser sort, in return for a tract, offered me a ride on his donkey! This proposal caused much merriment amongst the bystanders.

I have mentioned the above incidents merely in order to shew the nature of my work, and the varied character of the people with whom I had to do.

Although it will be seen that I had many difficulties to contend with, especially as I was the only missionary engaged on the spot, still I had much encouragement im-

parted to me by the generally kind treatment I experienced at the hands of all classes of the people, the cheering words addressed to me by many of them, and the grateful manner in which the tracts (the number of which distributed being nearly two thousand) were almost invariably received.

The following facts, selected out of many, are given by way of illustration:—

1. A gentleman in a gig, stopped and asked for a tract.
2. Another gentleman said he was much pleased to see me ; and hoped God would bless my efforts.
3. An elderly person, in the garb of a farm-labourer, addressed me as follows—“ Excuse me, Sir, are you the gentleman who left a tract at my house yesterday? I am sorry to say I have no head-piece at all, and cannot read myself, but my old woman read it for me, and it was very nice indeed.”
4. A card-sharper said to me—“ Pray, Sir, don't disturb us, you caused me to lose a sixpence now, for I know that gentleman was going to bet, if you had not interfered.” I then addressed them on the evils of gambling : at the same time presenting each, the gambler himself included, with a suitable tract.

5. Another man, who was connected with one of the shows, said to me—“ I wish you could see a son of mine, that lad's father (pointing to a little boy who stood by), he don't believe in God or hell, nor nothing ; and although his mother and I have tried our best to convince him of his error—we never could knock it into him.” It afterwards transpired that that man is now undergoing a sentence of 15 years penal servitude, for highway robbery.

Inasmuch as my statement has already far exceeded its intended limits, I will now bring it to a close, by merely expressing my sincere hope that possibly the seed sown broad-cast by me, on those days, whether by the way of

conversation, or tract distribution, may have occasionally fallen upon stony places and among thorns—nevertheless, I humbly trust that much of it has fallen upon good ground, and may bring forth fruit to the praise and glory of God.

Thanking you, Sir, for all your kindness to me,

I beg to remain, your very obedient servant,

JOHN WILLIAMS.

To the Rev. _____, M.A.

The First Three Bishops of Llandaff; being a review of Addresses delivered by the Rev. Father Nédélec at St. Peter's Roman Catholic Church, Cardiff, in 1875.

THE FIRST THREE BISHOPS OF LLANDAFF.

To the Editor of the "Western Mail."

SIR,—I have read somewhat carefully, and, I must say, with some degree of interest, the Rev. Father Nédélec's series of lectures (the last of which appeared in this morning's *Western Mail*) on the above subject. And as they contain certain statements which, in my opinion, are calculated to mislead those of your readers who may not be well versed in the history of the Ancient British Church, I should much like, with your permission, to offer a few remarks upon the same, in so far only as they bear upon the supposed relationship between the Church of Llandaff and the Holy See. The lecturer endeavours to prove that the first named Church, which is generally admitted to have been the first Christian Church established in this country, was, to all intents and purposes, but a branch of the Church of Rome; and, as such, subject to the authority of the Bishop of that See. And in support of the above proposition,

he quotes several incidents mentioned in the "Liber Landavensis" and other works, the authors of which were for the most part well known as zealous believers in the doctrine of Papal supremacy; and hence, it is clear, their testimony upon this particular subject ought not to be too hastily received.

But let us just glance at the arguments upon which the rev. gentleman tries to rest his case. First of all, we have the oft-told story of King Lucius, in the 2nd century, sending ambassadors to the Pope, requesting that missionaries should be sent from Rome to instruct him and his people.

Waiving for the present the question as to whether or not such a personage ever really existed, considering the then state of the Roman Empire, I ask is it likely that such an event as that alluded to could have taken place? Why, if Lucius was anything at all, he must have been either an insignificant native chieftain, and so hardly meriting the dignified title of "King of Britain," or else he was a prince tributary to the Romans and as such permitted by them to rule over some part of the country under their sway. In the latter case, it is scarcely probable that he would have been so indiscreet as to run the risk of drawing upon himself the wrath of his imperial masters by establishing a new religion which they highly disapproved of, and had already begun systematically to persecute.

Again, as one eminent writer observes (see "*Ancient British Church*," p. 84,) "if such an event ever occurred as a mission from a prince of Britain to Rome, for the purpose of imploring that he and his people might be taught Christianity, it seems very strange that no hint of it should appear in Eusebius or any of the early Church writers. It cannot be said that they were indifferent to such occurrences, or that they were careless about narrating them. We know the contrary to be the case, especially with Eusebius; and

as it is hardly possible that no recollection of such an event, had it ever occurred, should linger at Rome, or, if it had, should never have come to the knowledge of so diligent an inquirer as Eusebius, who was on the spot for the very purpose of collecting information on such points, it must be admitted that his silence throws great doubt on the whole story. Another suspicious circumstance of the same kind is the entire silence of the oldest of our own ecclesiastical historians, Gildas." Hence it is no wonder that many intelligent inquirers, among whom may be classed Mr. Hallam, should come to the conclusion that the whole story was invented by some British monk jealous of the pretensions of the Saxon Church, and anxious to show, not only that there was an earlier Church in Britain, but that that Church had from the beginning the boasted connection with the great patriarchate of the West.

The lecturer next alludes to the presence of the three British bishops at the celebrated council of Arles in the year 314, and concerning which he says that the decrees, having been duly signed, "were then forwarded for the approbation of the Holy See."

