

A MEMORANDUM · ON · THE
LEGALITY OF THE WELSH
BIBLE · AND · THE · WELSH
VERSION OF THE BOOK OF
COMMON PRAYER

PREPARED FOR THE HON.
MR. JUSTICE SANKEY
BY ALBERT OWEN EVANS,
ARCHDEACON OF BANGOR

WILLIAM LEWIS (PRINTERS) LTD., CARDIFF

1/2
M 888

A MEMORANDUM ON THE
LEGALITY OF THE WELSH BIBLE
AND THE WELSH VERSION OF
THE BOOK OF COMMON PRAYER.

A MEMORANDUM

ON THE LEGALITY OF THE

WELSH BIBLE AND THE WELSH
VERSION OF THE BOOK OF
COMMON PRAYER.

PREPARED FOR

THE HON. MR. JUSTICE SANKEY

BY

ALBERT OWEN EVANS,
ARCHDEACON OF BANGOR.

WILLIAM LEWIS (PRINTERS) LTD., CARDIFF.

1925.

MADE AND PRINTED IN GREAT BRITAIN;

INTRODUCTION.

INTRODUCTION.

AT the outset it is necessary to dissociate Sir John Sankey from any views or opinions which are to be found in the following Memorandum. His permission was asked to allow his name to appear on the title page, and he most graciously and readily granted it.

It is to be feared that the reader will soon discover that in these legal matters the writer is a layman with regard to the value and rules of evidence: indeed, it would have been presumptuous on his part to dictate in any way to the learned judge. Possibly the nature of the case which was to be considered made it desirable that the writer of the proof should be a mere novice in law. He has simply endeavoured to set down succinctly and minutely all the liturgical and bibliographical information he possessed for others to read and peruse, and to draw from the Memorandum such conclusions as they may deem expedient for the purposes immediately in view. The subject, it is granted, is extremely recondite, and calls for a knowledge of a by-path in history which is seldom traversed or explored.

It would be well to explain the genesis of the Memorandum. At a meeting of the Governing Body of the Church in Wales, held at Llandrindod,

28th September, 1922, it was proposed by the Rev. W. M. Morgan-Jones, St. David's, Bangor :—

“ It is highly expedient that the Governing Body of the Church in Wales should proceed to appoint a Commission which shall act as Custodians of (a) the Standard Copy of the Welsh Edition of the Holy Bible, as well as of (b) the Standard Welsh Edition of the Book of Common Prayer.

“ And that His Grace the Archbishop, together with the other four Diocesan Bishops of the Province, be requested to nominate one such Custodian from their respective Dioceses ; the five so nominated and appointed to form a Commission for the purpose specified.”¹

“ Mr. Justice Sankey said the motion raised a question of great importance, but he suggested that it was not an easy one, as it depended on the interpretation of some old Acts of Parliament, and there were also questions of copyright involved. He suggested that the whole matter be referred to the Legal Committee of the Representative Body, who could have a memorandum from the mover, and bring up a report.”²

¹ “ Minutes of the Governing Body,” 27th and 28th September, 1922, p. 7.

² “ Western Mail ” (Cardiff), 29th September, 1922.

“ At the suggestion of Mr. Justice Sankey :—

It was agreed :—That this proposal be referred to the Legal Committee of the Representative Body for consideration and report, and that the Archdeacon of Bangor be requested to act with the Committee for this purpose.”¹

At the close of the session, Sir John Sankey, who was at this time the Chairman of the Legal Committee of the Representative Body, suggested to me that I should draw up a Memorandum for his use to cover the whole question. This Memorandum is the outcome of his request.² It was sent in at Christmas, 1922.

On the 22nd of February, 1923, a meeting of the Legal Committee was held in the Church House, Westminster, at which I was privileged to attend :—

“ The reference from the Governing Body was considered, together with a Memorandum drawn up by the Archdeacon of Bangor. After some discussion it was agreed to adjourn this matter, but that a summary of the Archdeacon's Memorandum should be circulated to members of the Legal Committee, and inquiry should be

¹ “ Minutes of the Governing Body,” 27th and 28th September, 1922, p. 7.

² Coming from the same diocese, it may be thought that there was some collusion between Mr. Morgan-Jones and myself. I knew nothing of his proposal till I received the agenda of the forthcoming meeting, and even then, I am afraid, I did not appreciate its importance.

made into the rights of the Welsh Bishops and the Bishop of Hereford under the Act, instructing them to prepare the Book of Common Prayer."¹

Again, on the 19th of April, 1923, another meeting of the Legal Committee was held at the Church House, Westminster, at which I was not present. The minutes of this meeting read as follows :—

"Further consideration of the reference from the Governing Body with regard to the Welsh Bible and Prayer Book, was deferred, pending the result of inquiries which are being made by Mr. Justice Sankey."²

Another meeting of the Legal Committee was held at the National Society's Rooms, Westminster, on Thursday, 5th July, 1923, which I did not attend :—

"Further consideration of the reference with regard to the Welsh Bible and Prayer Book was postponed."³

This difficult question undoubtedly must be solved. It is a legacy among many other problems (which in principle are of a similar character) of the Disestablishment Act of the Church in Wales of 1920, and must finally be settled on an ecclesiastical and constitutional basis, though, just

¹ "Minutes of the Representative Body," of 3rd April, 1923, p. 12.

² *ibid.*, p. 14.

³ *ibid.*, p. 29.

at the moment, it may not be very pressing. It should not be faced with undue haste or without reference to all the concomitant factors which must almost of necessity arise with respect to such an all-important subject. As the Memorandum contains at all events many facts and much information about the Welsh Bible and Welsh Prayer Book it was by many thought worthy of publication. As the footnotes are full and copious they will show the source and foundation of the various statements. Though the Memorandum may ultimately prove of little use in solving our present difficulty, yet it may interest many members of the Church in Wales, as well as others beyond her borders. Practically it is a review which displays partially the religious development and life of an ancient people during the past four centuries, as well as the embarrassments of a bilingual country. It tells of immense difficulties surmounted by the zeal and devotion of a few ardent souls. It may encourage some to grapple seemingly hopeless tasks with like determination and faith. True it makes mention of unexceptionally gifted men, who were endowed with marked ability, but still permeated with an indomitable spirit to accomplish what was truly needful at the time. As the Children of Israel in Egypt, they produced their tale of work with little, if any, straw.

We would call attention to the appendices, which are valuable for many reasons. Never before have they appeared together in this form, and that in English. Much of the matter contained in them may not be quite pertinent to the question under consideration, but as it was thought that mere excerpts might create curiosity, if not suspicion, they have been inserted in full. Six of them are translations from either the Welsh or the Latin.

Here we would crave indulgence if at times they read crudely, for they are an honest attempt to convey the exact meaning without any idea of a paraphrase. In Appendix II and III (*a*), which originally appeared in English, it will be found that they have been printed in present day orthography, so as not to irritate the reader, but otherwise they are word for word as they were published. Fortunately, I was privileged to obtain the help of Canon William Williams with some of the translations, and his valuable assistance, which was so ungrudgingly given, is most gratefully acknowledged. I trust that the reproduction in English of the Welsh poetry found in Appendix III (*b*) will not give much offence, and here I owe a deep debt of gratitude to the doyen of Welsh scholars—Sir John Morris-Jones, who very kindly afforded me much light in a very difficult task. If any doubt the value of the translations or criticize their unpolished ruggedness

and seemingly lack of finish, it is suggested that the originals be examined. Possibly the work over Appendix VIII absorbed most labour and thought, and written as it was in a turgid, involved, and complicated style, the attempt almost proved hopeless.

Nothing now remains but simply to add *Benedictus, benedicite, per Iesum Christum Dominum Nostrum. Amen.*

CONTENTS.

1. INTRODUCTION.
2. MEMORANDUM :—
 - (a) Welsh Version of the Book of Common Prayer.
 - (b) Welsh Bible.
 - (c) On copyright of same.
3. APPENDICES.

MEMORANDUM.

PRELIMINARY REMARKS.

BEFORE the date of the disestablishment of the Church in Wales¹, the public use of the Bible and Book of Common Prayer in the Church in Wales depended on the Statutes of the Realm, the Canons of the Church of England, and common custom and usage. The Prayer Book was legalized by successive Acts of Parliament; the Canons of the Church of England confirmed the use of a particular Prayer Book, and authorized a particular translation of the Bible, and though these Acts of Parliament became ancient in course of time, yet by custom and usage, both Bible and Prayer Book were accepted as the duly authorized books which were to be read in the public services of the Church in England and Wales. In order that there should be no doubt that a particular Book of Common Prayer, and none other, was to be used, under Canon 36, it was demanded that each person about to be made a *Minister* in the Church should subscribe before a Bishop to a form in which he pledged himself to use it, and none other, in the public services of the Church. It followed almost of necessity that as divergencies of

¹30th March, 1920.

words and expressions might occur in different issues of what claimed to be identical, that such a subscription had to be associated with a particular issue or edition. Thus it was necessary that every care should be taken that the printing of such a book should be done by one printing press, under the sole direction of a printer, who would be responsible for the issues of that press. Very early in the history of printing in this country a certain person or firm of printers was appointed as King's printers, to whom was entrusted the care of the printing and production of the Book of Common Prayer and Bible, and so in course of time the printing of these two books was looked upon as the prerogative of certain persons or firms, and that none, unless they were printed by them, were considered to be true and correct copies.

With regard to the Welsh issues of the Bible and Book of Common Prayer, they involved a farther step. Given that a particular English version was accepted by the Church of England as a whole, yet there remained the question as to how far the Welsh version was a true and correct translation of the English Book of Common Prayer, and how also could the Church in England obtain an adequate guarantee that what was put forward as a Welsh translation was a correct representation of what was in the mind of the Church in England.

The whole question depends on what is meant by *Authorized, Legalized, and the Rights of Copyright*. As regards the Welsh Bible, it may at once be said that it has never been authorized in the same sense as the English Bible. As far as it is known, the Welsh Bible never received the imprimatur at any given time of the whole Church, or even the whole bench of Bishops in Wales. By common custom and usage, the work of individual Welsh Bishops and others, as will be shown later, was accepted for over 300 years in Wales, as the Authorized version. On account of an inherent difficulty, it could never be legalized. No mixed body of legislators, as our Houses of Parliament, could ever accept and adopt nor hold themselves responsible for a translation from the Hebrew and Greek, and say that, after examination, such a translation had been truly and correctly accomplished. The English Bible has never been legalized. Several orders were issued from time to time, both by Convocation and the Sovereign, that the Scriptures should be read in Church, but there was neither provision nor direction as to how this was to be brought about. A number of translations appeared at first which were mainly due to individual effort¹;—William Tyndale (1526), Myles Coverdale (1535), Thomas

¹"The Bible in the Church" (Brooke Foss Westcott), 1866, p. 481 and following.

Matthews (1537), and Richard Taverner (1539)—and it was not till 1568 that the Bishops in England, under the superintendence of Archbishop Parker, as a body made a co-operative effort to produce an English Bible which could be accepted as an authorized book. We must wait till 1611 before we obtain what is now called the Authorized Version, and this, it will be observed, was issued with the imprimatur of a dedication to King James I.¹ When this was published, there were no less than three different English versions of the Scriptures circulating in England and Wales. (1) "The Genevan Bible" (1560), (2) "The Bishop's Bible" (1568), and (3) "The Great Bible of Henry VIII" (1539). The first mentioned was the most popular, the second had been approved of by Convocation, and the third was generally found in the parish churches of the country. The Authorized Version (1611) is still in use, though at different periods it has undergone certain emendations in points of orthography, and in the removal of typographical or printers' errors.

With the English Prayer Book, it has been somewhat different. Not only has it been authorized by the Convocation of the Church, but it has been legalized by successive Acts of Parliament, and, in addition, the King's printers have reserved

¹See Appendix, vi, p. 141.

to themselves the right of being sole printers. The Welsh version of the Book of Common Prayer varies in its authorization to that of the English Prayer Book. No copy of the Welsh version was ever presented to the Houses of Parliament for approval or otherwise. Here again would be an inherent difficulty. An Act of Parliament (1562-3) was passed, in which was delegated to the Welsh Bishops the task of obtaining a close and correct translation of the English version of the Book of Common Prayer, and also for putting forward a Welsh translation of the Holy Scriptures. The work was left to the Welsh Bishops and their successors, and they, and they alone, were made responsible for the translation.

In view of the above remarks, it will be understood that the question of the legality of the Welsh Bible, and that of the Welsh version of the Book of Common Prayer, must be kept quite apart as two distinct problems.

WELSH VERSION OF THE BOOK OF
COMMON PRAYER.

EDWARD VI.

WITH the matter so clearly stated in "The Preface" of the Prayer Book, as well as in the older preface which is now called by the name, "Concerning the Service of the Church," it was not felt at all necessary to give in detail the early steps which were taken to obtain uniformity in the public worship of the Church in this country. Suffice it to say that the process was gradual and that each step appeared to have been well considered, with due reference to the political and social conditions of the times as well as to the needs of the Church. After an effort had been made by King Edward VI and the Lord Protector and King's Council, but without avail, to obtain "quiet and godly order," the Archbishop of Canterbury and certain of the most learned and discreet Bishops and other learned men of the realm were appointed "to consider and ponder the p'missus," that they should draw and make one convenient and mete order right and fashion of common and open prayer and administration of the sacraments. The result of this was the passing

of an Act of Parliament for the Uniformity of Service and Administration of the Sacraments throughout the Realm (2 and 3 Edward VI) in 1548, and the issue of the First Prayer Book of 1549. In this Act the reference was, "In this realm of England and Wales," and though the Act mentioned that there were "Uses of Sarum, of York, of Bangor, and of Lincoln," yet there was no hint of any kind that there was to be any Welsh version. The Prayer Book was to be used throughout "England and in Wales, at Calais and the marches of the same." The Act also provided, "And that all and singular ministers in any Cathedral or parish church, or other place within this realm of England, Wales, Calais, and marches of the same or other the King's dominions, shall from and after the Feast of Pentecost next coming be bound to say and use the mattins, evensong, celebration of the Lord's Supper commonly called the Mass and administration of each of the sacraments, and all their common and open prayer, in such order and form as is mentioned in the said book and none other or otherwise." There were penalties mentioned on ministers who refused to use the said Book of Common Prayer, or wilfully used any other form of open prayer, or preached in derogation of the said book; the penalty for a second offence being deprivation of all benefices as

well as one year's imprisonment. Further, in Chapter VI, it maintains "that it shall be lawful to any man that understandeth Greek, Latin, and Hebrew tongue, or other strange tongue, to say and have the said prayers heretofore specified of mattins and evensong in Latin or any such other tongue saying the same privately as they do understand." Whether there was any idea of supplementing this Act by some provision for the Welsh and French population is not known. It will be noticed that strictly in accordance with this Act the public services had to be in English, and this would agree with the spirit of Section 20 of 27 Henry VIII, Chapter XXVI, viz., "Also be it enacted by the Authority aforesaid, that all Justices Commissioners Sheriffs Coroners Escheators Stewards and their Lieutenants, and all other Officers Juries and Inquests, and all other Affidavits Verdicts and Wagers of Law, to be given and done in the English Tongue : and also that from henceforth no Person or Persons that use the Welsh Speech or Language shall have or enjoy any Manner Office or Fees, unless he or they use and exercise the English Speech or Language." At any rate as far as it is known, no effort was made to obtain a Welsh translation of the English Prayer Book of 1549. It was not so with the French, for we find that King Edward VI's First Book of Common

Prayer was translated into French, and was printed for the use of the King's subjects in Calais and the Channel Islands. This translation was made at the time when the Channel Islands were actually in the Diocese of Coutances, and was issued at the command of Sir Hugh Poulet, the Governor of Jersey.¹

In the fifth and sixth years of King Edward VI (1551-2) a second Act for the Uniformity of Common Prayer and Administration of the Sacraments was passed. In this Act it states "where there hath been a very Godly order set forth by authority of Parliament for Common Prayer and administration of the sacraments to be used in the mother tongue within the Church of England." This Act appears to be more exacting than that of 1548, for it made attendance at church compulsory on "all and every person and persons inhabiting within this realm or any other the King's Majesty's Dominion." The Book of Common Prayer was to be perused and perfected and established under the sanction of Edward VI, Chapter I, Sections 2 and 3, but it made no provision as to whom should be authorized to peruse, nor does it mention any other language except the mother tongue in Chapter I. The Archbishops and Bishops and other Officers were told to punish

¹See Strype's "Cranmer" (Oxford, 1840), Vol. I, p. 416, and II, p. 1035.

offenders by censures of the Church. The revised book of Edward VI appeared in 1552. So far none had been issued in Welsh, and it seems that Wales was meant to be destitute of a Welsh version. It may be that there were political difficulties in the way, and that those in authority considered it unwise and imprudent to experiment with a Welsh version. Among the French population it was otherwise. When the second Edwardine Prayer Book appeared care was taken to amend the first French Book of Common Prayer of 1549, and the amended book, with all the necessary corrections, emendations, and additions of the English version was issued in 1553. "*De l'imprimerie de Thomas Gaultier, Imprimeur du Roy en la langue Françoise, pour les Isles de sa Majeste. Avec le privilege general du dit Seigneur.*"

With the accession of Queen Mary, the Acts of Uniformity passed in the reign of Edward VI were repealed by 1 Mary II, Chapter II, which was passed October, 1553. By this Act of Parliament the services of the Church of England were restored to the position in which they were in the last year of Henry VIII.

QUEEN ELIZABETH.

IN the very first year of Queen Elizabeth, 1558, was passed a third Act of Uniformity, wherein provision was made to issue another Book of Common Prayer, but no mention is made of a Welsh translation. It said, "That all and singular ministers in any Cathedral, or Parish Church, or other place within this realm of England, Wales, and the Marches of the same, or other the Queen's Dominions, shall from and after the Feast of the Nativity of St. John the Baptist next coming, be bounden to say and use the Mattins, Evensong, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their Common and open Prayer, in such order and form as is mentioned in the said Book." Open Prayer is defined in the Act as follows:—"Open Prayer in and throughout this Act, is meant that Prayer, which is for others to come unto or hear, either in Common Churches, or Private Chapels, or Oratories, commonly called the Service of the Church." In this Act there is neither reference nor any provision made for any language but English. Most of it is based on the First and Second Acts of Uniformity of Edward VI, and included the penalties of the First Act. This English Book of Common Prayer was published in 1559.

Three years after this we find for the first time a great effort being made to obtain a Welsh version of the Book of Common Prayer. John Strype, in his "Annals of the Reformation,"¹ under the year 1562, writes, "March the 30th a bill was brought up to the Lords, for the translating of the Bible and other divine service into the Welsh tongue. This bill was read the next day the second time : and on the 5th of April read the third time ; and April 6th was brought with some other bills from the Commons, returned and concluded." Further, the same authority in his "Annals,"² adds under the year 1563, "Care was taken for Wales, the people whereof were very popish, very ignorant, and very sinful : for the redress whereof, and for the introducing among them the knowledge of true religion, the Bible was translated, or ready to be translated, into their mother tongue, and also the book of Common Prayer, Administration of the Sacraments and the Book of Homilies. And for the printing of these books, or any other in the Welsh tongue, tending to the setting forth of godly doctrine, the Queen granted a patent for seven years to William Salisbury (*sic*) of Llanraost (*sic*), gent and John Waley of London, printer, and to their heirs and assigns, with a prohibition to all

¹(Oxford, 1824), Vol. I, Part I, p. 461.

²Vol. I, Part II, p. 88.

others ; the bishops of Hereford, St. David's, St. Asaph, Bangor and Landaff, or any two of them having knowledge in the said tongue, first perusing and allowing them."