The latter phrase would convey the impression that the different churches of Christendom represented at the above council were all more or less under the spiritual jurisdiction of the Pope. Such, however, was not the case. The council was neither summoned by him nor was he so much as present at it, except by deputy. It is true that at the close of their proceedings the council sent a copy of their decisions to Sylvester, who at that time presided over the church in Rome; but in doing so they address him as "brother Sylvester," and intimate distinctly that the canons were sent to him, not for confirmation, but simply that he might publish them in his diocese; which shows that he was not then considered superior to themselves, and that they were not

under his authority. In his attempt to prove the connection between the Roman Pontiff and Britain, the lecturer further asserts, "that the first Bishop of Llandaff, St. Dubritius, was consecrated by St. Germanus, who had been sent hither as vicar of Pope Celestine, with full powers, in consequence of the appearance of the Pelagian heresy."

And here I would ask the rev. gentleman if St. Dubricius was the first Bishop of Llandaff, and his consecration appears not to have taken place until about the middle of the fifth century, how came it that nearly 300 years were thus allowed to pass without any steps being taken to fill so important a post, and that, too, in a district where Christianity had been established by kingly authority and under the special patronage of the Pope? Again, St. Germanus, who is represented as the officiating bishop on this occasion, is described as "Vicar of Pope Celestine," and we are led to infer that he was sent here from Rome; whereas it is an historical fact that both he and his friend and fellow-labourer, St. Lupus, were Gallic bishops, and therefore in no way connected with the Romish Church.

I have thus endeavoured to show that the ancient Church of this country had up to this period remained thoroughly and entirely independent of the See of Rome. That she continued so, at least until the arrival of Augustine here in the end of the sixth century, is evident from what transpired at the memorable conference that took place between that proud monk and the British clergy, which resulted in the latter issuing the following most noble and dignified protest against the Papal claims:—"Be it known and declared to you, that we all, individually and collectively are in all humility prepared to defer to the Church of God, and to the Pope of Rome, and to every sincere and godly Christian, so far as to love everyone according to his degree, in perfect charity, and to assist them all by word

and deed in becoming the children of God. But as for further obedience, we know of none that he whom you term the Pope, or Bishop of Bishops, can claim or demand. The deference which we have mentioned we are ever ready to pay to him as to every other Christian; but in all other respects our obedience is due to the jurisdiction of the Bishop of Caerleon, who is alone under God our ruler to keep us right in the way of salvation."

Such were the sentiments of the British Church twelve hundred years ago; and in the articles of the present Church of England, as by law established, it is expressly declared, "That the Bishop of Rome has no jurisdiction in this realm of England."

Apologising for the length of my letter, I am, &c.,

JOHN WILLIAMS,

July 26.

Curate of Canton.

THE THREE FIRST BISHOPS OF LLANDAFF.

To the Editor of the "Western Mail."

SIR,—I trust you will kindly allow a small place in your paper for the following remarks in answer to some observations made by the Rev. John Williams, curate of Canton, on the lectures on the three first bishops of Llandaff, a résumé of which appeared lately in your columns.

1st. The history of King Lucius and his relations with Pope Elutherius is as certain as the presence of Julius Cæsar in this island, I find him mentioned in all history, both in and out of Britain.

Godwin, Protestant bishop of Llandaff, in his work, "De Preesulibus," justly observes that his name is allied with each ancient church of the country. The first erected in London is that of St. Peter, Cornhill, built by one Cyran,

butler to Lucius. The archives of York commence with the name of Lucius. Winchester was built in the reign of the same king. Llandaff is likewise associated with his name. This Prince was dependant on Pagan Rome just as the Herods in Syria, or a present rajah under British rule in India. Christianity was not persecuted in Britain under the Roman emperors until the reign of Diocletian. Liberty of conscience was here allowed; hence the persecuted fled to these shores for protection.

2nd. The acts of the First Council of Arles, in 314, and at which three leading bishops of Britain assisted, prove beyond doubt that the Pope was recognised as head of the Church of Christ. Two legates from Pope Sylvester were present. At the close of the deliberations the whole assembled prelates addressed a letter to Pope Sylvester asking his approval of the acts of the council, and praying that as head of the Church of Christ he would make them law for all Christendom. That, subsequently, a Dubritius, a Tello, an Oudoceus, should ask Rome to approve their privileges is, as "Liber Llandavensis" justly observes, natural enough and in keeping with the traditions of Britain.

3rd. All ecclesiastical writers affirm that Germanus of Gaul came over as delegate of the Pope to crush Pelagianism, and was received as such with high veneration by the Church of Britain. Pelagius knew full well that the Pope was the General-in-Chief of the Church, and, hence, he wrote to Innocent endeavouring to show the purity of his teaching.

4th. If Mr. Williams will give the subject a little closer study he will find a list of bishops who succeeded St. Dubritius in the See of Llandaff. The notes by Rees in the work "Liber Llandavensis" are instructive and to the point. Neither was there at the period of St. Augustine

any metropolitan See of Caerleon-upon-Usk. Butler mentions, and gives for his authority Mr. Tuberville, "Manual," page 406, and Dr. Hanarden in his Preface to the "Church of Christ," tr., p. 20, that the metropolitan See was translated.

5th. The dispute between the Welsh bishops and St. Augustine was not on doctrine. It related to the time of Eastern celebration, rubrical observances associated with the administration of baptism, and to union of labour for the conversion of the Saxons; St. Augustine never would have solicited their assistance, had not their faith been identical with his own. Later in the 12th century Bishop Urban, writing to Pope Calixtus, observes that the See of Llandaff has always acknowledged the Bishop of Canterbury as metropolitan, and lived in communion with him.

The study and collection of matter for a work on Freemasonry resulted in convincing the Marquis of Ripon. A sincere research into the ancient history of Wales must convince all candid minds that the faith then is the faith still of the Catholic Church, green with the moss of near nineteen centuries. "Old stones tell tales,"—I am, &c.,

L. NEDELEC.

St. Peter's, Roath, July 29.

THE FIRST THREE BISHOPS OF LLANDAFF.

To the Editor of the "Western Mail."

SIR—My attention has been called to your paper of yesterday's date, containing Father Nédélec's reply to my recent letter upon the above subject. And, with all due respect to the rev. gentleman, I venture to submit that he is now as far as ever from proving that "In the eyes of the early Christians of this country, the Church was an immense society, embracing all the nations of the world,

governed by bishops under the supreme authority of the Pope of Rome." Hence it is not my intention, as I do not deem it necessary, to trouble your readers with any further arguments with the view of refuting the allegation involved in the latter part of the above statement. There are, however, some two or three points in Mr. Nédélec's letter upon which I should like to offer a few very brief remarks.

1st. With reference to the legend of King Lucius. For my own part, I am quite willing to admit that there may be some measure of truth in it. But even if we take any of those versions (such as that given in the "Liber Landavensis," which after all, is but a comparatively modern work), which are the least disfigured by chronological and historical incongruities, it seems to me impossible to accept the story in its entirety.

Take, for instance, the alleged conversion of Lucius. That has been attributed to various Popes, including Euaristus, Alexander I., Elutherias, &c., whilst Archbishop Usher has reckoned no fewer than twenty-three different statements as to the year of his conversion.

2nd. "That the acts of the Council of Arles prove beyond doubt that the Pope was recognised as head of the Church of Christ,"—I again unhesitatingly deny.

Sylvester, the then Bishop of Rome, had no hand in summoning the Council, and he was not even present at the meetings; and his legate, or the party by whom he was represented on the occasion, assumed no authority whatsoever over the other members of the council. It is also an indisputable fact that the decisions were forwarded to Sylvester, not for his approval, but simply that he might publish them in his diocese, just as the emperors were wont to send their edicts to the pretorian prefects to be divulged.

This is the analogy suggested by De Marca, himself a Roman archbishop.

3rd. That Germanus came over to this country to crush Pelagianism is well known ; but that he was sent here by, or as the delegate of, Pope Celestine, is mere assumption, for which there is no shadow of evidence except a confused statement of one Prosper, whose very identity has never been satisfactorily established.

Platina, in his history of Celestine, makes no mention of the matter ; and it is contradicted by the express testimony of Constantius, who wrote the life of Germanus ; and others who had the very best means of ascertaining the facts of the case, and were under no possible inducement to misrepresent them.

4th. Referring to the dispute between the British clergy and Augustine, Mr. Nédélec says : “ Neither was there at that period any metropolitan See of Caerleon-upon-Usk.” That I am aware of. The archiepiscopal seat had then been removed by St. David to Menevia. But as the majority of the church people did not approve of the change, they continued to describe their spiritual chief as the “ Bishop of Caerleon,” and even in the absence of any such disapproval, there could have been certainly no impropriety, under the circumstances, in their still styling him so.

To Mr. Nédélec’s concluding remark, “ Old stones tell tales,”—my reply is, if “ the stones cry out of the wall—the beam out of the timber shall answer them.”

I am, &c.,

JOHN WILLIAMS,

Curate of Canton.

August 4.

THE BURIALS QUESTION.

*Correspondence with the Right Hon. G. Osborne Morgan,
M.P., &c.*

It is well known that it was the refusal of a clergyman in

North Wales some years ago, to permit other than the appointed Church of England Service to be used at the funeral of an eminent Welsh Nonconformist Minister (the late Rev. Henry Rees, of Liverpool) in his churchyard—that first led our distinguished countryman the Right Hon. G. Osborne Morgan, M.P., to take up the burials question which he has since conducted to a successful issue: so that now interments may take place in our churchyards either without any religious Service at all, or with a Service performed by any person or persons whatsoever duly authorised by the party in charge of, or being responsible for such burial, provided only that the said Service be conducted in a decent and orderly manner.

Moreover, the Act further provides that from henceforth Church of England ministers shall be at liberty to officiate at funerals in unconsecrated ground, without being subject, as hitherto, to any censure or penalty, for so acting.*

And with reference to this latter point, it will be seen from the subjoined correspondence, that it is just possible, that the inability of a Welsh clergyman in London to officiate, on a certain occasion, at the funeral of a friend there in an unconsecrated cemetery, may have had something to do with this matter.

At any rate, the following letters will speak for themselves:—

* Section 12—of the said Act, is as follows:—

“No minister in holy orders of the Church of England shall be subject to any censure or penalty for officiating with the service prescribed by law for the burial of the dead according to the rites of the said Church in any unconsecrated burial ground or cemetery, or part of a burial ground or cemetery, in any case in which he might have lawfully used the same service, if such burial ground or cemetery, or part of a burial ground or cemetery had been consecrated.

The relative, friend, or legal representative having charge of, or being responsible for the burial of any deceased person who had a right of interment in any such unconsecrated ground vested in any burial board, or provided under any Act relating to the burial of the dead, shall be entitled, if he think fit, to have such burial performed therein according to the rites of the Church of England by any minister of the said church who may be willing to perform the same.”

THE BURIALS QUESTION FROM A NEW POINT OF VIEW.

SIR,—I beg to forward to you a copy of correspondence between myself and Mr. Osborne Morgan, M.P., and should feel obliged by your kindly permitting it to appear in the *Western Mail*.—I am, &c.,

JOHN WILLIAMS,

Late Curate of Canton, Cardiff,

70, Chiswell-street, Finsbury-square,

London, Sept. 2, 1878.

TO G. OSBORNE MORGAN, ESQ., M.P.

Dear Sir,—As we are not altogether strangers to one another I trust you will not deem it presumptuous on my part to address these few lines to you respecting a subject which for several years past has occupied a considerable share of your time and attention. I mean the burials question. I, in common with the public at large, have watched with much interest your zealous and persevering efforts to remove certain alleged grievances bearing upon this subject, with the view more especially of enabling others than clergymen of the Established Church to officiate at the funerals of their friends and relatives in our parish churchyards.