In all probability all this was due to the interest and activities of Bishop Richard Davies of St. David's. The Act¹ in its preamble, points out that as provision had already been made for such subjects as understood the English tongue, yet as such "Tongue is not understood of the most and greatest number of all her Majesty's most loving and obedient subjects inhabiting within her Highness Dominion and Country of Wales, being no small Part of this Realm, who therefore are utterly destituted of God's Holy Word, and do remain in the like or rather more Darkness and Ignorance than they were, in the Time of Papistry." Therefore it was enacted, "by the Queen our Sovereign Lady, the Lords Spiritual and Temporal, and the Commons, in this present Parliament assembled, and by the Authority of the same, that the Bishops of Hereford, Saint David's, Saint Asaph, Bangor and Landaff, and their Successors, shall take such Order among themselves for the Souls Health of the Flocks committed to their Charge within Wales, that the whole Bible, containing the New Testament and the Old, with the Book

¹See Appendix II, p. 73. Elizabeth C, 28.

of Common Prayer and Administration of the Sacraments, as is now used within this Realm in England, to be truly and exactly translated into the British or Welsh Tongue; and that the same so translated, being by them viewed, perused and allowed, be imprinted to such Number at the least, that one of either Sort may be had for every Cathedral, Collegiate and Parish Church, and Chapel of Ease, in such Places and Countries of every the said Dioceses where that Tongue is commonly spoken or used, before the First Day of March, Anno. Dom. One thousand five hundred and sixty six." The Welsh version was to be "differing nothing in any Order or Form from the English Book." The second chapter of the Act refers to what should be done in the meantime before the First of March, 1566,— "at all Times of Communion declare or read the Epistle and Gospel of the Day in the Welsh Tongue, to his or their Parishioners in every of the said Churches and Chapels; and also once every Week at the least, shall read or declare to their said Parishioners in the said Churches the Lord's Prayer, the Articles of the Christian Faith, the Ten Commandments, and the Litany, as they are set forth in the English Tongue, in the said Welsh Tongue, with such other Part of the Common Prayer and Divine Service as shall be appointed by the Bishop of the Diocese for

the Time being." The third chapter of the Act orders that one Book containing the Bible, and one other Book of Common Prayer in the English Tongue should be bought and had in every Church throughout Wales as companions to the Welsh Book which were to be provided. Though this Act was passed in 1562-3, and the appointed day was 1st March, 1566-7, yet the Welsh Prayer Book was not issued till 6th May, 1567.¹ A doubt has been expressed whether this Prayer Book, issued two months after the appointed day, could be looked upon as the authorized book under the Act.² The title page of this Welsh Prayer Book of 1567 reads as follows:—

"Lliver gwe|ddi gyffredin | a gweinidogaeth y Sacrame|tae, ac eraill gynneddfeu a'|Ceremoniae yn Eccles| Loecr.|Vewed, perused and allowed| by the Bishops, accordyng to the Act | stablished for the translation of the Bibles | and thys Booke into the Bry|tyshe tongue. | Imprinted at London | by Henry Denham, at | the costes and char| ges of Humfrey|Toy. | Anno 1567|6 Maij. | Cum Priuilegio. "

The title page leaves no doubt that this Book was considered as authorized and legalized, and as

¹At this time the year was reckoned to begin the 25th day of March, hence such forms as 1566-7.

²For the Act see Appendix II, p. 73.

fulfilling the conditions of the Act of 1562-3. The Welsh Prayer Book was re-issued in 1586, with a similar title page to that of 1567. In 1599 the third edition of the Welsh Book of Common Prayer was published, and though in contents it followed the 1586 edition, yet it differed considerably in orthography from its predecessors. Its title page is almost entirely in Welsh, and would read as follows,—“Book of Common Prayer, and Ministration of the Sacraments, and other Rites and Ceremonies of the Church of England. Printed in London by the Deputies of Christopher Barker. Printer to Her Most excellent Majesty the Queen, 1599. Cum gratia et privilegio Regis Majestatis.”¹

Before we leave the reign of Queen Elizabeth, it may be profitable to notice how far and in what way the second chapter of the Act of 1562-3 was carried out.

The Epistle and Gospel of the day were to be read in the Welsh tongue. The Epistles and Gospels had been published in Welsh in 1551, but it is difficult to say whether the book, which contained them, had either been legalized or authorized. The Epistles and Gospels had appeared in a single volume in English in 1538, and by the Royal Injunctions of 1547 the custom was made

¹For some account of these issues see “A Chapter in the History of the Welsh Book of Common Prayer,” Vol. I, xiv-xix.

general that the Epistle and Gospel at High Mass should be read in English. The Epistles and Gospels were translated into Welsh by the layman, William Salesbury. The long introduction¹ written by him in Latin, appears to indicate that Salesbury was merely submitting his translation to the Bishops in Wales, but it does not contain even a hint that his work had been suggested by the Welsh Bishops nor had been approved of by anyone, nor does its title page claim any authority or imprimatur. The title page, which is in Welsh, states “So many lessons and articles from the Holy Scriptures as are used in Church at the time of Communion on Sundays and Holydays throughout the year, from the Welsh translation of W.S.” (*sic*). The colophon reads:—

“Imprinted at | London by Roberte Crow-|ley
for William Sales-|bury dwellynge in | Elye rentes
in | Holbourne. | Anno Domini | M.D.L.I.”

To show that this was quite a voluntary work by William Salesbury, we would point out that the translator, in his introduction, after stating why he had undertaken the work, proceeds to ask the five Bishops of Wales that if they approved of his translation they would proclaim to their flocks that these Epistles and Gospels had been authorized

¹See Appendix I, p. 69.

by them for public use. "If, as I have said above, I shall hear that it deserves condemnation, I shall take back my version as one to be suppressed, and my own vote shall be added to the votes of those others who may make good its deficiencies. I shall make no difficulty about it, nor be in the least cast down by such events. I have written these words to you as being men who in these matters are, next to the King's Majesty, above all other men. May God the Father grant through Jesus Christ that you may successfully and happily accomplish this matter."¹

The second chapter of the Act of 1562-3 also sets forth that "once every week at the least," the Minister and Curate "shall read or declare to the Parishioners in the said Churches the Lord's Prayer, the Articles of the Christian Faith, the Ten Commandments, and the Litany, as they are set forth in the English tongue, in the said Welsh tongue, with such other Part of the Common Prayer and Divine Service as shall be appointed by the Bishop of the Diocese for the Time being." As early as 1546 the Lord's Prayer, the Apostles' Creed, and the Ten Commandments had been printed and published in Welsh, but whether authorized or not, it is impossible to tell.²

¹See Appendix I, p. 72.

²See "Bible in Wales," p. 2, also "The Journal of the Welsh Bibliographical Society," Vol. II, p. 176.

In the transcripts of the Stationers' Registers, 1554-1640,¹ the following entry is found:—"1562-3 Recevyed of master wally for his lycense for pryntinge of the lateny in welshe iijjd." But by to-day no copy of the Welsh Litany to which reference is made here is to be found. According to the Injunctions of Edward VI (1547), the Litany was appointed to be said or sung in English before High Mass.

JAMES I.

WITH the holding of the Hampton Court Conference in 1603-4, soon after the accession of James, a movement was commenced to obtain a revised English Prayer Book, and this was published in 1604. King James, under the same clause of the Act of Uniformity, by which Queen Elizabeth had directed a revision of the Calendar, made a few changes in the English Prayer Book,² and these were introduced into the fourth edition of the Welsh Book of Common Prayer, which was issued in 1621 without any imprimatur or introduction, and which was printed by Bonham Norton and John Bill, the King's printers. This Welsh Prayer Book was reprinted in 1630 and 1634.

¹Vol. I, p. 89.

²See "The Annotated Book of Common Prayer," p. xxxvi.

In 1604 the Canons, respecting which there had been long discussions for several years in Convocation, received the Royal Assent and were published in English. The Book of Canons, collected by Bishop Bancroft out of the Articles, Injunctions, and Synodical Acts passed and published in the reigns of King Edward VI and Queen Elizabeth, and passed by both Houses of Convocation, all that was deemed indispensable was embodied, and in virtue of the King's Letters Patent, which ratified these Canons, became statutely binding upon the Clergy, and ecclesiastically obligatory upon the Laity.¹ Of these Canons Phillimore remarks, "The Canons of 1603-4 were made in Convocation with the consent of the Crown and under the Statute of Henry VIII,² and were the creatures of the distinct ecclesiastical legislature known to the constitution of the country."³

The following references in the Canons may be deemed to point out that the Canons assumed inferentially that the Welsh language would be used in Wales:—

"xiii. That due care be taken that the people should hear the word read and taught.

¹See *ibid.*, p. lxviii.

²25 Hen. 8 c. 19.

³See "The Ecclesiastical Law of the Church of England," London (2nd edition, 1895), p. 715.

- xiv. The prescribed Form of Divine Service to be used on Sundays and Holydays, "so as the people may be most edified."
- xviii. That the people should be "in quiet attendance to hear, mark and understand that which is read, preached or ministered." And also that the people should say "in their due places audibly with the Minister, the Confession, the Lord's Prayer, and the Creed; and making such other answers to the publick prayers, as are appointed in the Book of Common Prayer."
- xlvi. That "he or his curate shall read some one of the Homilies prescribed or to be prescribed by authority."
- xliv. That the minister "shall study to read plainly and aptly (without glossing or adding) the Homilies already set forth, or hereafter to be published by lawful authority."
- lix. The Minister was to catechize every Sunday.
- lxxx. The Great Bible and Book of Common Prayer was to be had in every church. "And if any parishes be yet unfurnished of the Bible of the largest volume, or of the Book of Homilies allowed by authority,

the said Churchwardens shall within convenient time provide the same at the like charge of the parish."

The Ratification of the Canons states "that the Minister shall in the Parish-church or chapel where he hath charge *read* all the said Canons, Orders, Ordinances and Constitutions once every year." It is difficult to see how much of all this could be done in Welsh parishes as the Canons were not published in Welsh till 1710, when they were translated by Elis Wynne, a Merionethshire clergyman (1671-1734) into the vernacular and appeared as forming part of a large folio Welsh Book of Common Prayer, which was issued under his supervision by the Society for Promoting Christian Knowledge.

Mention is also made in the Canons of Books of Homilies. The First Book of Homilies was published in English as early as 1547, and the second in 1563, and the Injunctions of Edward VI enjoined that one of the Homilies should be read every Sunday. This could not have been general in Wales as the Books of Homilies were not printed in Welsh till 1606. The title page of the Welsh version of the Books of Homilies (which in Welsh formed one volume) says that they were "Sermons set forth by authority to be read in every Parish Church and Chapel for the edification of the

unlearned. Translated into Welsh by Edward James.¹ Printed by Robert Barker, printer to his glorious Majesty the King, and printed in London. Anno Dom. 1606." This book has a long introduction in Welsh,² setting forth the object of the Homilies, and stating that Edward VI had thought of the need of such treatises in the face of the shortage in the number of "true" preachers of the word of God; and that they had also been ordered to be re-printed by Queen Elizabeth, and also to be read; and that King James I had followed in the footsteps of his predecessors in this respect. The introduction also refers to the forty-sixth Canon, where it would be seen that Convocation in the second year of James I had, with the consent of the King, ordered all clergymen to read the Homilies on Sundays and Holydays. The translator acknowledges that, though there was a great scarcity of preachers in Wales, and so a great need of such Homilies, yet so far they had not been translated into Welsh. References to the Homilies as forming part of the work of a "Minister" will be found in Canons 48 and 49, in the Rubric after the recital of the Nicene Creed in the Order of the Administration of the Lord's Supper, in the Order for the Ordination of Deacons, and in the 35th Article of Religion.

¹Edward James was a native of Glamorgan, 1570-1610, Chancellor of Llandaff, 1606-10.

²See Appendix V, p. 138.

The Hampton Court Prayer Book was translated into French and printed in 1616. The title page reads, *Le Liturgie Angloise ov le livre des Prieres Publiques de l'Administration des Sacremens, autres Orderes & Ceremonies de l'Eglise d'Angleterre. Nouvellement traduit en François par l'Ordonance de sa Maieste de La Grande Bretagne. A Londres, Par Jehan Bill, Imprimeur du Roy. MD.C.XVI. Avec priuilege de sa Maieste.*

It is singular with regard to the French issue, that the translator made use of the Latin versions of Aless and Haddon and incorporated occasionally the mistakes made by these men.

Another Book of Common Prayer, which in some respects was produced under similar conditions to the Welsh Prayer Book, was the Irish version of the English Book of Common Prayer. It is true that Ireland never had an Act of Parliament ordering such a translation into Irish as was obtained in the case of Wales in 1562-3, but under the general terms of the Act of Uniformity of Elizabeth (1558) such a translation was necessary and legal. For nearly sixty years Haddon's Latin translation had served as a substitute in Ireland. The Irish Prayer Book was translated by William Daniell, Archbishop of Tuam, and followed the text of the Hampton Court Conference Prayer Book. It was dedicated to the

Lord Deputy, Sir Arthur Chichester, and was issued in 1608.¹

During the years 1645-60, the Book of Common Prayer was inhibited from both public and private use, and the "Directory for the Public Worship of God in the three Kingdoms," had to be followed, but the Act of Uniformity was not repealed.

CHARLES II.

EVEN before the landing of Charles II the Declaration of Breda had prepared the mind of this country for the restoration of liberty of conscience in the matter of religion. After coming to England the King issued a "Royal Declaration concerning Ecclesiastical Affairs" in October, 1660.² By the King's warrant, a conference between twelve Bishops and twelve Presbyterian divines was called together at the Savoy Palace in April, 1661, and sat till July, 1661. In the meanwhile Convocation had assembled in May, 1661, and took steps for the preparation of a Form of Prayer with thanksgiving for the 29th of May (the anniversary of the King's birth and restoration), and also for a Form for the Baptism of Adults, as well as for a revision of the Canons. In the House of Commons

¹See "The Prayer Book among the Nations," p. 81.

²See "A new History of the Book of Common Prayer" (1920), p. 168.

a committee was appointed in June of the same year, and the result of its deliberations was the passing of a "Bill for Uniformity in July of the same year to which was annexed the Prayer Book of 1604, but in view of what was going forward in Convocation, this was delayed until the following February in the Lords."¹ In November, 1661, Convocation assembled and the King's letters were read, directing the revision of the Book of Common Prayer, and a committee of Bishops was appointed for the purpose. The whole work of revision was finished in December, and was adopted and subscribed to by the Clergy of both Houses of Convocation and of both provinces. In January the House of Lords commenced the consideration of the Commons' Act of Uniformity. The Book of Common Prayer, now revised, was introduced. The Book was not discussed nor amended in either House of Parliament, but read and annexed to the Act of Uniformity instead of the Prayer Book of 1604. The Act itself was much debated and discussed, and, after amendments, received the royal assent in May, 1662.

This Act is important as the present situation is largely based on it. The section which refers to the Welsh language more especially is Chapter IV, Section 27.

¹See *ibid.*, p. 193.

" 27. Provided alwaies, and be it Enacted by the Authority aforesaid, That the Bishop of *Hereford, Saint David's, Asaph, Bangor and Landaff*, and their Successors shall take such order among themselves, for the souls health of the Flocks committed to their Charge within *Wales*, That the Book hereunto annexed be truly and exactly Translated into the *Brittish or Welsh* Tongue, and that the same so Translated and being by them, or any three of them at the least, viewed, perused, and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish-church, and Chappel of Ease in the said respective Dioceses, and places in *Wales*, where the Welsh is commonly spoken or used before the First Day of May, One thousand six hundred and sixty five; and, That from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales* within the said Diocesses, where the *Welsh* Tongue is commonly used, in the *Brittish or Welsh* tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the

said *English* Tongue ; for which Book, so Translated and Imprinted the Church-wardens of every of the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their Account ; and, That the said Bishops and their Successors, or any Three of them, at the least, shall set and appoint the price for which the said Book shall be sold ; And one other Book of Common Prayer in the *English* Tongue shall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welsh* is to be had, by force of this Act, before the First day of May, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue ; Any thing in this Act to the contrary notwithstanding ; And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of *Wales*, where the *English* Tongue is not commonly understood."

The *Welsh* Prayer Book was ready and was published in 1664. It contained, for the first time in *Welsh*, the Ordination Services, and also for the first time, the Royal and Occasional Services, as well as the new Form for the Baptism of Adults, but omitted the Canons and Articles of Religion.

With respect to the Articles of Religion, they were printed as a separate volume in 1664, and had as a title page in *Welsh* :—"Articles or Subjects which were agreed upon by the Archbishops and Bishops of the two Provinces, and all the Clergy in the Convocation held in London, in the year of our Lord, 1562, according to the commutation of the Church of England, for the avoiding of diversities of opinions and for the establishing of consent touching true religion. Translated into *Welsh* by I.D. S.T.C. Haec translatio Cambro-Britannica Articulorum Fidei et Religionis in Ecclesia Anglicana receptorum Concordat cum Editionibus et Anglicana facta fideli collationi, per Geo. Asaphen,¹ Imprimatur Ex aed Londinens, Dec. 15th, 1664. Ioh. Hall, Rev. in Christo, Pat Dom Humpf. Episc. Lond.² a Sac Domest." It will be noticed that its Imprimatur was that of only one Bishop of *Wales*, and that the

¹George Griffith. Native of Llanfaethlu, 1601-1666. Bishop of St. Asaph, 1661-6.

²Humphrey Henchman, 1592-1675. Successively Bishop of Salisbury, 1660-3, and London, 1663-75.

translation had been the work of Dr. John Davies¹ who died in 1644,—twenty years before the work was published. There are indications that few copies of this work were circulated, for in 1688, a Thomas Jones brought out a fresh translation of the Articles as a private venture, and hints in his preface to the Articles that though they had many times been issued in English yet “this time” in Welsh. Thomas Jones does not appear to know of the existence of a former translation in Welsh.² Yet again, in 1710, when a large folio Welsh Prayer Book was issued under the supervision of Elis Wynne,³ the editor in his introduction says, “And further to enhance this edition, we happened after a long search to find, through a reverend clergyman from Gwent, the thirty-nine Articles of Religion, translated by that leading Welsh scholar and learned doyen of authors, Dr. Davies.” In this particular introduction, which the editor wrote for the Welsh Book of Common Prayer for 1710, he adds ;—“And as it was our object and purpose to make this book as full and as complete as the fullest of the English

¹John Davies, 1570-1644. Rector of Mallwyd, 1604-44. Welsh lexicographer.

²This translation of Thomas Jones was only published in 1688 and 1709, and will be found bound with the Welsh Prayer Book of those years, as well as that of 1700.

³Elis Wynne, 1671-1734. Native of Merionethshire. Rector of Llanfair juxta Harlech, 1711-34. Welsh author.

books, we added next after the Articles, the first Welsh translation of the Canons of the Church.”¹

We draw attention to these two items as the Clergy were supposed to read the Articles and Canons to their congregations, and if they had not been translated and printed, how was this to be accomplished, unless the clergy were possessed of translations of their own in manuscript? And in view of the times as well as the poverty of Wales, this is not unlikely. At any rate it shows that the law respecting their reading could not have been rigidly carried out unless they were generally read in English, though at the same time it may be remarked that few old English Prayer Books are to be found in purely Welsh districts of to-day. The 24th Article of Religion states, “It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacrament in a tongue not understood of the people.”

In connection with this point it is at least interesting to notice what was done under similar circumstances in the Isle of Man. In 1610 John Phillips,² Bishop of the Isle of Man, told his Convocation that he had completed “The Mannish

¹See Appendix VIII, p. 151.

²John Phillips, 1560-1633. Native of Hawarden. Bishop of Sodor and Man, 1605-32.

Book of Common Prayer by me translated." The clergy opposed a printed Manx liturgy as they preferred to continue their custom of conducting public worship by extemporizing translations of the prayers and lessons. The project of printing the book was dropped. William Sacheverall, in 1702, refers to the same custom still being obtained in the Isle of Man.