Now, I have just been brought into contact with another difficulty of a similar nature, though affecting a different class of persons. A few days ago a gentleman, who is a highly respectable member of the church of which I am curate, lost a daughter, a most amiable and accomplished young lady, twenty-one years of age. It was the wish of the family that I should officiate at her funeral. But it so happened that the cemetery at which she was to be buried

was unconsecrated; and, consequently, I was advised that I could not legally, as a Church of England minister, officiate on the occasion, and so, to the great grief and disappointment of her friends, I had to decline doing so. Hence, it appears to me that no settlement of this question could be considered just and complete which, whilst throwing open our churchyards to the ministrations of Nonconformist preachers, did not, at the same time provide that Church of England clergymen should be at liberty, whenever their services were so required, to officiate in unconsecrated cemeteries and Dissenting burying-grounds. Of course I am well aware that the obstacles in the way of the proposed arrangement being now carried out do not necessarily rest with the owners or trustess of such properties. Nevertheless, I presume they are of such a nature that nothing short of an Act of Parliament can remove. And, feeling assured if you could see your way clear to remould your Burials Bill so as to meet such cases as that above alluded to, it would render it more equitable in itself, and to that extent more generally acceptable to the community at large than as it now stands,—I remain, dear sir, yours respectfully,

JOHN WILLIAMS,

Curate of St. Stephen's, Spitalfields.

TO THE REV. J. WILLIAMS.

Dear sir,—Your favour of the 24th has just reached me. Such a proposal as that which you make would have my warm support; but I fear it would be beyond the scope of the Bill which I am introducing, and would, moreover, meet with so much opposition from many professing friends of the

Church that I fear I should have no chance of carrying it,
—With kind regards, believe me, yours truly,

G. OSBORNE MORGAN,

Brymbo Hall, Wrexham, August 28, 1878.

The above correspondence having likewise appeared in the "London Daily News," it was thence copied into some of the Metropolitan Weekly Papers, and amongst others, into the "Tower Hamlets Independent," whence it attracted the attention of the Rector of Bow (the Rev. G. T. Driffield, M.A.), and so drew forth from him the following communication :—

BURIALS IN UNCONSECRATED GROUND.

To the Editor of the "Tower Hamlets Independent,"—

SIR,—I have noticed the correspondence which has recently appeared in your columns, between the Rev. John Williams, of St. Stephen's, Spitalfields, and Mr. G. Osborne Morgan.

Permit me to say a few words in reference to it. Mr. Williams states that he has been deterred from officiating at a funeral in an unconsecrated cemetery from the supposition that it is illegal for a Church of England minister to do so. I have heard this asserted many times, but I never saw the law pointed out by which such an act of piety and liberality was forbidden. We are apt to assume the truth of bold assertions without submitting them to sufficient proof. I feel satisfied that there is no need to appeal to the Legislature in order to secure the liberty in question for the clergy of the Church of England.

To shew that my view of the matter is something more than theoretical, let me state that I have myself officiated at

many such funerals, some of them at Abney Park, which is entirely unconsecrated, and others in the unconsecrated portion of the Tower Hamlets Cemetery. I have done this in the most open manner, often before a large concourse of people: and no one has hitherto moved his tongue or pen against me. I have indeed never declined to take such a part when circumstances led to my services being requested, and I have felt that I was not only doing what was right in a moral and spiritual point of view, but that I was acting strictly within the authority of the law of the land. I should add, that I have on these occasions used the burial service of the Church of England verbatim; though it may be well to remark that in these places we clergy should possess exactly the same liberty as a Dissenting minister to modify the service.

I am sir, your faithful servant,

G. T. DRIFFIELD,

Rector of Bow.

10th September, 1878.

To the above letter, I replied as follows:—

THE BURIALS QUESTION.

To the Editor of the "Tower Hamlets Independent."

SIR,—My attention has just been called to the Rev. G. T. Driffield's letter in your last week's issue, in which he maintains that Church of England ministers may legally officiate at funerals in unconsecrated burying-grounds. I certainly was always under the impression that clergymen were not at liberty so to act; and I must say that the fact of Mr. Driffield having been in the habit of doing so from time to time without encountering any opposition—which is

the only reason he has hitherto adduced in support of his assertion—fails to convince me that such is not the case.

However, I shall be only too glad should it turn out that his view of the subject is the correct one; especially as I happen to have a family grave in the very cemetery referred to in my correspondence with Mr. Osborne Morgan, which has led to the present discussion. And when, some years ago, one of my children died, and I was anxious that a certain clergyman, who was a particular friend of mine, should officiate at the funeral, he felt compelled, much against his wish, to decline doing so, for the reason above indicated.

Again, as to the general question, I have not the statistics by me; but I would not be afraid to hazard an opinion that, without taking into account our old parish churchyards and public cemeteries, at least full one-half of all existing burying-grounds in England and Wales have been provided at the sole expense of private friends of the Church; and are, therefore, to all intents and purposes as much Church property as the remainder are of the Dissenters.

And yet Mr. Osborne Morgan's Bill, of which I understand Mr. Driffield to be an ardent supporter, whilst proposing to throw open the former to the ministrations of Nonconformist preachers, would have the latter closed (unless it were as a matter of favour, which might or might not be granted) to the clergy of the Established Church. Or, to put the matter more plainly, suppose two gentlemen were to build, the one a church, and the other a chapel, with a burying-ground attached to each, in the same neighbourhood. Under Mr. Morgan's Bill, the minister of the chapel could demand admittance into the churchyard, whilst the same privilege would, or at any rate might, be denied to the Church minister.

Now, I venture to submit that, to say the least of it, such

a state of things would hardly be in accordance with Englishmen's notions of right and justice.

Yours faithfully,

JOHN WILLIAMS,

Curate of St. Stephen's, Spitalfields,

September 21st, 1878.

It will be seen from the following notice, that the Bill ultimately underwent the change originally suggested by me in my letter to Mr. Morgan; and I need hardly add, that it has since been entered upon our Statute-books, having thus become, *in its altered form*, part and parcel of the law of the land.

THE GOVERNMENT'S NEW BURIALS BILL.

To the Editor of the "Western Mail."

SIR,—Some time ago you were good enough to publish in your columns a correspondence that had taken place between myself and her Majesty's present Judge-Advocate General (the Right Hon. G. Osborne Morgan, M.P.), on the burials question.

In that correspondence, after stating the particulars of a certain case in which I had been unable, owing to the cemetery in which the interment was to take place being unconsecrated, to officiate at the funeral of a distinguished member of the congregation with which I was connected, I ventured to submit "that no settlement of this question could be considered just and complete which, whilst throwing open our churchyards to the ministrations of Nonconformist preachers, did not at the same time provide that Church of

England clergymen should be at liberty, whenever their services were so required, to officiate in unconsecrated Cemeteries and Dissenting burying grounds.”

Mr. Morgan at once frankly admitted the reasonableness of the above suggestion, and in his reply said, “Such a proposal as that which you make would have my warm support.” It is, therefore, with no small amount of satisfaction I perceive that the Government measure upon this subject, as introduced by the Lord Chancellor, and read for the first time yesterday in the House of Lords, proposes to do away with this grievance by making it legal for a clergyman to perform the burial service of the Church of England in unconsecrated grounds. Whether the Bill in its present altered form will pass into law remains to be seen, but certain it is that without the above proviso it would, to say the least of it, be anything but fair to a large section of the people of this country who have a right to be consulted on this subject.

I am, &c.,

JOHN WILLIAMS,

Curate of St. Stephen's, Spitalfields.

May 28, 1880.

THE ORIGIN OF THE SUNDAY SCHOOL.

Extracts from an Address delivered at a Literary entertainment in connection with the L—— Church Sunday School.

Not long ago I read in a Metropolitan newspaper an interesting account of the unveiling of a monument in memory of the first twelve originators of Sunday Schools. This ceremony was performed by an eminent member of Parliament, who is a personal friend of my own; and we are

told that, with one exception, all the various sects in London were represented on the occasion. In that report it is stated that the first Sunday School was established by Cardinal Borromeo, Milan, in the year 1580. And if I remember rightly, Cardinal Manning, in one of the speeches delivered by him during his recent visit to South Wales made a similar assertion. I take it that the term Sunday School, as understood in this country, means an institution specially designed for the purposes of reading and expounding the Word of God. No one acquainted with ecclesiastical history need be told that the Church of Rome has always been opposed to the free circulation and reading of the Holy Scriptures.

The 4th Lateran Council, held at Toulouse 1215—1217, passed a Resolution to the following effect:—

“We forbid that even the books of the Old and New Testament be permitted to be possessed by the laity; unless by chance that of the Psalms, or Breviary for Divine services, or that of the Nativity of the Blessed Virgin, should anyone wish to have it for devotional purposes. But that even the set-forth books should be had in the vulgar tongue we most strictly prohibit.—Ib. 178, Canon XIV.”

And when in 1553, certain Roman Catholic Bishops were consulted by Pope Julius III, as to the best mode of strengthening the Church, they said to him:—

“Lastly, of all the advice we can give to your Beatitude, we have reserved to the end the most important, viz., that as little as possible of the Gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. That little which is read at Mass is sufficient, and beyond that no one whatever must be permitted to read. While men were content with this little, your interests prospered; but when they read more, your interests began to decay.

To sum up all, that book is the one which more than any

other, has raised against us those whirlwinds and tempests whereby we were almost swept away ; and, in fact, if anyone examines it diligently and then confronts therewith the practices of our Church, he will perceive a great discordance, and that our doctrine is utterly different from and often contrary to it ; which thing, if the people understand, they will not cease their clamour against us till all be divulged, and then we shall become an object of universal scorn and hatred.

Wherefore these few pages must be put away, but with considerable wariness and caution, lest so doing we should raise greater uproars and tumults."—Imp. Library at Paris, fol. B., No. 1,038., Vol. II., pp. 641-650 ; also Brit. Mus., 7., c. 10, 11, Fasciculus Rerum, Lond. 1690, fol.

In further proof of this it may be mentioned, as an historical fact, that Queen Elizabeth on the very morrow of her coronation, it being the custom to release prisoners on such occasions, had presented to her a petition by one of her courtiers, who at the same time besought her with a loud voice, "That now this good time there might be four or five principal prisoners more released." It was inquired who they were, when he replied, "These were the four Evangelists and the Apostle Paul, who had been long shut up, as it were, in prison, so that they could not converse with the common people, who were eager to see them abroad."

Now, bearing in mind that Borromeo was a dignitary of the Romish Church, I, for one, cannot see how he could, consistently with his position, originate a movement so much at variance with the known dogmas of his Church, and which has probably done her more injury, either directly or indirectly, than any other agency whatever.

But if Borromeo's institution was simply, as was most likely the case, a kind of catechetical affair, then, I say, that was no "new thing under the sun." For no sooner had

Henry VIII. thrown off the yoke of the Pope and been declared supreme head of the English Church, than he issued injunctions to the clergy, according to which they were required on Sundays and holidays in their respective churches, "to teach the Lord's Prayer, the Creed, and the Ten Commandments, in English, and to explain these carefully, and instruct the children well in them."

The above injunctions, with some slight variation in the wording of the same, are retained in the Prayer Book of the Church of England unto this day. Hence, since it is quite certain that these injunctions, issued nearly fifty years before Borromeo's time, must have been, at any rate, in some instances acted upon; and taking for granted that the Cardinal's meetings were conducted on the same lines, then it follows that the claim set up on his behalf as being the first founder of Sunday Schools, cannot be admitted.