The Welsh version of the Book of Common Prayer for 1664 also contained for the first time the Offices for the Consecration of Bishops, and the Ordination of Priests, and the Making of Deacons. This had been provided for in English by 5 and 6 Edward VI. "Adding also a form and manner of making and consecrating archbishops, bishops, priests and deacons, to be of like force authority and value in the same like aforesaid book, entitled the Book of Common Prayer, was before, and to be accepted, received, used and esteemed in like sort and manner, and with the same clauses of provision and exceptions to all intent, construction and purposes, as by the Act of Parliament made in the second year of the King's Majesty reign And the said former Act to stand in full force and strength to all intent and construction, and to be applied, practised and put in "use" to and for the establishing of the Book of Common Prayer now explained and hereunto annexed, and also the said

form of making archbishops, bishops, priests and deacons hereunto annexed, as it was for the former Book." This may not be important, as all the Acts of Uniformity took for granted that all Welsh ordinands were conversant with English.

The insertion of the "Prayers to be used at Sea" on first inspection appears to be incongruous in the Welsh Prayer Book, as it is not likely that they have ever been used in Welsh on board of any of the warships of England, but we would call attention to the fact that, until a few years ago, all sailors in our Merchant Service signed in their articles of agreement an undertaking to attend all religious exercises on board ship, and that early last century it was quite customary for Welsh captains to use this service in Welsh.

By the Act of Uniformity of Charles II, Section 28, provision is made for the preservation of the English Book of Common Prayer which was annexed to the Act:—

" 28. And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, that the respective Deans and Chapters of every Cathedral, or Collegiate Church, within *England and Wales*

shall at their proper costs and charges, before the twenty fifth day of *December* One thousand six hundred sixty and two, obtain under the Great Seal of *England* a true and perfect printed Copy of this Act, and of the said Books annexed hereunto to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record as often as they shall be thereunto lawfully required ; And also there shall be delivered true and perfect Copies of this Act, and of the same Book into the respective Courts of *Westminster*, and into the Tower of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require ; which said Books so to be exemplified under the Great Seal of *England*, shall be examined by such persons as the King's Majesty shall appoint under the Great Seal of *England* for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct, and amend in writing any Error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certify in writing under their Hands and Seals or the Hands and Seals of any three of them at the end of the

same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy : which said Books, and every one of them so exemplified under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book itself hereunto annexed ; Any Law or Custom to the contrary in any wise notwithstanding."

But as the Welsh version was not annexed, there is no standard to-day with which present day printed copies can be compared except the printed Welsh Prayer Book of 1664. In consequence of this, advantage has been taken on two occasions to make such orthographical and typographical corrections which the changes in the Welsh language, in the course of time, demanded. This took place in 1809 and 1838-9. At both of these revisions (if in the strict sense of the word they could be called revisions) the work was confined to the spelling of words and proper names, but no instance can be produced where, in consequence of this revision, the Welsh Prayer Book suffered in any doctrine or meaning.

The object which the Welsh Bishops had in view in 1809 is stated fully in their preface to the combined Welsh Prayer Book and Welsh Bible of

1809.¹ Though the Welsh Bishops allege that they caused the Welsh Prayer Book of their day to be compared with the Welsh Prayer Book of 1664, yet all their references are to the Bibles of 1620 and 1690, in which years the Welsh Prayer Book was not issued.²

With respect to the revision of 1838-9, the whole correspondence which transpired prior to the revised issue of Welsh Prayer Book of 1841, is printed in "A Chapter in the History of the Welsh Book of Common Prayer" (three volumes). We venture to call attention to the illuminating and penetrating letter of Bishop Jenkinson in this correspondence on the legality of the position of the Welsh Bishops in undertaking such a revision.³ The revised Book of 1841 also contains a preface.⁴

From 1664 to the present day the only Welsh Prayer Books which contained imprimaturs were the 1709, 1710, 1809 (and its reprints), and 1841 (and its reprints). The 1709, which issue may have been published by the Society for Promoting Christian Knowledge, though it includes the Articles of Religion as translated by Thomas Jones in 1688 (which throws much doubt on its authority),

¹See Appendix IX, p. 155.

²See "A Chapter in the History of the Welsh Book of Common Prayer," Vol. I, p. 208.

³See *ibid.*, Vol. I, p. 35.

⁴See Appendix X, p. 158.

contains the following—"1709. We do approve and Recommend this Work. Humph. Hereford; W. Asaph: Jo. Bangor: Jo. Llandaff: Geo. S. Davids."

The 1710 edition has the imprimatur, "This work was approved of and ordered by us, Humph. Hereford: W. St. Asaph: Jo. Bangor: Jo. Llandaf, Geo. St. David's." (This issue also contains in Welsh a preface signed by Elis Wynne.)¹

The imprimaturs of 1809 and 1841 were signed by the five Welsh Bishops of the time, and will be found among the Appendices of this Memorandum.²

The issue of 1841 is the one now in use. The imprimatur since 1841 has not been reprinted in the quarto or octavo editions, only in the large folios of 1841 and 1857. The publication of these imprimaturs seems to point out that at those particular stages there appeared to be some doubt in the minds of those Bishops as to their powers to order such a revision. Whether it is correct to assume that what proves the legitimacy of a translation or form is not its origin but its aptitude to fill the function for which it was created, must be decided by others. For many years the Society for Promoting Christian Knowledge has undertaken

¹See Appendix VIII, p. 151.

²See Appendices IX, p. 155, and X, p. 158.

the publication of the Welsh Book of Common Prayer, under the supervision of the Welsh Bishops, who each appoint an assessor for the purposes of consultation. During the eighteenth century most of the smaller sized Welsh Prayer Books were printed by firms outside the ægis of this society, but all the large sized Prayer Books for public use in church were printed by them.¹ The last time these assessors were called upon to act was in 1910, on the accession of George V, in order to make the necessary alterations in the names of the Royal Family to be mentioned in the Prayer Book.

It may be pertinent to our subject to state that though, about twenty years ago, what were called "printers' corrections," were made in the English Prayer Book, they have not as yet appeared in the Welsh version, *e.g.*, the insertion of "the" before "quick and dead" in the Collect for the First Sunday in Advent, as well as the re-arrangement of the stops in the Lord's Prayer in the sentence, "Thy will be done in earth As it is in heaven."

In all large sized English Prayer Books, it has been customary to insert in full the Act of Uniformity of Queen Elizabeth, as well as that of Charles II.

¹For a list of Welsh Prayer Books printed from 1567 to 1841, and their printers, see "A Chapter in the History of the Welsh Book of Common Prayer," Vol. I, xxxvii.

The Acts of Edward VI are not inserted, as they had been repealed by Mary I. The Act of Elizabeth was reproduced in Welsh in all Welsh Prayer Books from 1567 to 1634, and also together with that of Charles II in the following—1664, 1683, 1700, 1710, 1718, 1746, 1768, 1770, and 1801.

This suggests that these Prayer Books were considered to be in accordance with these Acts of Parliament.

SYNOPSIS OF THE ABOVE.

IN order to give a conspectus or summary of the preceding comments, and apply them to the present position of the Welsh Book of Common Prayer, attention must be called to the following points:—

1. The prime question is whether or not, in consequence of the Disestablishment of the Church in Wales, the Acts of Uniformity of Queen Elizabeth and Charles II, operate at the present time in Wales. If it is decided that they do not operate, still these Acts of Uniformity could be adopted (*mutatis mutandis*) by the Governing Body of the Church in Wales.

2. Though the Church in Wales is disestablished, yet there could not be any change in the authority which, at various periods in the history

of the Church, undertook the supervision and ordered the instruments by which the tenets and doctrine of the Church were promulgated. The legal enactments due to the Act of Disestablishment do not touch the spiritual position of the Church. It is true that the Church lost the protection of the State, and that certain property, which was attached to the Church in Wales by prescriptive rights under the Act of Disestablishment, was conveyed to the Representative Body as representing those people in Wales who, before the date of Disestablishment, claimed to be members of the Church of England as by law established, yet her spiritual rights are the same as before, without addition or diminution. Removal of restrictions or even protection does not involve *per se* loss of *esse*. The Bishops, as before, possess the right of ordination without any loss of authority. The giving of grace and the granting of spiritual commissions do not depend on legal enactments. The Bishops in Wales still remain *Overseers*, and as long as their own chain of authoritative rights is not broken, their authority still remains. The men that the Bishops ordain are the instruments by which the mind of the Church, as expressed by the Bishops, is made known.

3. In connection with the above, care must be had to what Phillimore has so aptly stated, "The Continuity of the Church is strengthened by the

structure order and contents of the Prayer Book."¹ And to carry this further back, Hallam contends that the Liturgy was essentially the same with the Mass Books.² Again, the preface of the Book of Common Prayer maintains that the object of the Prayer Book was "to restore that godly and decent order of the ancient fathers, which had been broken, and to introduce an order of prayer and reading of Holy Scripture agreeable to their mind and purpose."

The Church would exist in all her fulness, even without the Book of Common Prayer. Neither the existence nor use of the Prayer Book is essential to the life of the Church, yet, looking to the future, the absence of such a Book for public worship might jeopardize her rights to be considered a part of the Holy Catholic Church, and might create in the minds of many outside the pale of her life a sense of suspicion as to her integrity.

4. By Section 30 of Chapter II of the Constitution of the Church in Wales it was resolved that "The Governing Body shall at its creation accept the articles, doctrinal statements, rites and ceremonies, and, save in so far as they may necessarily be varied by the passing of the Welsh Church Act, 1914, the

¹See "The Ecclesiastical Law of the Church of England" (London, 1895), p. 765.

²See "Constitution of the Church," Vol. I, p. 92.

formularies of the Church of England as accepted by that Church and set forth in, or appended to, the Book of Common Prayer of the Church of England." The safeguards now in existence in England will still be those of the Church in Wales, but if the present movement in England, with respect to the revision of the Book of Common Prayer develops, the Church in Wales will have to reconsider her position.

5. It will have been gathered already that the Welsh version of the Book of Common Prayer is somewhat differently situated to the English version. A doubt exists whether the first edition of the Welsh Prayer Book of 1567 was the legal outcome of the Act of 1562-3, and if it were not so, it was never legalized in the same sense as the English. This last remark would apply also to the Welsh version, produced in accordance with the Act of Uniformity of 1661, because it was not presented to Parliament, neither was it annexed to the Act like the English. What the Welsh Bishops did in 1567 and 1661, their successors could do in 1925, if they were unanimous, but the point remains as to what the Church in Wales would determine should be the court of authority for the final form of such a Welsh version, or even for a revision of the present Prayer Book. In the report of the Welsh Church Commission held in 1906-8, it gives 1,103 as the number of

Welsh services held on a Sunday in all the churches in Wales which were in communion with the Church of England in 1906.¹ This represents not a small body of church people who habitually worship in the Welsh language. Though the Welsh Bishops, in virtue of their offices as Overseers, would be the final judges of a Welsh version, yet, in accordance with all Church practice, means would have to be devised to obtain an expression of the mind of the Church at large in Wales. A further difficulty suggests itself in this connection in the case where the Bishops in Wales knew no Welsh, or even a majority of them were ignorant of the vernacular. Still we have the precedent of 1567 when, of the five Bishops responsible, only two of them knew any Welsh, and yet the Welsh language was spoken at that time in much a larger area of Wales than at the present time. Further, in England and Wales, before it was determined that one book should be obtained for the whole country, there were Uses of Sarum, Lincoln, Bangor, and York. The principle is quite parallel to what existed when Augustine came to England in 596. (Our question is very ancient.) When Augustine sought the advice of Pope Gregory with respect to the diversity of custom which he observed in the Church in this country, he was told, "It is

¹See "Report," Vol. I, Part II, p. 72.

my pleasure that if you have found anything either in the Roman or the Gallican or any other Church which may be more acceptable to Almighty God, you carefully make choice of the same; and sedulously teach the Church of the Angles, which is at present new in the Faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Select, therefore, from each Church those things that are pious, religious, and correct; and when you have made these up into one body, instil this into the minds of the English for their Use."¹ Further, the Pope himself, in the time of Queen Elizabeth, was prepared to give the Prayer Book his full sanction if his authority were recognized by the Queen and Kingdom.²

6. The present Welsh version is a remarkable accurate translation of the English. No Welsh student of the Welsh Prayer Book is able to point to any word or sentence where it could be maintained that the Welsh fails to give faithfully the mind of the English original. With a few unimportant exceptions in what were called the Occasional Services (which were removed in 1859 from the

¹See "Greg. Opera," Vol. II, p. 1151 (Bened. ed.), also Bede's "Eccles. Hist.," Vol. I, p. 27.

²See "Annotated Book of Common Prayer," p. xxxiv.

Prayer Book), which additions were possibly introduced through inadvertence by accepting the Latin version as equally authorized to the English,¹ no additions have been made to the text. Even in the case of single words, the Welsh version has displayed the greatest care, e.g., colloquially the Communion Table is known as the Altar by all Welsh-speaking people, yet the Welsh Prayer Book does not acknowledge the word. At one time there was much controversy respecting the definition of a sacrament in the Catechism, as found in the English version—it was simply the question of a comma. The Welsh has obviated any difficulty by the care taken with the translation.

7. That a doubt existed in the minds of many of those who had successively charge of the Welsh Prayer Book at different periods with respect to the whole position is apparent from the omission of what we term the Welsh Act of 1562-3 from all issues of the Welsh Prayer Book after 1599. It appeared to be the utmost endeavour of those responsible to assimilate, as far as the language problem would allow, the Welsh position to that of the English, and this they did by omitting the Welsh Act and inserting only the two Acts of Uniformity, viz., Elizabeth I and Charles II 2,

¹See "A Chapter in the History of the Welsh Book of Common Prayer," Vol. III, p. 88.

which of course referred more particularly to the English Prayer Book. It may be mentioned that the Psalms of the English Prayer Book followed those of the Bishop's Bible of 1568, and those of the Welsh Prayer Book quite a different source, yet in most of the Welsh Prayer Books the additions which appear in the English Prayer Book, as compared with the Authorized Bible of 1611, were generally adopted by the Welsh version, *e.g.*, Psalms xiii, 6; and xiv, 5-7.

8. In arriving at a final judgement as to the relationship of the Welsh Prayer Book to the present position we must be mindful that the very initial conception of the Welsh Prayer Book was due to the sacrifice, forethought, and care of a few determined Church leaders in Wales during the reign of Queen Elizabeth, and that in spite of the political difficulties of the times, as well as the callous, if not wilful, indifference of the legislators of this country. The silence of the times of Henry VIII and Edward VI suggests that the Welsh language was considered to be a luxury which could be dispensed with if it were not something which ought to be at least discountenanced as being disconcerting if not harmful in its tendency. Those who came daily in contact with the needs of Wales thought otherwise.

THE WELSH BIBLE.

ATTENTION has already been called to the first idea which prevailed of translating the Holy Scriptures into Welsh, which appeared in 1551, with the Liturgical Epistles and Gospels in Welsh.¹ The Act of Uniformity of 1562-3, enacted that the Old and New Testaments should be translated into Welsh.² In May, 1567, the Book of Common Prayer in Welsh appeared and contained the Psalms, and in October, 1567, the New Testament was issued in Welsh. The Welsh Prayer Book, on its title page, says, "Vewed, perused and allowed by the Bishops, accordyng to the Act stablished for the translation of the Bibles, and thys Booke into the Brytyshe tongue." The Welsh New Testament had no imprimatur of any kind, but contained two long introductions,³ one written by Bishop Richard Davies of St. David's,⁴ and the other by William Salesbury,⁵ a layman who was responsible for most of the translation. This Welsh New Testament was the joint work of three

¹See p. 19.

²See Appendix II, p. 74.

³See Appendix III, p. 78.

⁴Richard Davies, died 1581. Successively Bishop of St. Asaph, 1560-1, and St. David's, 1561-81.

⁵William Salesbury, 1520-1600. Noted Welsh translator and lexicographer.

men. William Salesbury translated the whole with the exception of I Timothy, Hebrews, James, I and II Peter, which were the work of Richard Davies, and Thomas Huet¹ undertook the Revelation.

The superscription of the foreword, written by Bishop Davies, is striking. It is hardly couched as we would have expected in a book if it had been published by the authority of all the Welsh Bishops. It runs as follows in Welsh,—“Richard by the Grace of God Bishop of Menevia, wishing the renewal of the old Catholic Faith and the Light of the Gospel of Christ to all the Cymru, especially to every living soul within his Diocese.”² In its spirit it is simply an appeal to the religious inclined in Wales, and more especially those of the Diocese of St. David’s. It appears to lack that authoritative voice which is generally associated with an united Church. Indeed, the work which the book contained is blessed and commended by one Welsh Bishop, yet devoid of any direction or order as to its public purpose and use, and lacking all official authority. Following this prolegomena of the Bishop is one written by William Salesbury. This also is in very general terms ;—“To all the Cymru who love the Faith of their Fore-Fathers, the Ancient Britons, Grace and Peace from God, the Father

¹Thomas Huet, died 1591. Precentor of St. David’s, 1562-88.

²See Appendix III, p. 83.

of our Lord Jesus Christ.”¹ These two introductions are preceded by a dedication of the work, “To the most Vertuous and noble Prince (*sic*) Elizabeth, by the grace of God, of England, France and Ireland, Queene, defender of the Faith, etc.,” signed by William Salesbury. Though commended by a Bishop, the dedication is only by the man who was responsible for much the greater part of the contents of the book, and he was a layman. Just as in the case of the first Welsh Prayer Book of 1567, doubt is cast on its legality, as apart from what has been said above, it was not published for nearly six months after the appointed day of the Act of 1562-3, which was the 1st day of March, 1566-7. Though according to Strype, a patent for seven years was granted to William Salesbury and John Waley, printer, for printing the Bible and Prayer Book in Welsh,² yet both the Welsh New Testament and Welsh Prayer Book were printed by Henry Denham. We would also direct attention to the fact that both the Welsh New Testament and Welsh Book of Common Prayer appear to have been issued through the generosity of one Humphrey Toy. Both productions seem to have been the care of a few ardent benefactors rather than documents promulgated by authority. For many

¹See *ibid.*, p. 125.

²See “Annals of the Reformation” (Oxford, 1824), Vol. I, Part II, p. 88.

years both the translations, as well as the cost of printing the Welsh Bible, was the privilege of "volunteers." This is the term by which they are called by Thomas Llewelyn, who wrote, "An Historical Account of the British and Welsh Versions and Editions of the Bible."¹ On page 31 of this pamphlet, Llewelyn writes, "that Parry was entirely a volunteer in this affair,"—referring to Bishop Richard Parry of St. Asaph,² who was responsible for the Welsh Bible of 1620. Llewelyn issued this booklet as an appeal to the Society for Promoting Christian Knowledge for another edition of the Welsh Bible. Professor Rice Rees of Lampeter³ was fully alive to the danger from admitting the truth of this assertion. "Dr. T. Llewelyn,⁴ without seeming to be aware of any dangerous consequences likely to result from the admission, gives his opinion that Bishop Parry's version was a voluntary undertaking. All this is *inter nos*, for I tremble to think of the confusion that would arise if some sectarians thought they could mutilate that version with impunity."⁵

¹London, R. Hett, 1768.

²Richard Parry, 1560-1623. Bishop of St. Asaph, 1604-23.

³Rice Rees, 1804-39. Professor at St. David's, Lampeter. Welsh author.

⁴Thomas Llewelyn, 1720 (?) - 1793. A Baptist minister.

⁵See "A Chapter in the History of the Welsh Book of Common Prayer," Vol. I, p. 101.