It being thus evident that any attempt to trace the Sunday School system to a Roman Catholic origin must fail, it must, therefore, be looked upon as being, to all intents and purposes, a purely Protestant institution.

A FAREWELL SERMON,

*Delivered at St. Stephen's Church, Spitalfields, London;
on Sunday Evening, Oct. 3rd, 1880.*

2 COR. XIII. 11.

“Finally, brethren, farewell.”

The Text, although short and simple, is nevertheless very appropriate on the present occasion: as in all probability I shall never again have the opportunity of addressing any of you from this pulpit. The words were originally addressed by St. Paul to the Corinthian Church, the history of which, as I need hardly tell you, is very interesting and instructive.

Corinth was an important city of Greece; and at one time was remarkable for its wealth and magnificence, its literature and philosophy,—not less than for the gross immorality and licentiousness of its inhabitants. This teaches us that learning and virtue do not always go together.

On the contrary; unless education is sanctified by the grace of God, it may prove, and often it has proved of more harm than good, not only to the individuals themselves, but also to society at large.

It is well known that, whilst the ancient Greeks and Romans were highly educated, they were, at the same time, desperately wicked.

And such was the state of Corinth when St. Paul first visited it.

Vice reigned there without molestation, and luxury had corrupted all classes of the population.

No wonder then that the Apostle's "spirit was stirred within him" at witnessing such a state of things.

Like the Psalmist, he "beheld the transgressors, and was grieved":—and with his usual zeal and earnestness, he laboured as a Missionary among them for the space of eighteen months, the Lord evidently bearing witness to the Word of His grace.

The Christian Church thus established through his instrumentality continued to flourish for a time, but afterwards it degenerated sadly, and became divided into various parties. Some of the members, probably attached to the person and views of St. Paul as their first minister—saying, "We are of Paul,"—others, "We are of Apollos," who was St. Paul's immediate successor, and a man remarkable for his eloquence; others cried, "We are of Cephas" (or Peter) who was looked upon as the Apostle of the circumcision; and, owing to the Jewish element in his teaching, was probably a favourite with that party.

Lastly, there were those rejecting all human names, and professing to cling to the personal teaching of the Son of God who said, they were "of Christ."

But the latter were evidently no better than the rest, for the Apostle condemns them all alike.

And it was to correct the above state of things that he wrote his first epistle to them; whilst in his second epistle, of which the text is a part, he defends himself against certain accusations of his enemies, shows how Christianity excels Judaism, and lastly, exhorts them all to lead a holy life.—"Finally, brethren," said he, "Farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

"Finally, brethren, *farewell*." This last word, which

alone shall form the subject of my present discourse, is a very significant one.

How much, my brethren, may be involved in this short but expressive word !

It embraces any period, from minutes to centuries, from time to eternity, from the casual parting of friends on earth to the eternal separation of souls hereafter.

A deep throb of heartfelt agony often comes when we utter that solemn word, farewell.

Yet it is a word which should be familiar to the ear.

There was sadness in the hearts of the Corinthians when St. Paul who had first unfurled the standard of the Christian truth within the heathen walls of Corinth,—bade to them his last farewell.

We may well imagine that their feelings were not unlike those of the elders of the Ephesian Church when the same Apostle delivered to them his famous farewell address, on which occasion, we are told, “they all wept sore, fell on his neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more.”—Acts xx. 38.

But the word “farewell,” besides reminding us of the past, has also a future aspect.

Such is its meaning in the original and in another ancient language with which some of us are familiar.*

Hence the words may be taken as expressing St. Paul’s wishes towards the Corinthians with reference to their future prospects.

No doubt he wished them well with regard to their temporal affairs ; for it is in the very nature of Christianity to minister to man’s temporal comforts as well as his spiritual.

* The Greek word, *Kairete*, signifies, “God speed you;” and the Welsh phrase “Byddwch wych,” means much the same thing.

Our Blessed Lord when here upon earth "went about doing good" to men's bodies as well as their souls. Whilst saying to a sick man, "thy sins are forgiven thee," he would also add, "take up thy bed and walk,"—and are we not told that "godliness has a promise of the life that now is, and that which is to come?"

But here St. Paul addresses the Corinthian Christians as his spiritual children; and his wishes towards them, as such, are expressed in the following words:—

"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

(1) "Be perfect." Not indeed that anyone can expect to attain in this world to a state of entire holiness and perfect freedom from sin; for the Scripture says, that "in many things do we all err,"—and that, "if we say we have no sin, we deceive ourselves, and the truth is not in us."

And it is somewhat remarkable, that Bible saints were not perfect, no, not even in those very graces in which they most excelled.

As for instance, Abraham, so renowned for his faith; yet under the influence of fear, which necessarily implied weakness, if not want of faith,—he told an untruth!

Moses, noted as he was, for his meekness, in a fit of anger, he broke the tables of the law which God had given him.

Job again, great as his patience was, he once so far forgot himself as to curse the day of his birth.

And Solomon, notwithstanding his great wisdom, yet did some very foolish things.

But, "be perfect," that is, endeavour so far as lieth in you, with the help of God's grace, to lead a correct and consistent life, such as becometh all those "who profess and call themselves Christians."

(2) Again "Be of good comfort,"—or, in other words,

comfort one another, and be ye comforted in all your present or future trials for the Gospel's sake.

(3) Moreover, the text says, "Be of one mind." As has been already observed, these Corinthians had been greatly distracted, and had divided themselves into sections and parties. Some were of Paul; others of Apollos; and others again, of Cephas, &c. Perfect unanimity of sentiment upon all subjects has never yet existed, and probably never shall exist, in the Christian Church.

Even St. Paul himself tells us, that on a certain occasion, at Antioch, he "withstood Peter to the face, because he was to be blamed." Gal. ii. 11. Calvin, Luther, &c. and the fathers of the great Protestant Reformation in this country could not, and did not agree together upon all matters.

And the same may be said of Whitfield and the two Wesleys in the last century, as well as of the leading Divines of the present day. Nevertheless, it is our duty, at all events to endeavour "to hold the faith in unity of spirit,"—and also to cultivate feelings of love and charity towards those who differ from us, knowing that we ourselves cannot be infallible.

(4) Lastly, "Live in peace." That is to say, the Apostle would have them heal their divisions, and be at peace amongst themselves. And, "behold, how good and how pleasant it is for brethren to dwell together in unity." On the other hand, what a sad state of things that must be, when members of the same Church are (to use the Apostle's own words elsewhere) "biting and devouring one another." Gal. v. 15.

Such I am happy to know is not the case with you. Let brotherly love therefore continue among you; and then you will be able to realize the blessed promise with which my text concludes:—"And the God of love and peace shall be with you." He will be with you, as a Church, to bless and prosper you.

He will be with each one of you, individually, to guide and direct your journey through the wilderness of this world; He will be with you to cheer and comfort you in all your trials; and, when the time comes for you to depart this life, you will then be able to say, with the Psalmist:—
“Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.” Psalm xxiii. 4.

And now, I must just touch the personal question; the “Finally, brethren, farewell,” as it affects our relative position.

After nearly five years we part in peace, and for myself at least, I can truly say, in love.

For from the first day that I came amongst you, I have experienced nothing but the utmost kindness from you all. And in this respect I am specially indebted to your excellent Vicar, whose valuable life will, I hope, be long spared to do good; and to serve his generation according to the will of God.

And, in conclusion, permit me to urge you, one and all, for the last time, to make the salvation of your souls the great business of your lives. From my heart I wish you all every success in your temporal pursuits (a feeling which I am sure, you fully reciprocate)—and I sincerely hope and pray that the blessing of God may ever rest abundantly upon you, and upon your children, in this respect.

But Oh! do not let anything cause you to neglect your eternal welfare.

Seek, before it be too late, a saving interest in the Lord Jesus Christ, and then when the time of our pilgrimage here is brought to an end, we shall again meet in that land of heavenly rest, where brethren meet to part no more.
“Finally, brethren, “ then, I say, “ Farewell.”

APPENDIX.

PENEGOES.—Allusion is made in the foregoing chapters (p. 65) to the author's promotion to the benefice of Penegoes. And it has occurred to him that it might not be out of place here to give, by way of appendix, a brief history of this ancient and interesting parish.

It is situated in the county of Montgomery, within about a mile of the town of Machynlleth, once the residence of the renowned Welsh Chieftain Owain Glyndwr. It was here he held his *parliament*, and the house is still in existence in which he and his adherents used to assemble—though it has since undergone many alterations.

With reference to Penegoes, it is so called after Egwest or Egwis, a famous British Prince, who, according to tradition, was put to death at a place still known as Llawr-pen-egoes.

The church which is an exceedingly neat and handsome structure has recently been rebuilt. It is dedicated to St. Cadfarch, son of Gwen daughter of Brychan Brycheiniog, who flourished in the 6th century. About this time, there resided too in the parish, at a place called Dolguog, another noted character, who was no other than Llywarch Hen.

It will thus be seen that :—

“Rhai o ddynion penaf Cymru,
Fuant yma yn gwladychu ;
Llywarch, llyw y beirdd, a Bedos,
Fy gynt yn aros yn Penego's.”

Here too was born in the year 1713, Richard Wilson, the famous Landscape Painter, his father, the Rev. John Wilson, being then Rector of the parish. And there are still living some who remember Mrs Hemans, the great English Poetess, who used at one time to visit her sister, wife of the late Rev. T. L. Hughes, at the Rectory here. There is also in the parish, on a part of the glebe-land, a noted *well*, the waters of which have long been celebrated for their medicinal qualities.

The following verses composed by a local Bard, Mr. John Crewi Rowlands, have reference to this well :—