Whatever was the use made of the Welsh New Testament, Wales was without the whole of the Bible in Welsh till 1588,—twenty-one years after the appointed day of the Act of 1562-3. This was the work of William Morgan.¹ The Old Testament and the Apocrypha were translated for the first time, but the New Testament was a revision of the work of William Salesbury. In his long dedication² to Queen Elizabeth, William Morgan is at some pains to show the difficulties of his task, and appears to go out of his way to mention his indebtedness in various ways to different people. The natural inference is that the names of John Whitgift, Archbishop of Canterbury, and Gabriel Goodman, Dean of Westminster, are given in order that the Queen as well as the people of Wales might understand that his translation had, if not the official imprimatur of these dignitaries, their goodwill and sympathy. The dedication to Queen Elizabeth of the Welsh Bible of 1588 was a means of obtaining public recognition for his Bible, and in its way was quite as good a method of authorizing its use as was adopted twenty-three years later by those responsible for the English Authorized version of the Bible in 1611.³ Though a dedication to

¹William Morgan, 1545-1604. Bishop of Llandaff, 1595-1601. Bishop of St. Asaph, 1601-1604.

²See Appendix IV, p. 128.

³See Appendix VI, p. 141.

Royalty claims attention, yet in itself it does not satisfy all the demands which authorization requires, for we find that when William Salesbury, in 1547, published an English and Welsh dictionary, it contained a dedication to Henry VIII, and among other things says, "thought vnto the kynoges maiestie very mete to be sette forthe to the vse of his graces subiectes in Wales."

Nine years after the issue of the English Authorized version of the Bible in 1611, advantage was taken of the fresh examination of the text for the purposes of the English version to produce a revised Welsh Bible. This was done under the supervision of Bishop Richard Parry of St. Asaph. The two main lines of revision were,—(1) To recast and re-translate certain words and phrases in Bishop Morgan's edition so as to bring it into line with the English version, and (2) to amend certain typographical and orthographical matters which were considered to be blemishes in the original issue. The title page does not call for special attention; it is quite ordinary and contains neither reference to reviser nor to any source of authority. Next after the title page appears a Latin dedication by Bishop Parry to King James Ist, and then Bishop Morgan's dedication to Queen Elizabeth.² Bishop

¹See Appendix VII, p. 146.

²See Appendix IV, p. 128.

Parry, in his introduction, emphasizes two important points. (1) That he alone was responsible for the issue. There is no mention made of the concurrence or agreement with the other Welsh Bishops in his work. We are not told that he had been entrusted by Convocation or Parliament with the task of revision. It is the work of a "volunteer." (2) That such an issue was required at the time in Wales. Undoubtedly, Richard Parry felt constrained to undertake the task, and the rest of Wales acquiesced in silence, and accepted, as far as it is known, without demur, the fruits of his labours. With the exception of some fluctuation in its orthography, practically the version of Richard Parry is the one at present in use in Wales. All large-sized Bibles for Church purposes are to-day printed from the type which was carefully revised for the issue of 1852 by the Rev. Morris Williams,¹ and was published by the Society for Promoting Christian Knowledge.

After the formation of the British and Foreign Bible Society in 1804, which is said to have been called into existence principally by one or two Welshmen who desired a more extensive circulation of the Holy Scripture in Wales, the operations of this Society at its start were much hampered by

¹Morris Williams (Nicander), 1809-74. Welsh poet and author. Rector of Llan Rhyddlad, 1850-74.

the orthographical controversy which at the time was prevailing in Wales, and the first Welsh Bible of the Society was not published till the Welsh Bishops had approved of its final form.¹

A very useful list of the various issues of the Bible in Welsh will be found, with Bibliographical data, in "The Bible in Wales" (1910).

Before we conclude our review of the situation with respect to the Welsh Bible, it may be interesting to mention the attempt which was made in 1881, soon after the publication of the English Revised New Testament Version, to obtain a Welsh Revised Version. The movement began among the Welsh members of the Lower House of Convocation in May, 1881. Notice was given by Dr. Briscoe, the vicar of Holyhead, 18th May, 1881, of a motion for a translation into Welsh of the Greek text on which the English Revised New Testament was founded, and a gravamen was on the same occasion brought forward by the Rev. Canon Thomas, vicar of St. Ann's, Bangor, which was carried up by the Prolocutor to the Upper House on the following day. In response to an address from the Welsh members attending Convocation to the four Welsh Bishops their Lordships received a deputation of

¹See "A Vindication of the British and Foreign Bible Society," by Archdeacon Dealtry (London, 1810), also "A Chapter in the History of the Welsh Book of Common Prayer," Vol. I, pp. xxxi-xxxiii.

the same in the Bishop's robing room, House of Lords, on Friday, 20th May, 1881, the Bishop of Bangor in the chair. Dr. Briscoe introduced the deputation, and stated, among other things, that in the reign of Queen Elizabeth the Bishops of Hereford, Bangor, St. Asaph, St. David's, and Llandaff, were instructed "to take care, under a penalty of £40 each, that there should be printed in Welsh, the Old and New Testament and Book of Common Prayer, and these should be distributed by 1st March, 1566," *but that nothing came of the order*. The Dean of Bangor (H. T. Edwards) next addressed their Lordships, and clearly showed that the matter admitted of no delay. The Bishops ultimately agreed to the following resolution,—
"That a Committee be appointed for the purpose of considering the expediency of undertaking a revision of the Welsh Version of the New Testament according to the text adopted in the revision of the English Version, and that they report to the Welsh Bishops as soon as they can after due consideration."¹ Shortly afterwards the Committee met and drew up a list of reasons why the revision of the Welsh New Testament should be undertaken.² This Memorandum was sent to the Welsh Bishops, and a second meeting of the Bishops and this Committee was

¹See "North Wales Chronicle," 28th May, 1881.

²See Appendix XI, p. 160.

arranged. The Bishops told the Committee that they had duly considered their report, but that they were not in favour of proceeding with a revision at present. It appears that a short time before the Welsh Bishops gave their decision, Dean Burgon had made an attack upon the text adopted for the English Revised Version, and that this had influenced the decision of the Welsh Bishops.

As we have already related,¹ in 1809 the then Welsh Bishops caused the Welsh Bible and Welsh Prayer Book to be examined. This was done, and in consequence a special preface was inserted before the issue of 1809.² From this introduction we might infer (1) that the Welsh Bishops considered it their duty to examine the Welsh text, (2) that the work was entrusted to their clergy, (3) that they desired "perfect consistency and uniformity between the whole of the Divine Service in the Welsh and English Languages," (4) that only errors of the press and proper names had been amended.

¹See p. 37.

²See Appendix IX, p. 155.

THE QUESTION OF COPYRIGHT WITH REGARD TO THE WELSH BIBLE AND THE WELSH VERSION OF THE BOOK OF COMMON PRAYER.

THE ordinary definition of copyright is the "exclusive right of multiplying for sale, copies of works of literature or art, allowed to the author thereof or his assignees" ("Encyclopædia Britannica"). When this definition is applied to the Welsh Bible or the Welsh version of the Book of Common Prayer, it breaks down in several respects. Both of these books are translations, and they are the translation of compilations, and so fail to come within the above description of copyright. Even if they were not from compilations, still according to the Copyright Act, 5 and 6 Vict. Chapter XLV, Section 18, "Copyright in a book first published in the United Kingdom does not include the exclusive right of translation." "It is probable that the only way to obtain such right is for the author to make the translation, and so acquire protection for the translation as if it were an original work."¹ The first Welsh Prayer Book was issued in 1567, and the first Welsh Bible in

¹See "The Laws of England" (Earl of Halsbury), Vol. VIII, p. 149.

1588. The former was a translation of the then English Prayer Book, and the latter was a translation, not of the English Bible, but from other sources.

The two books may come under the Statute of Monopoly,¹ "All monopolies, licences, and letters patent for the sole buying, selling, making, working, and using of anything within the realm were declared void, with the exception of letters patent thereafter to be granted, etc." Practically the law declares that a man should be protected in the enjoyment of the fruits of his labours. In the "Laws of England,"² it maintains, "The Crown has a common law right of exclusively printing the Bible, Acts of Parliament, and other public documents, and this right as regards Acts of Parliament and other public documents is granted to a printer, called the King's printer. By Letters Patent the controller of the Stationery Office is appointed King's Printer for all Acts of Parliament." It will be noticed that the commentator is careful to omit the word Bible in connection with Letters Patent above. With regard to the first Welsh Bible of 1588, it would not be difficult to show that neither Act of Parliament nor any public document brought it into existence, though its title page gives

¹21 Jac. I, C. 3, Sec. 1.

²See Vol. XXIII, p. 336, section 432.

the name of its printer, as "The Deputies of Christopher Barker, Printer to the Queen's Most Excellent Majesty." With respect to the first Welsh Prayer Book of 1567, it is doubtful whether it was issued in accordance with the Act of 1562-3, and it was printed by Henry Denham, who was not the King's printer, though its colophon adds "Cum privilegio ad imprimendum solum." It is said that Christopher Barker, in 1575, purchased a patent from Queen Elizabeth for the exclusive right of printing Bibles, but whether it included other versions besides the English is not known. Early in the eighteenth century the patent passed into the hands of the Basketts, and later it was sold to John Eyre, who was succeeded by his son. This son, Charles Eyre, took into partnership John Strahan, and from them the patent for printing Bibles passed into the hands of George Eyre and William Spottiswoode.¹

According to the *Laws of England*, "The Crown acquires title by a kind of prerogative copyright in certain books of publication, Orders in Council, Liturgies and books of divine service of the Church of England, and the Authorized Version of the Bible ;"² also, "It is the prerogative of the Crown

¹See "Notes on the History and Text of our Early English Bible," by George Leader Owen (1901), p. 76.

²See Vol. XXII, p. 402.

to grant by letters patent, from time to time, the exclusive right of printing the text of the Authorized Version of the Bible and of the Book of Common Prayer. This right has been granted to the King's Printer and to the Universities of Oxford and Cambridge."¹ As a note to this remark, it is added—"It has been said that the Crown enjoys the right because the translation known as the Authorized Version was made, and the Book of Common Prayer was compiled, at the King's charge. This reason has been doubted. Other reasons suggested by judges have been :—

- (1) The King is vested with the prerogative as supreme head of the Church.
- (2) It is the duty of the State to superintend the publication of all Acts of State and other works upon which the established doctrines of religion are founded, and the duty carries with it the corresponding prerogatives.

It has been suggested that the grant of the letter patent is a licence merely to print such books which should be used for a particular purpose."

The whole of the above seems to take for granted that only one language was used in the Church of England, and affords no hint as to what occurred

¹See Vol. VIII, p. 173.

in the case of a translation. With the disestablishment of the Church in Wales the majority of the above reasons fail in their purpose. Whether common law and usage develops from the moral law by which the King, as father of his subjects, undertakes to protect the well from which the religion of a great majority of his people is drawn is another question. It is improbable that any king or queen of England ever at any time, read the Welsh Bible or Welsh Book of Common Prayer. The "Laws of England" maintains that, "the Hebrew Bible, the Greek Testament, and the Septuagint are within the public domain: and any person is entitled to print and publish such works without restriction." Why not the Welsh Bible?

The Welsh Books of Common Prayer may be classified into two groups,—(1) The books which are used in church as quasi official volumes by those in charge of the services. (2) The books which are used by ordinary members of the congregation who worship in church. Oftentimes those in Group 2 are used by the Clergy. Out of seventy-four different issues of the Welsh Prayer Book between 1567 and 1841 no fewer than thirty-six of them were by printers who were not King's printers. After 1841, nearly all were by the King's printers. As we have already hinted in our

Memorandum on the legality of the Welsh Prayer Book,¹ it appears that those who were responsible at various periods for the issues of the Welsh Books of Common Prayer tried to assimilate the position of the Welsh version to that of the English version, and very probably it was part of this policy to take the Welsh versions to be printed by the King's printers.

The silence of successive Acts of Copyright as to the Welsh versions strengthens the belief that neither the Welsh, nor indeed any other language but the English, ever came within the notice of the framers of these Acts, only perhaps so far as the Welsh books were used in a part of the Established Church. According to *Banbury v. Henson*, 1849, 3 Ex. Rep. 5-8, it was practically determined that the effect of the Act, 27 Henry VIII, Chapter xxvii, Section 2, was to extend the ecclesiastical laws and customs of England into Wales.

The first Copyright Law in England was 8 Anne, Chapter xix (1709). This was quite a personal Act and dealt with individuals, and would not apply to such books as the Welsh Bible and Welsh Prayer Book, and to acquire the benefit of it the books had to be registered at Stationers' Hall. Neither would such a measure as the Licensing Act, known as 13 and 14 Car. II, Chapter xxxiii, refer to books

¹See p. 47.

of which no one could claim the authorship or ownership, and both of which books, in addition, were translations. The Act of Copyright of 1775, 15 George III, Chapter, liii, was simply to enable the two Universities in England, the four Universities in Scotland, and the several colleges of Eton, Westminster, and Winchester, to hold in perpetuity copyrights in books given or bequeathed to them. It did not grant the University Presses any rights or prerogatives.

5 and 6 Victoria, Chapter xlv (1842) amended the Law of Copyright, and repealed 8 Anne; 41 George III; and 54 George III, with certain reservations, which practically consisted in re-instating 15 George III, Chapter liii as above. As far as the Welsh Bible, or even the English Bible, or Prayer Books in any language are concerned, the Act of 5 and 6 Victoria Copyright Act is purely personal. In it a provision was made for a Book of Registry to be kept at Stationers' Hall for the registration of copyright. The entry was to record the title of book and place of abode of publisher, and proprietor of copyright.

Much of the above has been repealed, revised, or re-enacted by the Copyright Act of 1911.¹ As far as could be discovered, there is no reference in it to the copyright of Bibles or Prayer Books, whether

¹1 and 2 Geo. V, c. xlvi.

they be English or Welsh. The only two sections from which by inference it might be thought that they refer to such cases as the Welsh versions of the Bible and Prayer Book are Section 1 (1) on the right of translation which is purely personal, and Section 18, which places the right of the Crown rather differently to what it had been in former Copyright Acts. Section 18 now provides, "that without prejudice to any rights or privileges of the Crown, where any work has been prepared or published by or under the direction or control of the Crown or any Government Department, the copyright in the work, subject to any agreement with the author, belongs to the Crown, and in such case continues for a period of fifty years from the date of the first publication of the work." How far this section reserves or renews to the Crown any rights it might have had before in the Welsh Bible or Welsh Book of Common Prayer remains to be proved. Possibly the reports of the debates, when the Bill was before Parliament, may throw light on the question.

APPENDICES.

LIST OF APPENDICES.

1. DEDICATION IN THE WELSH LITURGICAL EPISTLES AND GOSPELS OF 1551, BY WILLIAM SALESBURY.
2. THE WELSH ACT OF 1562-3.
3. INTRODUCTION TO THE WELSH NEW TESTAMENT OF 1567.
 - (a) Dedication by William Salesbury.
 - (b) Address to the Welsh People by Bishop Richard Davies.
 - (c) Address to the Welsh People by William Salesbury.
4. DEDICATION IN THE WELSH BIBLE OF 1588, BY BISHOP WILLIAM MORGAN.
5. INTRODUCTION TO THE WELSH HOMILIES IN 1606, BY EDWARD JAMES.
6. DEDICATION IN THE ENGLISH BIBLE OF 1611.
7. DEDICATION IN THE WELSH BIBLE OF 1620, BY BISHOP RICHARD PARRY.
8. INTRODUCTION TO THE WELSH PRAYER BOOK OF 1710, BY ELIS WYNNE.
9. INTRODUCTION TO THE WELSH BIBLE OF 1809.
10. INTRODUCTION TO THE WELSH PRAYER BOOK OF 1841.
11. REPORT OF WELSH COMMITTEE IN 1881.

APPENDIX I.

DEDICATION IN THE WELSH LITURGICAL EPISTLES AND GOSPELS OF 1551, BY WILLIAM SALESBURY.¹

(FROM THE LATIN.)

“TO the most watchful pastors and bishops of the flock of Christ, Robert Ferrar, Lord Bishop of St. David’s, Antony Kitchen, Lord Bishop of Llandaff, Arthur Bulkeley, Lord Bishop of Bangor, Robert Percy, Lord Bishop of St. Asaph, John Skip, Lord Bishop of Hereford; William Salesbury sends greeting and begs leave to address them openly.

For a long time I had been desiring earnestly that either the people themselves for the love of God which they set before themselves, or those set above them by virtue of their (civil) office, or you their clear-sighted pastors, to whose care more than that of any others they have been committed, might be moved together to pray, and as prostrate suppliants to demand, and so persevere to importune the King’s most excellent majesty, the Vicar of Christ on earth, to think out how to destroy the extreme tyranny of the Bishop of Rome, overthrow it from the foundation and expel

¹“ Kynniver Llith a Ban.”

its counterfeit authority—I refer to those walls of foreign tongues enclosing narrow areas, with which as in chains, alas ! the word of God was imprisoned. But no ray of hope had I, nor did I see any possibility, that sometime someone would come forward to undertake the task. At last, sore as I might feel for any other afflictions of this my country and countrymen, this touched me most of all, that they, although ignorant of sacred knowledge, would undoubtedly be foremost in zeal for God if I should tell them that I had been pondering something on these terrible but true words of the Apostle, “ If our Gospel is veiled, it is veiled in them that perish, etc.” And it seemed to me, as one born out of due time, that the proper moment had come to try whether I could find out any device by means of which I should be able to resist this kind of tyranny and at last drive it away. Though for such an undertaking I may be but a raw common soldier, and my unadorned shield may glitter to but little purpose, as being much beyond my strength to wield it, yet urged on by Diomedes’s necessity, as the saying is, I girded me so that to the best of my ability I should attempt to accomplish the task. I have translated into the Welsh language the parts of the Gospels and Epistles which are read in churches on Sundays throughout the year and on other Holy days. Now,

for your part, let this translation be examined, so that if the interpretation set forth in it be found faithful, it may be confirmed by your authority, and go forth for the benefit of the multitude ; or, if not so found, it may be corrected or denounced. This, though you may not know the vernacular, you can easily accomplish if you summon six of the most-learned men in each diocese to confer together on this matter (for before the version is published, six copies of “ proofs ” shall be sent to each of you). And let them inform you quite honestly and sincerely what they think of it. If they pronounce the work to be faithful and well executed, you will proclaim to your Welsh flocks that it is authorized for public use, so that the word of God may freely go forth through our realms and the number of those transgressing it may be lessened. But if those learned theologians, after considering the matter, conclude unanimously that it is not a sufficiently faithful translation, or (which God forbid) that it is lacking in reverence, it will not distress me to be reproved of the errors, if such are found to offend them, and to have them corrected when found. But let them observe this by the way : that I have followed the strictest rules of the translator’s art, and not used the freedom of a paraphrase. In Matthew I have observed to a considerable extent the Hebrew

idioms, not that I despised the Greek, but because the Hebrew idioms come nearest to our own. But in all the rest of the passages to be translated, I paid much attention to the Greek phrasing, putting the spring, as the saying is, higher than the river. And it would hardly be fair to judge me by the standard of South Walians, as I belong to the people of North Wales, and am unskilled in the South Wales dialect, and so may perchance have written not merely some words, but also whole sentences which sound to their ears absurd, foolish, or irreverent,—such is the difference existing between us. Let me say once for all that I have set before my judges' eyes these few warnings out of many others that could be adduced, lest they should pronounce too hasty a judgement against this my simple and unpretentious work now cast at their feet. If, as I have said above, I shall hear that it deserves condemnation, I shall take back my version as one to be suppressed, and my own vote shall be added to the votes of those others who may make good its deficiencies—I shall make no difficulty about it, nor be in the least cast down by such events. I have written these words to you as being men who in these matters are, next to the King's Majesty, above all other men. May God the Father grant through Jesus Christ that you may successfully and happily accomplish this matter."

APPENDIX II.

5 ELIZABETH, CHAPTER xxviii.

AN ACT FOR THE TRANSLATING OF THE
BIBLE AND THE DIVINE SERVICE
INTO THE WELSH TONGUE.

"**W**HEREAS the Queen's most Excellent Majesty, like a most godly and virtuous Princess, having chief Respect and Regard to the Honour and Glory of God, and the Souls Health of her Subjects, did in the First Year of her Reign, by the Authority of her High Court of Parliament, chiefly for that Purpose called, set forth a Book of Common Prayer and Order of the Administration of Sacraments in the vulgar English Tongue, to be used through all her Realm of England, Wales and the Marches of the same, that thereby her Highness' most loving Subjects understanding in their own Language the terrible and fearful Threatenings rehearsed in the Book of God against the Wicked and Malefactors, the pleasant and infallible Promises made to the elect and chosen Flock, with a Just Order to rule and Guide their Lives according to the Commandments of God, might much better learn to love and fear

God, to serve and obey their Prince, and to know their Duties towards their Neighbours ; which Book being received as a most precious Jewel with an inspeakable Joy of all such her subjects as did and do understand the English Tongue, the which Tongue is not understood of the most and greatest Number of all her Majesty's most loving and obedient Subjects inhabiting within her Highness Dominion and Country of Wales, being no small part of this Realm, who therefore are utterly destituted of God's Holy Word, and do remain in the like or rather more Darkness and Ignorance than they were, in the Time of Papistry :

Be it therefore enacted by the Queen our Sovereign Lady, the Lords Spiritual and Temporal, and the Commons, in this present Parliament assembled, and by the Authority of the same. That the Bishops of Hereford, Saint David's, Asaph, Bangor and Landaff, and their Successors, shall take such Order amongst themselves for the Souls Health of the Flocks committed to their Charge within Wales, that the whole Bible, containing the New Testament and the Old, with the Book of Common Prayer and Administration of the Sacraments, as is now used within this Realm in English, to be truly and exactly translated into the British or Welsh Tongue ; and that the same so translated, being by them viewed, perused and allowed, be

imprinted to such Number at the least, that one of either Sort may be had for every Cathedral, Collegiate and Parish Church, and Chapel of Ease, in such Places and Countries of every the said Dioceses where that Tongue is commonly spoken or used, before the First Day of March, Anno Dom. One thousand five hundred sixty six. And that from that Day forth, the whole Divine Service shall be used and said by the Curates and Ministers throughout all the said Dioceses where the Welsh Tongue is commonly used, in the said British or Welsh Tongue, in such Manner and Form as is now used in the English Tongue, and differing nothing in any Order or Form from the English Book ; for the which Books so imprinted, the Parishioners of every of the said Parishes shall pay the one Half or Moiety, and the Parson and Vicar of every of the said Parishes (where both be) or else the one of them where there is but one, shall pay the other Half or Moiety ; the Prices of which Books shall be appointed and rated by the said Bishops and their Successors, or by Three of them at the least ; the which things if the said Bishops or their Successors neglect to do, then every one of them shall forfeit to the Queen's Majesty, her Heirs and Successors, the sum of Forty Pounds, to be levied of their Goods and Chattels.

2. Be it further enacted by the Authority aforesaid, that every Minister and Curate within the Dioceses before said, where the Welsh Tongue is commonly used, shall from the Feast of Whitsuntide next ensuing until the aforesaid Day of March, which shall be in the Year One thousand five hundred sixty six, at all Times of Communion declare or read the Epistle and Gospel of the Day in the Welsh Tongue, to his or their Parishioners in every of the said Churches and Chapels ; and also once every Week at the least, shall read or declare to their said Parishioners in the said Churches the Lord's Prayer, the Articles of the Christian Faith, the Ten Commandments, and the Litany, as they are set forth in the English Tongue, in the said Welsh Tongue, with such other Part of the Common Prayer and Divine Service as shall be appointed by the Bishop of the Diocese for the Time being.

3. And one Book containing the Bible, and one other Book of Common Prayer, in the English Tongue, shall be bought and had in every Church throughout Wales in which the Bible and Book of Common Prayer in Welsh is to be had by Force of this Act (if there be none already) before the first Day of March which shall be in the Year of our Lord God One thousand five hundred sixty six ; and the same Books to remain in such

convenient Places within the said Churches, that such as understand them may resort at all convenient Times to read and peruse the same ; and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the English Tongue ; any thing in this Act to the contrary notwithstanding."

APPENDIX III.

INTRODUCTION TO THE WELSH NEW TESTAMENT OF 1567.

- (a) DEDICATION BY WILLIAM SALESBURY.
- (b) ADDRESS TO THE WELSH PEOPLE BY BISHOP RICHARD DAVIES.
- (c) ADDRESS TO THE WELSH PEOPLE BY WILLIAM SALESBURY.

(a) *Dedication by William Salesbury.*

“To the most Virtuous and noble Prince (*sic*) Elizabeth, by the grace of God, of England, France and Ireland, Queen, defender of the Faith, etc.

“WHEN I call to remembrance, as well the face of the corrupted religion in England, at what time Paul’s Churchyard in the city was occupied by makers of alabaster images to set up in churches, and they of Pater noster Row earned their living by making Pater noster beads, they of Ave Lane by selling Ave beads, and of Crede Lane by making of Crede beads. As also the vain rites crept into our Country of Wales, when instead of the living God, men worshipped dead images of wood and

stone, bells and bones with such other uncertain reliques I know not what. And with all consider our late general revolt from God’s most holy word once received, and daily hear of the like enforced upon our brethren in foreign countries, having most piteously sustained great calamities, bitter afflictions, and merciless persecutions ; under which very many do yet still remain : I cannot, most Christian Prince (*sic*), and gracious Sovereign, but even as did the poor blind Bartimeus, or Samaritan leper to our Saviour, so I come before your Majesty’s feet, and there lying prostrate, not only for myself, but for the delivery of my Country folk, from the spiritual blindness of ignorance, and foul infection of the old idolatry and false superstition, most humbly, and dutifully to acknowledge your incomparable benefit bestowed upon us in granting the sacred Scriptures (the very remedy and salve to our ghostly blindness and leprosy) to be had in our best known tongue ; which as far as ever I can gather (through Christ’s true religion sometime flourished among our Ancestors the old Britons) yet were never so entirely and universally had, as we now (God be thanked) have them. Our countrymen in times past were indeed most loath (and that not without good cause) to receive the Romish religion, and yet have they now since (such is the damage of evil religion) been loath to forsake

the same, and to receive the gospel of Jesus Christ. But after that this nation, as it is thought for their apostasy, had been sore plagued with long wars, and finally vanquished and by rigorous laws kept under, yet at last it pleased God of His accustomed clemency, to look down again upon them, sending a most Godly and noble David and a wise Solomon, I mean Henry VII and his son Henry VIII,—both Kings of most famous memory, and your Grace's father and grandfather; who graciously released their pains, and mitigated their intolerable burdens, the one with Charters of Liberties,—the other with Acts of Parliament by abandoning from them all bondage and thralldom, and incorporating them with his other loving subjects of England. This, no doubt, was no small benefit touching bodily wealth: but this benefit of your Majesty's providence and goodness exceedeth that other so far as the soul does the body. Certain noble women, whereof some were chief rulers of this now your Isle of Britain, are by Antiquity unto us for singular learning and heroical virtues highly commended, Cambra the Fair, Martia the Good, Boedicea the Warrior, Claudia Rufina mentioned in St. Paul's Epistle, and Helena, mother of the great and first Christian Emperor Constantinus Magnus, and St. Ursula of Cornwall with such others, who are also at this day still renowned: but of Your Majesty,

I may, as I think, right well use the words of that King who surnamed himself Lemuel, *Many daughters have done virtuously: but thou surmountest them all. Favour is deceitful and beauty is vanity: but a woman that feareth the Lord, she shall be praised.* For if M. Magdalen for the bestowing of a box of material ointment, to annoint Christ's carnal body, be so famous throughout all the world where the Gospel is preached, how much more shall your munificence by conferring the unction of the Holy Ghost, to annoint his spiritual body the Church, be ever had in memory? But to conclude and to draw near to offer up my vow: whereas I, by our most vigilant Pastors the Bishops of Wales, am called and substituted, though unworthy, somewhat to deal in the perusing and setting forth of this so worthy a matter, I think it my most bounden duty here in their name, to present to Your Majesty (as the chiefest first-fruit) a book of the New Testament of our Lord Jesus Christ, translated into the British language, which is our vulgar tongue, wishing and most humbly praying, if it shall so seem good to your wisdom, that it might remain in Your Majesty's Library for a perpetual monument of your gracious bounty shewed herein to our country and the Church of Christ there. And would to God that your Grace's subjects of Wales might also have the whole book

of God's word brought to like pass : then might their fellow subjects of England rejoicingly pronounce of them in these words, *The people that sat in darkness, have seen a great light : they that dwelt in the land of the shadow of death, upon them hath the light shined. Blessed are the people, that be so, yea blessed are the people whose God is the Lord.* Yea then would they both together thus brotherly say, *Come and let us go up to the mountain of the Lord, to the house of Jacob, and He will teach us His ways, and we will walk in His paths, etc.*

“And thus to end, I beseech Almighty God, that as Your Grace's circumspect providence doth perfectly accomplish and discharge your princely vocation and governance towards all your humble subjects, that we also on our part may toward God and Your Highness demean ourselves in suchwise that His justice abridge not these halcyon and quiet days (which hitherto since the beginning of your happy reign have most calmly and peaceably continued) but that we may long enjoy Your gracious presence, and most prosperous reign over us : which we beseech God, for our Saviour Jesus Christ's sake most mercifully to grant us. Amen.

“Your Majesty's most humble and faithful subject,

William Salesbury.”

(b) *Address to the Welsh People by Bishop Richard Davies.*

(FROM THE WELSH.)

N.B.—Here we find that William Salesbury annotated with marginal notes and references, which will be added as footnotes enclosed in brackets in order to distinguish them from the others.

“Richard by the Grace of God Bishop of Menevia, wishing the renewal of the old Catholic Faith and the light of the Gospel of Christ to all the Welsh people, especially to every living soul within his diocese.

“Forasmuch as I know for certain what I have not seen with my own eyes, that every country from Russia to this place, as the German States and Prussia, Poland, England and Britain, France, Brittany, Ireland and some in the hinterland of the enemy in Italy and Spain, yea, and in islands, bordering countries, and other neighbourhoods and districts, are anxious and would with great welcome receive the word of God through a second blossoming of the Gospel of our Lord Jesus Christ, it grieves me to see thee, Wales, which was at one

time foremost, but now the last in such a glorious triumph as this : awake thou now lovely Wales, my dear and fond brother in Christ Jesus : do not denationalize thyself, do not be indifferent, do not look down, but gaze upwards to the place thou dost belong : do not add to my grief, keep in mind what one who loves thee truly says : consider what thou hast within thy grasp, embrace and take to thyself this heavenly gift which the mercy of the Lord hath sent thee this day. Remember the times of old, enquire of thy forefathers, search their history, thou who hast been formerly honourable and of great privileges. I will not speak of the dignity, esteem, and the worldly honour of the old Britons : I will be silent respecting the bravery, courage, heroism and ventures of the Welsh of old times, I will pass by their arts, mental powers, learning, wisdom, and supreme genius (although all this was praiseworthy and sufficiently proves their prerogative and pre-eminence among the nations among whom they were to be found) and it would not be difficult for me to give my authority from old records and authenticated history to confirm and verify, that all these qualities and virtues were more frequent and more abundant among the Britons of the old days than among the nations around them. But I will not delay on any of these. I will recall one excellent virtue which is an equivalent to all the

above, which adorned thee of old, and gave thee a privilege and a pre-eminence, namely, undefiled religion, pure Christianity, and an effective fruitful faith. For Sabellius¹ the historian says that the island of Britain of all the islands received first the faith of Christ, and this not without reason : because in the thirtieth year after the Ascension of Christ, the honourable Senator Joseph of Arimathea, a disciple of Christ, and with him other learned Christian disciples, came to this Kingdom : these men as they had received the faith and religion and Christianity from Christ Himself and from His Apostles, so they preached and taught in this Kingdom.

¹Here, apparently, we have a flagrant error. The word *Sabellius* in the text of the introduction to the Welsh New Testament of 1567 is printed in a type which belongs to quite a different fount to the rest of the matter on the page (it is not in *italics*), as if its insertion had been an after-thought. In all probability the name should have been *Eusebius*. No historian of repute is known of the name *Sabellius*. Of course, Sabellius the heresiarch is well known. Eusebius says that some of the disciples of Christ had reached the extremities of the inhabited world, and that others had crossed the ocean to the isles called British (see Migne, Series Græca, tom. XXII, col. 204, or Eusebius's "Evangelic Demonstration and Preparation," III, 5, p. 112). This agrees with the statement above. Bishop Richard Davies, as will appear later in his tractate, anticipates such errors of the press. It seems that the compositor, in setting up the type, failed in this place to read the manuscript, and inserts *Sabellius* to fill the gap. If such was the case, we may well imagine the chagrin of the Bishop at such a blunder in the midst of such an array of learning. To associate his name with the founder of a heresy would be an unpardonable sin to such a loyal Protestant. One almost ventures to suggest that this was the very word which caused the estrangement between Richard Davies and William Salesbury, to which reference is made by Sir John Wynne of Gwydir, in his "Memoirs."

This was no small advantage to obtain faithful learned missionaries to lay down the foundation and beginning of the spiritual structure of the faith of Christ among people. This project bore fruit and extended throughout this Kingdom from day to day and year to year but it was not established by general acceptance and by the law of the Kingdom until the time of Lles the son of Coel, whom the Latins call Lucius, who was reigning in the year 180 A.D. Several accounts say that Lucius in his time first received the faith of Christ into the Kingdom, and that he sent¹ men to Rome to Eleutherius the Bishop of the place to beg for missionaries to administer Baptism, and to establish Christianity. That Faganus and Damianus² came and baptized the King and established Christianity throughout the Kingdom. Possibly this story is true in part, namely, that the King did send to Rome, not that there was no Christianity in the Kingdom but for greater security to obtain it in accordance with the religion of Rome which was renowned and of great authority (and not without reason) for the religion and learning of Rome at that time was sound and Christian-like without many of the weeds of the imagination of man growing as yet amidst the wheat of God's word.

¹[clxxx Eluan, Meduin.]

²[Fagian, Damian.]

This also may be true that King Lucius received Baptism from the missionaries, and by their counsel converted the seats of the Pagan hierarchy into seats for Christian Archbishops and Bishops. And then the King first endued the churches with much life, privilege and worldly honour, and established rules and order to serve Christ by the force of law and kingly authority. All this I do not doubt to be true of the account of Lles the son of Coel. But that the whole Kingdom was converted by Faganus and Damianus in such a short time as is reported by the history, and that without trouble, hindrance, or opposition, if they were pagans before, without the knowledge of Christ, is not so easy to believe. For though the faith of Christ is the gift of God, still it is by hearing the word of God that it grows through the operation of the Holy Ghost, by much pain, and the constant diligence of the clergy, the parsons and the curates, and it is not the work of twenty-four hours to win over a large and populous Kingdom to the faith of Christ. (The utmost that the Apostles of Christ could do, whatever country they came to, was to put down the foundation and the seed of the religion of Christ, which in time would extend and spread abroad over all kingdoms and countries). And yet for all this, as there is cause to doubt much of the history of Lucius, it matters not, so far as the main purpose

in these arguments is concerned, which of the above stories you believe : because in each of them we observe that the Britons received the undefiled and perfect religion of Christ. For (as I said above) the teaching of Rome at that time was sound and in accordance with the Holy Scriptures and the gospel of Christ. Therefore, the true religion of Christ and the word of God adorned the Britons of old and brought them pre-eminence and dignity. And if any one doubt that this virtue does not belong to the religion of Christ and to the word of God : I will answer him by the authority of the Holy Scripture. Moses spoke thus to the Children of Israel,¹ *Behold I have taught you statutes and laws as God commanded me so that ye may observe them in the land which ye are going to conquer. Keep therefore and do them. Because this will be your wisdom and understanding in the sight of the peoples which will hear of all these laws, and will say, This people is surely a wise, understanding and a great race. For what nation is as great as those to whom the gods come so near, and the Lord our God is near us in all things for which we call upon Him. And what nation is so great, that it has statutes and laws so righteous, as all these laws which I set before you this day?* In these words it is easy to see what pre-eminence and dignity which

¹[Deut. iv.]

the law of God brings to the generations that receive and observe it. The Britons received unto themselves the law of God, the true religion of Christ, and the blessed Gospel, and that near the time of Christ and his Apostles, before all islands, and kept them stoutly and successfully pure and undefiled for a long time. For although there was a grievous turmoil and a cruel persecution of the Christians in the time of Diocletian the Emperor, who induced many Christians in every country to deny Christianity. Though the Emperor through his captain Maximianus Herculeus was able to make martyrs of many of the Britons in the quarrel of Christ, to destroy churches and burn Bibles : he was unable in spite of this either to quench or to diminish their faith. The blood of the martyrs, men, women, male and female, clergy and laity (who in great numbers offered their bodies to the fire in the defence of Christianity) conquered the cruelty of the malevolent pagans, and kept the whole faith, and made it burn more brightly. Neither could the false doctrine and heresy of Pelagius, the principal formerly of the great monastery in Bangor¹ (though he was armed with all learning and art, and of great authority and fame in the country) spoil the Christianity of the Britons. By the care of God for them and for all Christianity,

¹[Bangor in Maylor (*sic*).]

there arose S. Augustine, Cyril, Jerome, Orosius, Benadius, Innocent, and other such lights and pillars of Christianity who by pen and speech withstood the false doctrine and heresy of Pelagius. Of the same care of God for the Britons Archbishop David,¹ and other learned men were raised, who by careful and diligent preaching and writing extinguished the flame and venom. And there came also to this Kingdom blessed Bishops and worthy preachers. Garmon² Bishop of Altisidor³ and Lupus Trecensis⁴ having the sword of the word of God to cleave the impurity which had crept into their Christianity through the work of the same Pelagius and his party, and through fellowship with the English who at the time were pagans, whom Gwrtheyrn, King of the Britons had harboured and received into the Kingdom to fight for him against his enemies. It is well known to all who read history what was the result of the conflict between the Saxons and the Britons: the Britons were compelled to retreat to the ends

¹[David, Archbishop of Menevia.]

²[Garmon] Germanus.

³The name by which it was first known was Autissiodorum, or Autessiodorum, then Altisiodor, and to-day, Auxerre.

⁴The ancient name was Augustobona, later it became Civitas Tricassium, then Trecae and Trecas (the forms Trecasses and Trecases are also found), and ultimately, Troyes.

Both the forms Altisiodor and Trecas are to be found in Bede's "Martyrology," in the Calendar for August, as well as in the "Chronicle" of Prosper the Aquitanian.

and the uttermost parts of the island, to Wales, and to Cornwall¹: the Saxons were victorious and settled in England. And thus it happened that for a long time there were Pagans and Christians together in the same Kingdom, till the year 600 A.D.,² or about that time, when Gregory, Bishop of Rome, sent Augustine to convert the Saxons to the faith. (Not the learned Augustine, the great teacher, but Augustine the monk who is called the Apostle of the Saxons.) Through his labours the Saxons also turned to Christianity. And in this way Christianity spread over the whole Kingdom, though there was much difference between the Christianity of the Britons, and the formal Christianity which Augustine brought to the Saxons. The Britons kept their Christianity pure and undefiled without any admixture of the imaginations of man as they had received it, from Joseph of Arimathea the disciple of Christ, and by the Church of Rome when it was pure, and clung to the guidance of God's word. The Christianity which Augustine brought somewhat erred from the purity of the gospel, and the demarcations of the primitive church, and was mixed with much that was superfluous, with rites of man and mute ceremonies, at variance with the nature of the Kingdom of

¹Spells Cernyw in text, Corvvel (*sic*) in margin.

²[D.C.]