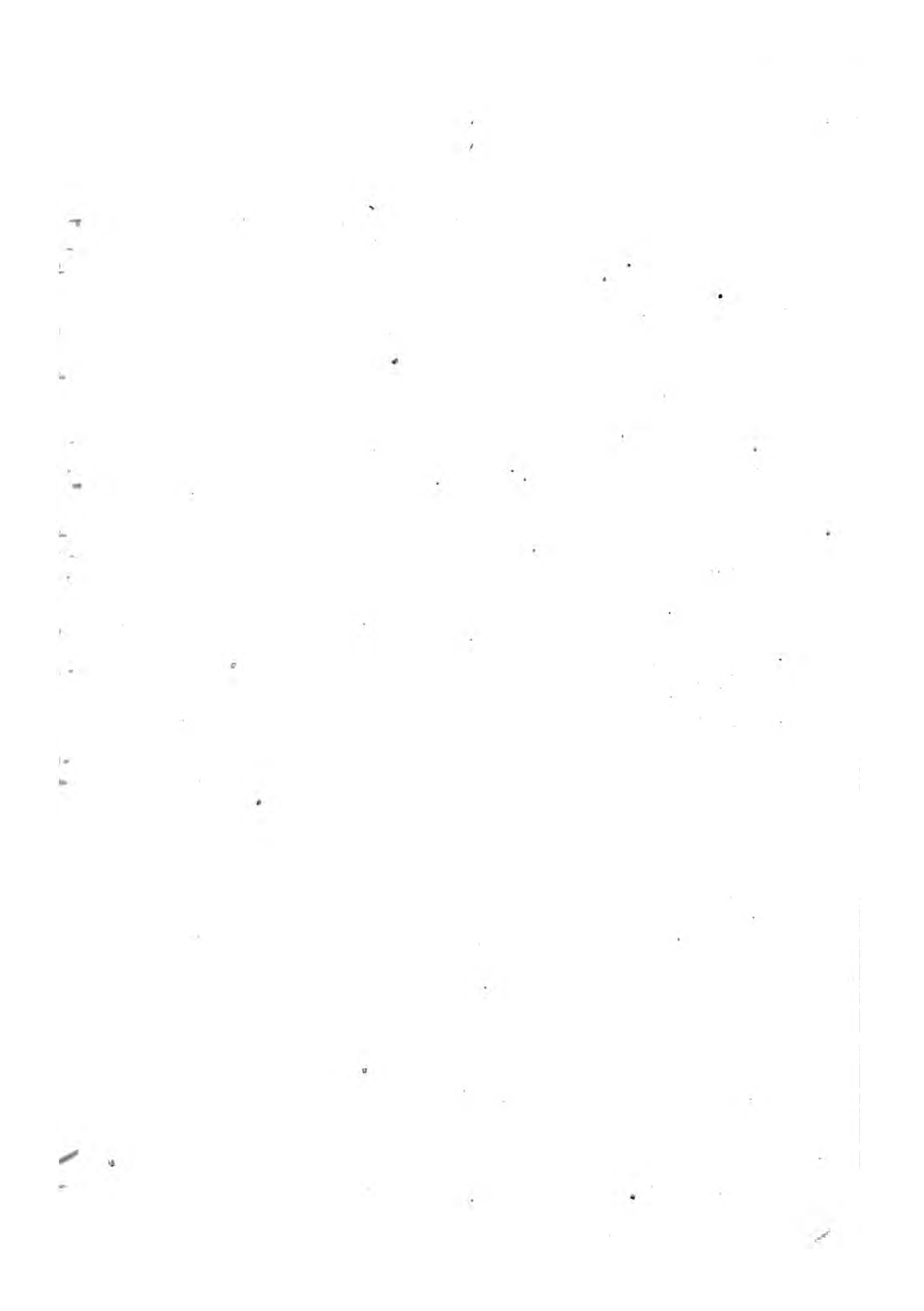
FFYNON PENEGOES.

- 1 Mae ffynon yn Penegoes,
Yn llawn o ddyfroedd da,
A'i ffrydiau Nos Nadolig
Fel dydd Gwylifan ha' ;
Gwir feddyginiaeth radlawn,
Yw dwr rhinweddol hon,
Rhag anwyd y gewynau,
Iacha pob ysig fron.

- 2 Os bydd yr hen gymalau
Yn gwrthod myn'd yn chwim,
Ac weithiau fel pe byddent
Am beidio cerdded dim ;
Os golchir hwy yn ffynon,
Rhinweddol Is-y-coed,
Daw'r hen aelodau i weithio
Yn ufudd, yn ddioed.

- 3 Os iddi deua'r cloffyn
Fo'n hercian wrth ei ffyn,
Ei wneud fel hogyn dengmlwydd
Y ffynon yma fyn ;
Waeth pa mor ddrwg dy gyflwr,
Pa wedi marw bron,
Cei eto newydd fywyd,
Ond dod i'r ffynon hon.

- 4 Pob peth o gylch y ffynon
 Sy'n brydferthiawn eu gwawr,
 A Crewi fel eur gadwen
 Ar fron y Penrhosmawr;
 Gerllaw mae Craig-yr-henffordd
 Is coedwig Pantyglo;
 Gwledd bura waed y galon
 Yw swynion teg y fro.
- 5 Yn nghesail hoff Bryntydur
 Mae palas Galltyllan,
 Yn llygad haul ganol-ddydd
 Yn dlws ar fron y fan;
 Uwch caeau gwyrdd blodeuog,
 A llwyni gleision goed,
 Nas gwelwyd un baradwys
 Hawddgarach eto erioed.
- 6 Mae eglwys wiw "St. Cadfarch"
 Ychydig bach naill du,
 Lle gorphwys llwch cyfeillion,
 Dan leni'r dyffryn du;
 Yn llwch ei mynwent dawel
 O'r golwg wedi myn'd
 Mae llawer calon gynhes
 Fu'n mynwes llawer ffryn'd.
- 7 Gerllaw mae'r hoff Bersondy,
 Urddasol yw y lle,
 Cartrefle llawer canrif,
 Gwir weinidogion ne';
 Ein Wilson fad a anwyd,
 Tu fewn i'r annedd hon,
 Byd-enwog lan arlunydd—
 Ddihafal Gymro llon.
- 8 A gynt ar amryw droion,
 A'r palas hardd ei ddrych,
 Ymwelai Mrs Hemans,
 Y wir farddones wych;
 Tra swynol yw ei henw,
 Anfarwol yw ei bri
 Per hudol awenyddes
 Ni chilia 'i mawredd hi.



- 9 Ein Williams ynddo heddyw
 Sy'n siriol iawn ei wedd,
 Gwir deilwng a charedig,
 Llafurus genad hedd ;
 Da ddyrchafedig lenor,
 Wr llawn i'r fangre fad ;
 Haelfrydig, diymhongar,
 Defnyddiol un i'w wlad.
- 10 Yn uwch i fynu eto
 Mae Llawr-pen-egoed dlws,
 Lle tyf hen dderwen hynod,
 Mewn urddas gerllaw'r drws ;
 Mor gref sefydlog ydyw
 Hen gawres derw'r wlad,
 Tra breiniol bren mawreddog
 Sy'n hŷn na thaid fy nhad.
- 11 Llon fangre'r ffynon fywiol
 Sy'n llawn o swynion serch,
 Symudant bob prudd glwyfder
 O galon mab a merch ;
 O ganol mwg y trefydd
 I lwybrau iach y wlad,
 Dewch rai digalon, gweiniaid,
 Cewch falm adfywiol rhad.