Christ. Crosses and images, prayers to dead saints, the supremacy of the Bishop of Rome, holy water and salt, and such like vanity, unlike the spirituality of the gospel of Christ, were what Augustine intermingled with the Christianity he set up among the Saxons. It was strange to the Britons to see such a mixture, and such a defilement of the religion of Christ. And because of this, after the Saxons had adopted such an impure Christianity, the Britons did not deign to salute any of them, though before they were pleased while they were pagans to buy and sell from one another, to have intercourse with them, to eat and drink with them, and to transact business together. And it was not without the authority of Holy Scriptures that the Britons did so : for so says Paul the Apostle, I Cor. v. *If any man that is called a brother be a fornicator, or a miser, or an idolater, or a railer : or a drunkard, or an extortioner, with such an one not even to eat once.*" For this reason Augustine called together the seven British Bishops¹ and others of their learned and religious men to endeavour to get them to adopt the same order of Christianity as he was bringing to the Saxons, and to acknowledge the supremacy of the Bishop of Rome above all the Bishops of the world, and to submit to him. The British Bishops and their

¹[That is, Hereford, Taf, Padarn, Bangor, St. Asaph, Wig, Morgan.]

learned men unreservedly refused to agree with him. And as to the Bishop of Rome their reply was, that they knew of no reason why they should submit to any Bishop but to the Archbishop of Caerleon on the Usk. This reply made Augustine very angry. And because of this he went to urge and to incite Ethelbert¹ King of Kent, and through him Elfrid,¹ King of Northumberland who came without delay against the Britons, and killed 1,200 of the religious men of Bangor and the learned men of the Britons, these as some accounts relate came unarmed bare-headed and bare-footed to implore for peace from the two Kings. After this, in course of time, the Britons were weakened and the edge of the sword brought them at length to agree with the faith of the Saxons, and to depart from the purity and integrity of their own customary Christianity. Thou hast heard to this point how honourable thou hast been formerly with respect to the religion of Christ and the Catholic Faith. Now I will declare to thee the meanness and the humiliation which fell upon the Britons. Henceforth their prestige lessened and their oppression and servitude increased in every worldly concern. And as for spiritual matters, after they had agreed with the Saxons in religion and false faith they sunk with them deeper and deeper in each succeeding

¹[Ethelbert, Alfhred (*sic*).]

period into every false divinity, idolatry, extravagance, superstition and false doctrine. They accepted conjectures, traditions and the ordinances of men in the place of the law of God and the gospel of Jesus Christ, dumb ceremonies and several enticing gestures, instead of the clearly uttered preaching of the word of God. So in this way it came about that the Christianity of the Britons was mixed up with the impure religion of the Saxons. Next to this recall the loss which the Welsh sustained in whatever books they had, in their art, their histories, and their pedigrees, and their Holy Scriptures : for the whole of Wales was entirely despoilt of them.¹ For since Wales was subjected to the crown of England by the force of arms, without a doubt many of their books were destroyed under such treatment. And of those that escaped, the bards say, that the nobility of Wales being taken as prisoners for life to the White Tower, collected as many as they could carry with them, to read them for their own comfort in the prison, and these in the end were burnt in the White Tower : therefore the poet sang,² *It was wicked of Scolan, to throw the heap*

¹William Salesbury, in his Grammar of 1567, refers to his own loss. See also "Some Specimens of the Poetry of the Ancient Welsh Bards" (E. Evans), 1764, p. 159.

²Gutto'r Glyn, 1450.

*of books into the fire.*¹ What destruction of books that Wales sustained from the war of Owen Glyndwr is easy to understand from the towns, Bishops' houses, monasteries and fanes which were burnt throughout Wales at this time. Here was a pitiable condition to impose upon a people to denude and take from them the light which they had, and to be left as blind men to journey and to travel the wilds of this world. In this way it happened that never was there a nation so badly off for books and knowledge in their own language as the Welsh. Great is the light which has come into the world, and great is the development and extension of every art and spiritual and physical knowledge in every language in every country, and in every Kingdom since the art of printing was invented. But so despised the Welshman's language used to be, and so far neglected, that the printing press was unable to bring forth fruit to the credit of the Welshman in his own language till to-day, or just lately, when William Salesbury published in Welsh the Gospels and Epistles which are used in the Church throughout the year,² and Sir John Prys³ also the Paternoster, the Creed and the Ten Commandments.⁴ Listen again about what thou

¹See "Some Specimens of the Poetry of the Ancient Welsh Bards"

²See p. 69.

[(E. Evans), 1764, p. 160.

³[Knighthed, 1555.]

⁴"Yn y Lhyvyr hwann," 1546. Sir John Price.

hast to recollect. In considering the course of religion in the world, from Adam to Christ, and from Christ to the present time, thou mightest not unreasonably liken it to a garden of herbs : which by digging and tilling, by supplying plants and seed, by arranging and weeding diligently : it will be beautiful, full and fruitful of every kind of sweet smelling precious and efficacious herbs. But if neglected, without cultivation and arranging, without any care or seed or weeding : it will be desolate and ugly, producing nettles and thistles, thorns, briars, brambles, and a desert. So also the religion of the people in this world when the clergy were busy preaching God's word, the spiritual watchmen being industrious and diligent, the parsons sowing and planting God's law and the gospel of Christ in the hearts of the people, and the readers of God's word were numerous, then was religion pure and undefiled and sound, God who made heaven and earth, was the only object of worship and service, fruitful was faith, hope and charity, and frequent was every good virtue. To the contrary to this when Bishops were careless, negligent or unlearned, when the priests were idle and blind, when the clergy and the parsons uttering no sound learning from their mouths, and the covetousness of the world had stolen their speech, and silenced their voice (and

perchance you will find many such as these in the world) and hardly could one reader of God's word be found, then would grow and reign every kind of belief, idolatry, works of supererogation, superstition, mysteries, sorceries, quenching of the faith, nourishing of every kind of evil mystery and wickedness. Then would the commandments of God and the rule of God's word be neglected, and the fancies, commandments and rites of man would be magnified. Therefore the mercy of God in every age from Adam to Christ has been great, for there has never been an age or period when He did not send prophets, teachers and preachers to bring light into the world, to protest against false doctrine, unworthiness, idolatry and evil living, and warn the world to the right, and to the rule of the law of God and His commandments. For frequently in each age He sent learned messengers and faithful prophets to correct false doctrines, superfluities and the imaginings of men, and evil living, and by the authority of the word of God to renew the old faith and to view the religion of Christ in accordance with the rule of God's word, and the old learned teachers, and the use of the primitive church nearest to Christ, and to the Apostles and the times nearest to that. But more especially has this mercy been great in our times within the last sixty years : because of the many learned

messengers and prophets powerful in all learning, arts, languages, and spiritual knowledge. Through their instrumentality all the Kingdoms of Christendom in Europe have already opened their eyes, and observed their present condition, and where they have been, and are mindful to come home, and discover the old paths, and return to the right which is the true religion of Christ, and the Catholic Faith which has its roots in the word of God and the gospel of Christ. Still (woe to me for this) O Welshman thou dost not participate in anything of the good fortune of the great light which has spread over the face of the world I Because no one has written nor printed anything in thy language. Behold, I have shown to thee thy pre-eminence and thy privilege of old, and thy humiliation and thy deprivation afterwards. Therefore, by proper meditation and recognition of thine own self thou shouldest be glad, and frequent thy thanksgiving to God, to her grace the Queen, to the Lords and Commons of the Kingdom who are renewing thy privilege and honour (God grant them eternal honour for this). For by their authority and their command thy Bishops with the help of William Salesbury are bringing to thee in Welsh and in print the Holy Scriptures (thy old friend) which is contained within the volume of the sacred Bible. Here is one part ready, which

is called the New Testament, while you wait (by the help of God it will not be long) for the other part which is called the Old Testament : still from the Old Testament thou hast already in Welsh the psalms in the service book.¹ The word Testament² is not a word from thy language for it may be called in our language, law or covenant or will. Still in spite of this for many reasons (as other languages have done) it is better to borrow this word Testament, just as our ancestors the Ancient Britons did when they first received the faith as this stanza (which some poet better versed than many priests in our age sang),—

I commanded yesterday that he should come home like the Ark of the Testimony with his goods and chattels.³

“And because that this word *Estefn* has been so worn down by unlearned men so that it is to-day unknown through the neglect of the clergy we will for a second time adopt the word in its more complete form (Testament) as the greater number of nations of Christendom use it : it will be well if forthwith it be again employed. And by the help

¹The Book of Common Prayer in Welsh had been published for the first time a few weeks earlier than the New Testament in Welsh.

²[What the Testament is.]

³[Arca testamenti restituta I, Reg. 6.] Reference to the restoration of the ark of the Testimony for which see 1 Kings, vi. The term used is Arch Estefn. Estefn is a Welshified form of Testament > Testafen > Estefn. These lines are quoted in the Grammar of Griffith Roberts (1567), p. 183.

of God before many years the word Testament will again be well known, general, Welsh, and altogether understood in its true signification. Testament¹ therefore signifies at times in the Holy Scripture government or ordinance, and this by parabolical speech, and borrowed by analogy, from those on the point of death : it is the custom of such people to make a will : namely to testify their will respecting the rule that they desire to be afterwards on their property and possessions. Sometimes it signifies the actual thing that is granted, and is willed by a figure which is called conveyance : and so the forgiveness of sins may be called Testament. In a third way² it may be taken for an obligation or covenant which is between God and man. For God bound Himself to us under conditions, which He would have public and declare openly : wherein we are to see what we are to receive from Him : what deliverance, what protection, what inheritance, what care and what goodness. And on the other hand, what we are to do while on our pilgrimage of this world : what God asks of us, what service satisfies Him, what conduct pleases Him, and will be acceptable to Him. Man on account of the corruption of his nature knows nothing from God, but what he gleans from this Testament. Here

¹[What Testament signifies.]

²[The spiritual enjoyment of the Testament.]

only will be obtained knowledge of an ordinance, a government and the eternal will of God : what honour, worship and service He demands, what religion, what commandments and what conduct He desires. There is neither change nor fickleness with God. It is the same God in the Old Testament as well as in the New Testament. And because of this,¹ the Old and New Testament are one as to subject, nature and essence. As much as God revealed of His will, His government, His demands and His commandments to the people of old before the birth of Christ is called the Old Testament. Without any difference between them and the people of the New Testament, but just as much as would be between two men to whom you gave nuts, to one you give them in the shell, to the other ready unshelled. This comparison brings more clearly what thou art to understand as the difference between the two people (take this with thee, it never serves to press a comparison too far) so therefore, not by reason of the religion but by reason of the way it is reported and the religion is taught, is the great difference. To the ancient people were given the religion of God, and the Christianity of Christ under worldly elements, under allegories, types, signs and different ceremonies and physical ministration. Through and under these by analysis and

¹[The analogy of the two Testaments.]

interpretation, by development and exposition will be obtained wisdom and the spiritual signification of the eternal will of God and His law, and the advent of Christ in the flesh, His sufferings and the redemption of the world. The people of the New Testament¹ because of the coming of Christ obtained freedom and absolution from all ceremonies, figures and other things, the afore-mentioned signs, and added to them the eternal will of God, religion and Christianity, open, unveiled in spirit and in truth in their own garb. In the New Testament the signs and all physical ceremonies recede, end, and vanish. Two signs² and no more did Christ ordain to the people of the New Testament: Baptism and Communion, or as S. Paul calls it, the Supper of the Lord. Besides God ordained the Old Testament for a time to one race, namely to the Jews only: the New Testament attracts to itself all the races of the world without any distinction between one nation and another. Now,³ thou hast a reason why one is called the Old and the other the New: Old because it teaches the eternal will of God, true religion and Christianity to the ancient people before the birth of Christ: New because it teaches all the races of the world

¹[The people of the New Testament.]

²[Two sacraments or signs only in the New Testament.]

³[Old, New.]

without distinction. Old because it teaches by signs, the worldly elements and physical ceremonies: New because it teaches clearly and unveiled, by the spirit and the truth in its essence. Take it in thy hand, grasp it and read it: here shalt thou see thy former condition, here wilt thou acquaint thyself with thy old faith, and the praiseworthy Christianity thou hadst before. Here thou wilt find the faith thou didst defend unto fire and sword, and for which thy religious and thy learned men were martyred long ago in the persecution. Perchance it may be strange for thee to hear that thy old faith has its source and history in the Testament and in the word of God: for thou hast never seen the Bible nor the Testament in Welsh, neither in manuscript nor in print. Truly, I was never fortunate to see the Bible in Welsh: but when I was a lad I remember that I saw the five books of Moses in Welsh, in the house of an uncle¹ of mine who was a learned man: but no one had any conception of the book, neither valued it. It is doubtful (as far as I know) whether it is possible in the whole of Wales to see one old Bible in Welsh since the Welsh were robbed and spoilt of all their books as I have before mentioned. But I have no doubt that before that the Bible was common

¹[Possibly he refers to Gruff ap Ieuan ap Lin Vachan.] See "Davies and Salesbury," p. 2.

enough in Welsh. The integrity of the faith of the martyrs, clergy and laity, to whom I referred above is a strong proof that they possessed the Holy Scripture in their own language. For there is nothing so powerful to strengthen faith so that a man is prepared to suffer death in persecution as is the word of God which a man knows and understands himself. This is how Eusebius says in his ninth book concerning the Preparation for the Gospel.¹ *Predicatum est itaque Evangelium brevi temporis spacio in toto orbe terrarum, et Greci et Barbari quae de Jesu scripta erant patriis literis patria que voce exceperunt.* The Gospel (he relates) was preached in a short time in all the world, and the Greeks and Barbarians received what had been written about Christ, in letters and in the language of the country. From these words we may understand that the Testament was not only in the British tongue, but also in the language of every country which believed in Christ. The third reason is this, we have in Welsh several sayings and proverbs still remaining in use which are taken from the heart of the Holy Scripture, and from the innermost parts of the Gospel of Christ. It is sufficient proof that the Holy Scripture was general to all conditions of men when these sayings were begun and brought into general use. I will mention

¹" Praeparatio Evangelica."

and call to thy remembrance some of them. Colloquially it is said, *With God with plenty : without God without anything.*¹ Whence was this teaching obtained, where is its root and warrant? Is not this the inference and conclusion of the whole of the Scriptures? Is not this what the prophets, and the psalms and the New Testament throughout teach every Christian man? It is not necessary to search minutely for evidence : more proper as they are so frequent would be to see which should be selected, and which, in order to shorten the essay, to leave out. Thus saith the prophet David,²

The Lord is my shepherd, I shall not want.
He maketh me to lie down in green pastures,
and leadeth me beside the still waters.
He restoreth my soul, and leadeth me in the
paths of righteousness for His name's sake.
And if I walk through the valley of the shadow
of death, I will fear no evil, for Thou art with
me: Thy rod and Thy staff they comfort me, etc.

"You see in this psalm one of the roots of the proverb we are discussing, and hear the same wisdom which is in these words. *With God with plenty*, etc. Read the latter part of the fifth Chapter of Matthew's Gospel where Christ our Lord desires us not to be anxious concerning what

¹A Duw a digon : heb Dduw heb ddim.

²[Psalm 23.]

we are to eat and drink and what to put on : and desires us to take the birds of the air, and the lily of the fields as our example : these God supplies with food and clothing. And therefore it is the part of man not to doubt the care and power of God, and to believe that He will make good His promise, that everything will be in abundance to him who careth first for God's Kingdom and His righteousness. Therefore the proverb is true, *With God with plenty*. Consider also here what Christ says in the ninth chapter of Luke's Gospel.¹ *What doth it profit a man to win the whole world and to destroy his own soul, or to lose himself?* For whosoever is ashamed of Me and of *My words* ; for this reason, of him the Son of Man will be ashamed when He cometh in His glory, etc. In these sayings, and in the words which precede them in the said chapter, thou seest the confirmation of the other part of the proverb, namely *Without God without anything*. Turn next to the eighth chapter of the Epistle of Paul the Apostle to the Romans.² *What shall we say then to these things? If God be with us, who can be against us? He who spared not His own son, but gave Him for us, how shall He not give also with Him everything to us.* It is not necessary for me to take further trouble to

¹[Luke ix, 25.]

²[Romans viii, 31.]

make it clear to thee from whence sprung the Welshman's proverb. *With God with plenty : without God, without anything*. Its root, its history and its beginning are in the Holy Scripture. But (more the pity)¹ while the proverb remains among the Welsh and that very general, still it has entirely lost its purport. Look at the way of the world and thou wilt obtain proof. There is so much covetousness of the world to-day for land and possessions, gold and silver, and wealth that only unfrequently thou wilt find one who trusts in God and His promises. Violence and theft, perjury, deceit, hypocrisy and arrogance : and these as if with rakes every condition of men gather and drag to themselves. God will not again drown the world with the waters of a flood ; but the lust of the world's goods has drowned Wales to-day, and impoverished every special quality and good virtue. For what is an office² in Wales to-day but a hook for a man to draw to himself the wool and the crops of a neighbour? What is legal learning, knowledge, and wisdom but thorns in the sides of neighbours to cause them to flee away? Often in Wales though the law marks it not, the mansion of the nobleman is

¹[His grief for his country because the Welsh had departed from the religion of their forefathers.]

²[Against the perversion of officials and roguish lawyers.]

a refuge for thieves. Forgive me this bit of unpalatable truth : because the preaching of the unpalatable is a commission of the preacher : therefore if I pleased men I would not be a minister of Christ, whose voice I ever hear sounding in my ear, *Cry aloud, spare not : lift up thy voice like a trumpet, and show My people their wickedness and sins* : it is not therefore with small compliments that I am to address them, not with flattery, not with acceptable things. Therefore I will say that but for the help and protection of the nobleman there would be but little thieving in Wales. I know that there are noblemen who are virtuous men and hate thieving, and put down thieves : I do not say a word against these. Time will not permit now to unfold the harm which the lust of this world's goods has wrought, and the disbelief of the promises of God among all conditions of men in Wales by the lack of the teaching of the Holy Scripture and the recognition and correctness and force of the proverb which is so general among us. *With God with plenty : without God, without anything.* Next to this we will take this saying, namely, *And God's word uppermost* : the saying is quite common in my country when a man intends to say, do, or go anywhere, he says like this,¹ I will do, I will say, or I will go to so and so and the

¹[James iv. 15.]

Word of God uppermost. This saying is evangelical and Christian, and in agreement with the Holy Scripture of which it was born and bred. For the prophet David says as follows, *The word of the Lord is righteous and all His works faithful*, and a little farther on, *By the word of the Lord were the heavens made and all their hosts by the breath of His lips.* Ps. 33. And the prophet Isaiah also, *To the law and prophets, if they speak not in accordance with this word : this is because there is no light in them.* Isaiah 8. Christ in the twenty-third chapter of Matthew, *Heaven and earth will disappear but My words will not pass away.* And again, *If any man love Me, he will keep My word* John 14. In these places it is easy to see whence this saying was derived, *And God's word uppermost.* When this saying was started and brought into general use the word of God was honourable and highly esteemed. For when a man said, *And God's word uppermost*, it was as much as to say, As it is not contrary to the word of God, or, and the word of God permits : or, as it is in accordance with God's words I will do, or I will say, this or that. By this, at that time, they believed that it was not right for them to do or say anything contrary to God's words. This was formerly the faith and religion of the Welsh which they learnt from Holy Scripture,

from the word of God, and from the gospel of Jesus Christ. But whither did the church of Rome draw them afterwards? Truly not to leave God's word uppermost but to neglect and disparage it. God's word says, *Thou shalt not make to thyself any graven image, nor the likeness of anything that is in the heaven above, nor in the earth beneath, nor in the water under the earth, thou shalt not bow down to them, nor worship them.* It would not have been possible for very shame to bring idols into the church to worship them (as is the usage of the church of Rome) if God's word had been left uppermost.

"For one of God's ten commandments is, *Thou shalt not make to thyself any graven image, etc.* Here wilt thou see the wiles of anti-Christ. After the senate or assembly at Constantinople under Constantine¹ the Emperor where there were 330 bishops in the year 739 A.D., and after those Bishops by the authority of God's word had forbidden idols over the whole of Christendom, on the death of Constantine about the year 773, Helen² his mother called an assembly of 330 Bishops to Nicaea, and at the intercession of Helen those bishops defended idols contrary to the word of God, and made ready by authority to set up idols in the churches, and

¹[Cwstennin. Council of 330 Bishops.]

²[Elen, daughter of Coel Godeboc.]

to worship them. And lest the whole world should blame them and their party, they prepared to remove one of the ten commandments, that is, the one which forbade idols, and to keep up the number they divided one commandment into two, that is, the last commandment. They could not do this in the Bible itself, but in those copies of the ten commandments which were distributed, and were taught in the churches and to pupils: the second commandment which forbids idols is not to be found in one of these copies. There are old copies in my possession to prove that this is true. Also when I was a pupil it was in this form that the priest taught the ten commandments,¹

Believe in one God, swear not vainly by that God.

Make holy the Sabbath, have thy parents in honour.

Thou mayest not kill, steal, commit adultery, nor testify falsely.

Do not covet the wife of another, nor the goods of anyone.

"Here God's second commandment is left out entirely, lest the work of defending idols should

¹[The Commandments in rhyme:—

Unum crede Deum, ne jures vana per ipsum,

Sabatha sanctifices, habes in honore parentes,

Ne sis occisor, fur, moechus, testis iniquus,

Alterius nuptam, non rem cupies alienam.]

be put to shame, if the people were permitted to know and see that the commandment of God was against idols. It was in this way that anti-Christ and his servants consigned God's word to the lowest and not to the uppermost place as the faith of the Welshman in olden times gave it, *And God's word uppermost*. Whosoever takes these words as a candle in his hand, they will accuse and expose much of the pollution and the vanity of the religion of Rome, which was nothing better as the proverb goes, but disappointing God with a dead monk : but I am not allowed to tarry, I must curtail my remarks lest I should be too long.

“The third saying which is general among the Welsh has been taken from the Holy Scripture, and is as follows, *Son of Grace*¹, here are but three short words and each word consists of one syllable, still they contain much meaning and spiritual teaching, which the third and fourth chapters of Paul's Epistle to the Romans, and besides many other places of the Holy Scripture chiefly teach. The same teaching thou wilt find in these words *Son of Grace* if thou wilt search and enquire minutely : Christ Jesus is called *Son of Grace* because through the redemption which He wrought for us on the cross, He has purchased for us the mercy of the

¹[John i.]

Heavenly Father, to forgive us freely our sins without any merit on our part, without any payment, nor price but freely. We are not justified before God by our works but freely by the mercy of God which the Son of Grace purchased for us. Faith¹ then prevails for us before God : because faith takes hold and takes to itself the mercy which the Son of Grace purchased for us. Therefore the Apostle Paul says, *I conclude that a man is justified by faith without the works of the law.*² There is no man and never was one who was able to trust to his own works. For man's nature is corrupt, and imperfect are his works, yes, as the prophet Isaiah says, they are like filthy rags before God.³ And because of this Christ says, *When ye have done all those things which are commanded you, say, we are unprofitable servants.* Luke 17. It is faith that receives the mercy of God through Christ Jesus to justify us before God, and not works. Still where there is faith, there will be works : for the fruits of faith are works. For just as there cannot be a fire without heat, so also there cannot be faith without good works. But in spite of all this, thou art entirely deceived if thou thinkest that thy works are able to justify thee before God :

¹[Ephesians ii.]

²[Romans iii.]

³[Isaiah lxiv.]

renounce thy works, acknowledge thy impurity, thy inability, surrender thyself entirely to the mercy of God. Confess in thy heart, and believe resolutely, fruitfully and unhesitatingly: this is the object and conclusion throughout Holy Scripture: that the forgiveness of sin freely was purchased for thee by Christ. Therefore the word of the Welshman is true which he long ago extracted from the Holy Scripture, when he called Christ, *the Son of Grace*. Thou couldst not acquire a better weapon in thy hand to fight against Pelagius, and the false doctrine and heresy which he set forth respecting the purity of man's nature from his birth, and the power of man to justify himself from the sin which he committed after baptism by penance, that is, anguish of heart, lip confession, and works of reparation (I do not reject one of these three in their true meaning but not according to the meaning they put upon them) to withstand all these no better weapon is required than the teaching which is contained in these short words, *the Son of Grace*, and in the Holy Scripture where these words obtained their beginning and source. I have many other proverbs and sayings current among the Welsh besides these, which have their beginning and history out of God's word. Therefore they are witnesses that the Holy Scripture and the word of God were common in former times

among the Welsh as are the following, *He that laboreth not, does not pray, neither is he worthy of his bread.*¹ *Everyman's church is in his heart. As true as the Gospel.*² *Is it not strange that a golden column does not grow through the roof of the wicked?*³ *Ill does the devil keep his servant. We thank God for the food we obtain and the power to eat it. Is it not a sin before God for me, etc. The grace of God on the work,* and such like. I am in a hurry to finish lest I bewilder the reader, and for this reason I do not give any more examples, and explain these as I did in the above instances. A thick volume could be made of them which would give information and enlightenment about the old faith of the Britons, and about every subject which to-day is in dispute between the Romanists and the Evangelicals. Also, it would not altogether be out of place to take here the witness of the names which were in common use at one time among the Welsh, as Abraham, Bishop of St. David's: Adam the Strong, one of the bards: Aaron, one of the chiefs of the land of Morgan: Asaph, Bishop of Llan Elwy,⁴ 590: Daniel, the first Bishop of Bangor, 550: David or Dewi, the

¹[Genesis iii, 19. Tobit ii, 13. 2 Thessalonians iii, 10.]

²[John xxi, 24.]

³[Psalm x, 5.]

⁴St. Asaph.

first Bishop of Menevia, 640 : Jacob the son of Idwal : Joseph, Bishop of Menevia : Methusaleh : Samuel Beulan, a learned priest, 640 : Samson, the twenty-sixth and the last Archbishop in Menevia, 560 ; Solomon,¹ Susanna, and several others which are found in books of Pedigrees and Chronicles, old Records, Registers and Charters. And I could show you in a scrap of an old charter of ancient days which belongs to my diocese here in Menevia, that one of the name of Noah,² was king of Dyfed. And if this were the only proof it is quite credible to any one who knows the present day custom of naming children in orthodox churches that the Holy Scripture was well known of old by our ancestors. For their custom was the same in the time of naming their children when they read the Holy Scripture as it is now among people where the Holy Scriptures have been translated into their own language. I have also a piece of work by Taliesin the chief of the bards which will help thee to remember something of the old world of long ago : and he was of the time of Arthur, and in the time of Maelgwyn Gwynedd after Arthur, who was King of Britain in 550 A.D. He says as follows, *Woe to the worldly priest who does*

¹Sele.

²[Noah, King of Dyfed or Pembrokeshire.]

*not rebuke¹ evil passion, and who does not preach. Woe to him who does not protect his fold² and being a shepherd does not watch. Woe to him who does not protect with his pastoral staff his sheep from the Roman wolves.³ Though I do not purpose to analyse these verses and compare them with the word of God minutely as it would be easy to do, still I will bring to thy notice two things in them. One thing is this : in the opinion of Taliesin the office of a priest is to rebuke sin and preach. Surely the Holy Scriptures also say so. Read the fifty-eighth chapter of Isaiah the prophet, and read the sixteenth chapter of the Gospel of Mark where Christ saith to His disciples, and through them to the worldly priests. *Go ye to all the world and preach the gospel to every creature*, and so on. Christ does not say unto them, *Go and sacrifice for the living and the dead*. Christ Himself sacrificed His body on the cross for the sins of the world⁴ and by one only offering and sacrifice He perfected for ever those that are sanctified : He cannot be sacrificed again. And therefore the Roman priests spoil Christ of His praise and glory*

¹[Angreiffia = argydda, cerydda, beia.] These are marginal explanations by William Salesbury of difficult words found in the text.

²[Cail = corlan.]

³See "Myvyrian Archaeology," Denbigh (1870), p. 78. It is from the "Rebus of Taliesin."

⁴[Hebrowa x.]

when they take upon themselves to sacrifice for the living and the dead. The Holy Scriptures forbid them this, and command them to preach. They on the other hand do the thing which was forbidden them, and do not perform that which was commanded them. The second thing that I will notice in the above verses is this, that this was not the first time there had been a complaint against the tyranny and arrogance of Rome. For Taliesin says in his time, *Woe to him who does not protect his sheep from the wolves of Rome.* As to myself I know in spite of all this effort what some will say among themselves, and what but that everything is new that is related to-day respecting the faith or religion, and that there was not even a mention made of former generations. But let them listen to what one of the old bards of Wales says (if about a thousand years be old), no less than Myrddin Wyllt, in answer to his sister Gwenddydd who had spoken to him in a whisper like this,—

I commend my fair¹ brother to the Lord,² the best of Lords : take communion before death.

Myrddin replies,—

I will not take communion from excommunicated monks with their tucked up vestments.³

¹[Eirioes = tec.]

²[Ren = Tad, Arglwydd.]

³[Twygeu = hugen.]

May God Himself administer the communion to me.¹

“And the same bard in another metre, where as a learned man, he exposes the most prominent sins of his time in these words,

Sweet apple-tree—slender tree,
Celebrated shades of great and timely profit
Men make free and courtly romances
And lying, gluttonous and sinful monks
And young men voluble and worldly ambitious.²

“So then it was not the learned men of the present age that began to speak against the lawlessness of the monks. Why then were they so long before they were punished? *Quia non dum completæ sunt iniquitates eorum.* Because their wickedness had not been accomplished, or ripened and (as the proverb has it) for the last revenge is that of God. Why were they so utterly destroyed in the end? Because their wickedness was accomplished, and because the most complete of all revenge is that of God. But with regard to the Bishop of Rome

¹See “Myvyrian Archaeology,” p. 115.

²“Ibid,” p. 116, where the lines are given somewhat differently:—

Afallen beren bren addfeinus
Gwasgadfod glodfawr buddfawr brydus.
Yd wnant bennaethu gam gyfsgus
A myneich geuawg bwydiawg gwydius
A gweisionen fraeth bid arfaethus
Yd fyddant wyr rammant rit rwyvanus.

(who also is called Pope as at one time he was called Bishop over other bishoprics)¹ there are not (as I full well know) many who believe that there is anything wrong in his conduct, and that lately it has only been an attempt to pick up a quarrel with him without a cause: of whom if I wrote the hundredth part of the just causes which are against him, this book would grow to a larger size than the other part of it. And for this reason I must here resist firmly lest I proceed to disclose fully that secret chamber at this time. And pray was it not sufficient cause for an outcry against him even though it should be only this which the Poet noticed, or the Bard or rather the Welsh prophet, who wrote as follows,—

The Pope, as with the sacrifice
Doubts the truth for the sake of gain.²

“Alas! says someone, this did not arise from a proper spirit. Did it not? Did not the lines which he wrote just before these proceed from a proper spirit, none other than these,

Thou feeble one, be silent about the truth
Good money will be listened to
Water will not be found above Cardiff
For the want of money for the Sheriff.

¹[Cyprian Epis. 89.]

²[This stanza was written before a word was said in England against the Pope.]

A noble (if of full weight)
Will make the wrong truly right.
Truth is not seen on the face,
So often as falsehood.¹

“Was not he who composed these sayings both good and pious? And it is quite clear to me that the same writer (although the context is not so clear to me) composed these lines as well as the others. It may also be quite clear to every one that reads them that the same spirit disclosed to him the sin of the Pope and other sins. And his spirit was neither feeble nor timid (God knows) when he ventured at that time to rebuke the head Sheriff of a country, and more especially the Pope whom other subjects of those times (so they do still more the pity) call an earthly God. And let no one charge me with more levity for recognizing the work of my country's poets than S. Paul in his sermon in the City of Athens, even in the midst of the most learned men of the whole world, who used this saying, *sicut et quidam vestrarium Poetarum dixit*. Just as some of your own Poets have said. Yes and I believe that it is not more inconsistent for me to quote a stanza of this

¹[The saying of the people of his own country about the Pope is, that he is greater than a man, not so great as God, and worse than the devil.]

Both these quotations may be seen in “*Flores Poetarum Britannicorum*” (1864), p. 41, and are attributed to Iorwerth Fynglwyd, who is said to have flourished in 1460.

poet and call him a prophet, than for S. Paul to call the Greek Poet Epimenides a prophet, and quote a verse or rhyme from his work in a metre as follows,—

κρητὲς αἰεὶ ψευσταί, κακὰ θηρία γαστέρες ἀργαί.¹

Which verse, though it is but seven words, will not perchance make it less than a verse in Welsh. But the same, word for word out of the metre is as follows,

The Cretans are always liars, evil beasts,
idle bellies.

“I shall not go further at this time to mention about the evidence which is obtained in the sayings of Wales which are consistent with the Holy Scripture. They are a clear proof to any one who will consider with an unprejudiced mind, that the old faith of the Britons had its root in the word of God, and its history from the body of Holy Scripture. This was so general among them that it gave rise to proverbs and learned well-arranged sayings which contained the gist of the whole of the Holy Scripture and sound teaching about many an article of the religion of Christ. It is high time now to draw to a conclusion and finish. Call to mind² thy old privilege and thy great honour on account of the

¹[Titus i, 12.]

²[A short reminder about the former sayings.]

faith of Christ and God's word which thou didst receive before the islands of the world. The religion of Christ adorned thee for thou didst obtain it true and pure as Christ taught it to His Apostles and Disciples : and because thou didst keep it perfect and uncorrupt, with the price of the blood of thy blessed martyrs. This did not happen to the Saxons of old (who to-day are in the right having through grace received the Gospel gladly) who accepted the faith of Christ late in the day, and they obtained it impure and corrupt, when they obtained it for the first time. Think how great the fall thou didst sustain by agreeing with the impurity which Augustine the monk brought to the Saxons : and how thou didst sink from time to time with them into the flood of darkness and false doctrine. God grant thee grace to follow their dignity and honour to-day, by turning to the right as they have already done. Also as long as each nation had some light by reason of the books which they possessed, still thou wast stripped and spoilt completely. Therefore fall thou on thy knees and thank God who to-day visits thee in mercy, and begins to exalt thee to thy old privilege and thy former very great dignity, by making thee a partaker of His blessed word, in sending thee the sacred Testament, which

shows that thy proverbs and sayings above mentioned were old friends. Therefore go forward and read. This is the book of the eternal life, this was translated for thee into Welsh faithfully and correctly with care and diligence. Still if it happens that thou meet with an occasional error, either in orthography or a misplaced word or a letter, or a word or syllable by chance omitted or such like : forgive : this is the first Testament that has ever been in Welsh, and the printers never understood one word of the language, and for this reason it was difficult for them to understand the copy aright. God grant thee good-will : for here thou wilt obtain food for the soul, and a candle to show the path which will bring thee to the country of the Kingdom of Heaven. This may God grant thee and me, through our Lord Jesus Christ, to Whom together with the Father and the Holy Ghost be praise and glory for ever and ever. Amen.

*Apophtegma illius D. Asaphi, a quo postea
Episcop, sedes Eluiensis, dicta est Asaphensis, 590.*

*Quicumque verbo Dei aduer santur, saluti
hominum inuident.'*

"The saying which was often on the lips of St. Asaph, Bishop of Llanelwy, 590. 'They who resist God's word, are envious of the salvation of a man's soul.'"

(c) *Address to the Welsh People by William
Salesbury.*

(FROM THE WELSH.)

"To all the Welsh who love the faith of their fore-fathers, the Ancient Britons. Grace and peace from God, the Father of our Lord Jesus Christ.

"As it is a proverb among metal-workers that the best gold is the old, and as historians say that the best companion is the old, so also in the same way those who diligently study the Holy Scripture say as well that the best faith is the old one which is the one that the Prophets prophesied, which Christ and His Apostles taught to the people in their time, and which afterwards the martyrs confirmed with their blood by testifying to it, and enduring every torture unto death. And therefore woe to him who calleth this faith new, in whatever way it is done whether it be of ignorance or of wilfulness to deceive himself and to beguile the people. To this faith the Honourable Lord Richard Davies, second David of Menevia has sought to invite you, to guide and lead all for the sake of the soul. It would not be becoming, after him, especially to one of such slender learning as myself to say a word respecting the matter of which he has

treated. For who is able to find any fault with it, except it may be strange for him after the manner of S. Paul with easily understood language to feed you as it were with milk-food (who indeed are but as yet babes in the true faith) or it may be strange for him according to the teaching of S. Chrysostom to feed you as carefully as a natural nurse feeds her child little by little as she sees it enjoying the food. But if you through grace by the nourishment of such milk-food grow so as to digest food which is heavier and stronger, undoubtedly he and his brother bishops will set before you by the power of God, that which will make you fit, ready and willing to feed thereon. Amen.

"Your kinsman after the flesh and your brother in the faith in Christ Jesus.

William Salesbury."

D. Io. Christost. Archiepiscop. Constantinopol (sic).

In 3 Cap. Col. 405.

Audite obsecro seculares. Comparete vobis Biblia, animae pharmaca. Si nihil aliud vultis, vel Novum Testamentum acquirite, Apostolum, Acta, Evangelia continuos ac sedulos doctores. Si accedit maestitia, huc veluti apothecam introspecte. Hinc tibi sume solamen mali, sine damnum venerit, sine mors, sine amissio domesticorum. Imo non

introspecte solum, sed omnia iterum atque iterum versa, menteque illa contine. Hoc demum malorum omnium causa est, quod Scripturae ignorantur.

The counsel of the golden-tongued St. John to the laity and worldly men.

"Listen I beseech you ye laity. Insist upon having for yourselves a Bible as medicine for the soul; And if you wish nothing else, get the New Testament at least, the Epistles, the Acts, the Gospels, as constant and unremitting teachers to you. For if any grief or adversity happens, look here on these as if into a medicine cupboard. From here thou wilt take deliverance for the plague whether it be misfortune or death or loss of kinsfolk that happens to thee. But do not only look in, but also turn, and again turn, the whole: and keep them steadfastly in thy remembrance. And briefly the cause of all ills is this, the want of knowledge of the Scriptures."

APPENDIX IV.

*Dedication in the Welsh Bible of 1588 by Bishop
William Morgan.*

(FROM THE LATIN.)

“To the most Illustrious, Powerful and Serene Princess Elizabeth, by the grace of God, Queen of England, France and Ireland, Defender of the True and Apostolic Faith, etc. Ever grace and benediction in the Lord.

“**T**HERE are ample and clear proofs, most noble Sovereign, how great a debt your Majesty owes to the Good and Most High God for His gifts to you. To speak nothing of your wealth, power and wonderful dower of mind and character, consider not only your grace which is so rare a quality in most people, and your learning which in its many sided character is so pre-eminently equipped, and the peace which in greater degree than your neighbours you propitiously enjoy, and the source of the same, never to be too highly admired, in that cruel enemies were recently put to flight,¹ and a

¹Reference to the defeat of the Spanish Armada.

way of safety was always happily found out of many and great dangers,—consider not only these, but also that highly estimable piety of yours, so well known throughout the world, with which God Himself endowed and adorned you together with that most ready zeal burning within you to propagate and defend true religion. For (that I may pass for the present both other nations, and also your other pre-eminent deeds) what affectionate care your Majesty has for your British subjects, this one thing alone will for all time be sufficient to testify it was not only graciously permitted but also it was carefully ratified by the authority of the High Parliament of this most famous realm that the Testaments of the most holy words of God (that is to say, the Old as well as the New) with that other book which prescribes the Form of Public Prayers, and the Order for the administration of the Sacraments be translated into the British tongue. Which indeed at the same time exposes our carelessness and indolence because we neither were able to recognize the gravity of the necessity nor the opportunity of the law, which so long delayed we left untouched, (which matter was of the greatest possible importance). For it was the Liturgy with the New Testament alone that the Reverend Father Richard of pious memory, Bishop of Menevia, (with the assistance of William Salesbury, who

above all men deserved well of our Church) translated into the British tongue some twenty years ago. How greatly he benefited our countrymen it is not easy to tell. For besides the fact that our common people were then comparing together the Welsh and English versions of the Scriptures, they became of late more conversant with the English tongue. And farther, he gave by that labour of his, the greatest impulse to the teaching as well as the learning of the truth. For at that time scarcely any one was able to preach in the British tongue, because the terms in which the sacred mysteries which are in the Holy Scripture should be explained, had either entirely disappeared, swept away as if in Lethian waters, or laid on one side, buried and hidden in a measure in the dust of disuse, so that neither were the teachers able to set forth satisfactorily what they wished to teach, nor the hearers to understand clearly what they did set forth. Besides which so little accustomed were they to the Scriptures, that they were unable to distinguish between the testimony of the Scriptures and their explanation, so much that when they crowded eagerly to hear sermons and paid good heed to them, yet for the most part, they departed in uncertainty and doubt, like men who had found a great treasure which they were not able to dig out, or who had been to a sumptuous

feast of which they were not allowed to partake. But now by the exceeding goodness of Almighty God and your very kind interest and the watchful solicitude of the Bishops and by the labours and industry of this your translator this has been accomplished so that we may have both more numerous and better prepared preachers, and hearers more apt to learn. And dear as both these objects are to the pious, yet, up to the present, neither has even in a moderate degree fulfilled their wishes. For inasmuch as that earlier testament, a veiled prediction, a dim figure, and a certain witness of the other, has so far been wanting to our countrymen, how many examples, alas, lie concealed to them? how many promises lie hidden away? how many consolations are obscured? and finally how many admonitions, exhortations, warnings, and testimonies to the truth are missed unwillingly by our people whom Your Majesty governs, cares for and loves,—they whose eternal salvation, hateful to Satan alone, and his satellites, has so far been grievously endangered, since everyone lives through faith, and faith cometh by hearing, and hearing by the word of God which hitherto lying hid in a foreign tongue had scarcely sounded into the ears of our countrymen. When therefore I saw that the translation of the rest of the Scriptures was so useful, nay so necessary (though long deterred by

the sense of my weakness, and the magnitude of the work, as well as the evil disposition of certain people) yielding to the wishes of the pious, I allowed myself to be persuaded to undertake this most important, troublesome and to many, unacceptable task. But I had scarcely taken it in hand, when overwhelmed by the difficulty of the work and the greatness of the expense, I should have succumbed (as they say) on the very threshold and issued only the Pentateuch from the press but that had it not been that the Most Reverend Father in Christ, the Archbishop of Canterbury, that most-excellent patron of learning, most keen champion of the truth, and the most prudent guardian of order and decorum (who from the time¹ when he presided under Your Majesty, with so much prudence and justice over your British subjects, noticing the obedience and intelligence of our fellow countrymen, has ever after regarded them with favour, just as they also always sing his praises) prevailed upon me to continue and assisted me with his purse, his influence and his counsel. And following his example, other good men have given me very great assistance. Now, having been moved by their encouragement, and often helped by their industry and labour, and having not only translated the

¹John Whitgift, when Bishop of Worcester, presided during 1577-80 over the Court of the Marches of Wales, which was generally held at Ludlow.

whole of the Old Testament, but also revised the New by correcting certain unamended faults of orthography (which greatly abounded) I very much doubt to whom it would be right and proper to dedicate the work. And when I think of my own great unworthiness, or I view the extreme splendour of Your Majesty or I contemplate the majesty of God Himself (whose vicegerent you are) which in a certain measure shines in your own, I dread to approach a brilliance so sacred. But on the other hand the dignity of the matter itself (which by its own right as it were claims your patronage) inspires me with a new courage. Then when I see that you condescended with such a righteous, gracious and royal will to take under your own charge the other Testament in its British garb, to my mind it would be unwise, wrong, and ungrateful to seek a different patron. Besides which, these subjects, I think, cling together and agree so closely that they should not be separated, but that really being the same, they should be placed in the same library. That Your Majesty may concur I humbly ask and entreat, and I plead with most earnest prayers that you will graciously recognize my efforts, inasmuch as they lean upon the authority of your law, they are serviceable to the salvation of your people, and they aim at the glory of your God, and I trust that they are such as will serve for an

abiding monument not only to your zeal for the truth and for the British, but also in consequence be a token of the most devoted affection of your British subjects for Your Majesty. If there are any who maintain that in order to retain agreement our countrymen had better learn the English tongue than that the Scriptures should be translated into our own, I would wish that while they study unity, they would be more cautious not to hinder the truth, and while they are most anxious to promote concord they should not put religion on one side. For although it is much to be desired that the inhabitants of the same island should be of the same speech and tongue, yet it is to be equally considered that to attain this end so much time and trouble are required, that in the meantime God's people would be suffered to perish from hunger of His word which would be barbarous and cruel beyond measure. Further there can be no doubt that similarity and agreement in religion rather than in speech much more promotes unity. To prefer unity to piety, expediency to religion, and a certain external concord among men to that extraordinary peace which the word of God impresses on the souls of men, show but little piety. Finally how unwise are those, who are of opinion that the prohibition of the Divine word in the mother tongue makes for the learning of

another. For unless religion is taught in the vulgar tongue, not knowing its sweetness and value, no one will undergo any trouble for the sake of acquiring it. Wherefore I implore Your Majesty that no reason whatever will prevent you (which I know nothing will) from increasing your benefits, so that to those whom you have begun to bless by enriching them with the one Testament, you will be gratified to give the other, that they who have received the one pap of truth, may obtain the other, and what it was your anxiety to effect, may it be their endeavour to perfect, namely, that all your people may hear the wonderful works of God in their own language, and that every tongue may praise God. May that heavenly father Who is perceived to have adorned with such heroic virtues in the person of Your Majesty both the weakness of human nature, and the female sex, and the natural qualities of the virgin that you hitherto have stood forth as a comfort to the miserable, a terror to your enemies, and a very Phœnix to the world, may He, I say, graciously grant that you may be so governed by the heavenly spirit, adorned with Divine gifts, and ever hereafter protected under the wings of the most High, that you may be a long-lived mother in Israel, a pious nurse of the Church, and being always safe from your enemies may continue the enemy of every

vice, to the eternal glory of Almighty God, to Whom be dominion, honour and praise for ever and ever. Amen.

Your most serene Majesty,

With all reverence, most obedient,

William Morgan."

"The names of those who more especially have endeavoured to promote this work. The Reverend Fathers, the Bishops of St. Asaph and Bangor, who have both of them lent me the books for which I asked, and have condescended to examine, weigh and approve of this work.

"Gabriel Goodman, Dean of Westminster, truly a good man in name and in deed, and most devoted of all in piety, when I was translating, paid such attention when I read it over to him, that he greatly assisted me by his labour and advice, gave me a large number of his own books, and for a whole year while the book was in the press (with the most kindly consent of the College) afforded me hospitality, which kindness the Most Reverend Archbishop, of whom I made mention before in this epistle, offered me most generously, but I had to refuse on account of the river Thames which

keeps apart and separates his house from the printers.

"So also no little help was given by these,
David Powel, Doctor of Divinity
Edmund Price, Archdeacon of Merioneth
Richard Vaughan, of St. John's College, which
is Rector of Lutterworth."

APPENDIX V.

Introduction to the Welsh Book of Homilies.
1606.

(FROM THE WELSH.)

INTRODUCTION.

“THE Apostle Paul bears witness clearly that no one can call upon nor pray to God unless he believes in Him, no one can believe without hearing, and no one can hear without there be some who preach God’s word unto them. Therefore, when the young religious King Edward VI noticed how scarce were the true preachers of God’s word within his kingdom, those who were able to teach the people to believe in God, to call upon Him, and to keep His Holy commandments, he called, by the advice of his counsellors, for learned and holy men, well versed in God’s word, to come together, and write out of the Holy Scriptures (the only fountain of all wisdom ; the only sustenance for their souls ; the only leader and guide to true knowledge, virtue and godliness ; the only uprooter of all poisonous weeds ; the only antagonist of all ignorance ; and the only opponent of all

deceitful teaching which leads to superstition, false opinions and idolatry) these godly Homilies. In these are contained the chief articles of our faith, and our duty towards God and our neighbours ; so that the priests and curates, who as yet are unable, by reciting, publishing and reading these Homilies, might preach true doctrine to their people ; and so all the people will be enabled by hearing, to learn directly and properly to honour and worship the Almighty God, and to serve Him with diligence. Also these Homilies as they are so profitable, were ordered to be printed a second time by the excellent Queen Elizabeth ; and she gave a similar injunction to read them as her godly brother had done previously. And it can be said that never on earth was there such a Prince who showed in all other things more zeal towards God, and care for his subjects, than the glorious excellent godly James our most gracious King and governor, also in this very thing he showed no less zeal and care than was shown by the King, and Queen Elizabeth before him. Therefore by church law (as may be seen in the 46th Canon which was made at the Convocation of Bishops and Clergy, which was held in the second year of his reign over Britain, France and Ireland, which was confirmed by his majesty’s and sovereign’s kingly authority) strict commandment was given to every Rector, Vicar and

Curate to read these Homilies every Sunday and Holyday (in the absence of a sermon) in every Parish Church and Chapel within the Kingdom ; so that those, who do not hear the voice of a preacher but infrequently, through being accustomed habitually to hear the reading of these godly learned sermons, might learn in time, to believe in God truly and faithfully, to call upon Him earnestly and worthily, and to perform all their duty towards God and their neighbours, and so live in this world according to Knowledge, that they may enjoy everlasting life in the world to come through our Saviour Jesus Christ. Still, though no country more than Wales required such help, as preachers were so few, yet it was not God's Will for us to obtain these Homilies or anything like them in the Welsh language till now. But behold, O Welshman, here they are now in thy very own language, so that thou mayest be able by hearing them to understand them. May God grant that they be of much benefit to thee, and make thee thankful to God for His great goodness. Amen."

APPENDIX VI.

Dedication in the English Bible of 1611.

"To the Most High and Mighty Prince James, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, etc. The translators of the Bible wish Grace, Mercy, and Peace, through Jesus Christ our Lord.

"**G**REAT and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of *England*, when first he sent Your Majesty's Royal Person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our *Sion*, that upon the setting of that bright *Occidental Star*, Queen *Elizabeth* of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they were to walk ; and that it should hardly be known, who was to direct the unsettled State ; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort ; especially

when we beheld the Government established in Your Highness, and Your hopeful Seed, by an undoubted Title, and this also accompanied with peace and tranquillity at home and abroad.

“But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God’s sacred Word among us ; which is that inestimable treasure, which excelleth all the riches of the earth ; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

“Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it : nay, to go forward with the confidence and resolution of a Man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty’s loyal and religious people unto You, that Your very name is precious among them : their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person, who, under God, is the immediate Author of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe, that the

zeal of Your Majesty toward the house of God doth not slack or go backward, but is more and more kindled, manifesting itself abroad in the farthest parts of *Christendom*, by writing in defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.

“There are infinite arguments of this right christian and religious affection in Your Majesty ; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work, which now with all humility we present unto Your Majesty. For when Your Highness had once out of deep judgement apprehended how convenient it was, that out of the Original Sacred Tongues, together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the holy Scriptures into the *English Tongue* ; Your Majesty did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the

business might be expedited in so decent a manner, as a matter of such importance might justly require.

“And now at last, by the mercy of God, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hopes that the Church of *England* shall reap good fruit thereby; we hold it our duty to offer it to Your Majesty, not only as to our King and Sovereign, but as to the principal Mover and Author of the work: humbly craving of Your most Sacred Majesty, that since things of this quality have ever been subject to the censures of illmeaning and discontented persons, it may receive approbation and patronage from so learned and judicious a Prince as Your Highness is, whose allowance and acceptance of our labours shall more honour and encourage us, than all the calumniations and hard interpretations of other men shall dismay us. So that if, on the one side, we shall be traduced by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be maligned by selfconceited Brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure,

supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, as before the Lord; and sustained without by the powerful protection of Your Majesty's grace and favour, which will ever give countenance to honest and christian endeavours against bitter censures and uncharitable imputations.

“The Lord of heaven and earth bless Your Majesty with many and happy days, that, as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity, to the honour of that great GOD, and the good of his Church, through Jesus Christ our Lord and only Saviour.”

APPENDIX VII.

*Dedication in the Welsh Bible of 1620, by Bishop
Richard Parry.*

(FROM THE LATIN.)

“For the Holy and Indivisible Trinity, The One
supremely good and Great God, That His Name
may be hallowed ;

for James

By the grace of the same God Most Noble King
of Great Britain, France and Ireland, that all
happiness may be his, is the prayer of the former’s
humble creature and of the latter’s faithful subject.

“THE man who lives but his own life-time, lives
but a brief life ; he who is ungrateful lives
but a wretched one ; who lives for self alone
but a niggardly one : who is indolent, no life at
all. Therefore I conceived the desire of leaving
behind me a witness of my gratitude to my God and
King, something opportune to my countrymen,
some proof that a worm, and no man, creeping in
the earth, wished well according to his little capacity,
to the Church of Christ. For this purpose, I
believed there was nothing I could do more worthy

in itself, or more acceptable to God and the King,
or more calculated for the good of the people of
Wales than that I should attempt to the best of my
power to do for the Welsh Version of the Bible
what has been so happily done in the English
Version, especially now, as most Bibles in our
churches are either defective or much worn out ;
without anyone, so far as I have been able to hear,
thinking of printing new ones. That project
almost from the beginning alarmed me. St.
Jerome said of a similar task of his own, “ It is
forsooth a dangerous work and exposed to the
barkings of detractors.”¹ And again, “ It is no
small thing to know the limitation of your
knowledge : it is the part of a discreet man to know
his own measure, and not to make the whole world
a witness of his incapacity.”² But as he shrank
in hesitation, he was encouraged by those words
of God to Moses, “ I will be with thy mouth ”
(Exodus iv. 12) ; and by those words spoken to
the Apostles, “ My strength is made perfect in
weakness ” (2. Cor. xii. 9). Relying therefore on
Thy help, O gracious God, and stirred up, O King
by thy order to the English (as they testify and praise
thy godly care) : and also drawn on by the pious
example of my revered predecessors, namely,

¹[In the preface of his translation of the Pentateuch.]

²[“ Adversus Vigilantium,” Jerome.]

Richard Davies, Bishop first of St. Asaph, and afterwards of Menevia, who with the aid of William Salesbury brought to light the New Testament in the Welsh language, and with the aid of William Morgan, late Bishop of St. Asaph, did the same with the whole of the Holy Scriptures. To these translations I applied my prentice hand, and where there seemed to be need, I undertook to repair as it were an ancient building with modern care. What then? As says Jerome,¹ 'Do we condemn the old translation? By no means. But in sequence to their endeavours, we bestow what labour we can on the house of God. It is permissible after the vintage to train the stalks of the vines: after the harvest of corn to glean. It is also permissible in the case of a building which to the glory of the founder has been brought to a finish, to see that the roof is kept watertight, to remove superfluous things, to repair what has fallen down, to compact together what is badly joined.'

"Just as the Athenians preserved the ship of Theseus by removing the timber that had rotted by age and substituting stronger, and so firmly joining all together that some maintained that it was the same old ship, and others that it was not;² so have I, with due praise to my predecessors' work,

¹[In the preface of his translation of the Pentateuch.]

²[Plut. in Theseo.]

retained some particulars, and in the name of God changed some others, and thus united all together so that the result is an example of what is a subject of doubt; and it is difficult to say whether the version is old or new, Morgan's or mine. However that may be, Thou O God art the prime source from Whom, and through Whom, and for Whom all things exist. For we are the reeds, and Thine is the breath that plays them; Thou art the author, we are the instruments by means of which the Welsh people hear in their own native language the great things of God. "Man stretches out his hand, but God guides its motions."¹ Therefore whatever is well done, it was by our hands, but in Thy strength that it was done. In this, my King, that I place above thee the God Who hath made thee and set thee in thine eminent position, I am not unfair to thee, who art not only the noblest of Kings but the best of men. "For to no one is it a wrong that God Almighty is set before him."² After God, thine, my King, is the next place, who hast no superior but God. If there is any ancient honour it is thine by hereditary right: if there is any new, it is thine by virtue of your having procured it. For besides the fact that I among others am thy subject, my devotion, poor thing though it be,

¹[Chrysostom de recessu suo ex Asia.]

²[Ambrosius, c. 30.]

is a debt that I owe to Your Majesty on account of your noted and wholly undeserved goodness towards me ; towards me, I say, helpless fellow that I am, a stranger to the Court, whose abode is among the scattered remnants of the Welsh people, which fact I always and everywhere most humbly recognize, and with all due exercise of gratefulness. Although therefore I cannot make any adequate return, and although it could not be expected that my insignificant power should produce anything worthy of Your Majesty, I hope nevertheless that from this attempt of mine, my will and devotion may be recognized. And if it should be given me to please my God and my King and to help the Welsh people, I shall attain what was uppermost in my prayers, what was my chief care in my work, and what will be a comfort to me as long as I shall live.

Richardus Asaphen."

APPENDIX VIII.

Introduction to the Welsh Prayer Book of 1710.

(FROM THE WELSH.)

NOTICE.

"IF it were too much to claim perfection for the best books, where several had collaborated, it would certainly be vain to do so for this, when there was but one weak person who had fallen into too difficult and hindering circumstances, to elaborate into full perfection the work in hand and to purify it completely, for the undertaking was both unusual to him and occurred at an inconvenient time : And especially if one other thing is considered which would be acknowledged readily by all who understand, namely, that the great difficulty to correct this book was the countless mistakes found scattered in previous issues, namely in all former imprints. In spite of all this, as my conscience is my witness, I fought my best against the above difficulties by care and proper caution, appropriate to such an important task, and I greatly hope that in no place will it be unacceptable or unprofitable to my countrymen. For though many small blemishes may have slipped into this book, under

the shadow of the glaring old ones, which found place in increasing measure in the others, yet it is no small benefit to winnow roughly the bigger ones to make the smaller visible (undoubtedly so in this large type) even if it were but a step towards bringing the next Book to the same level of accuracy as that of other languages. But to the supreme ruler of difficulties, and to the helper of the poorest instrument in His service, to Him alone be thanks, I do not see, on a second review but that this Book could compete with several of the English: And undoubtedly it will be found more correct and complete than any one which previously appeared in Welsh. For the two most correct imprints in Welsh was the one of 1664, and the other of 1678 in Oxford, still there are several words and verses missing in the first and found in the second; and twice as much omitted in the second which was complete in the first: and here both defects have been amended. Besides, many words, verses and contexts found in the English, Latin and Greek, and had been left out entirely from the Welsh Books have been inserted here correctly, and to distinguish them they have been enclosed in brackets, so { }, and many from necessity have been included without any indication.

“Several Prayers and Rubrics which had been in English for some time in the Appointed Order of

Service for November 5th, January 30th, and May 29th, which never before had been in Welsh, have been added, besides the appointed Order for the 8th of March. These, as well as the old portions of those three services, instead of being misplaced, are now uniform and in agreement with the latest English imprints.

“Further to enhance this edition, we happened after a long search to find, through a reverend clergyman from Gwent, the Thirty-nine Articles of Religion,—Translated by that leading Welsh scholar and learned doyen of Authors, Dr. Davies.

“And as it was our object and purpose to make this Book as full and as complete as the fullest of the English books, we added next after the Articles, the first Welsh translation of the Canons of the Church; And to these as many as I could find of the Old Hymns; and the Forbidden degrees of marriage, etc.

“And where a few words have been changed here, it was after consideration and the sanction of proper authority that it was done for the better, not for the sake of change but to express the real general meaning. An occasional unknown and strange archaic word, with a few foreign words from English or Latin sources, gave place to a few others better known and more Welsh, and as full and proper (yea often more so) in their meaning, and

easier to be understood by the ordinary people of this age.

“Now in a word, as to the revision of the old portion, and the translation of the new additions, after conscientiously weighing the fidelity of my attempt, I must leave the result and the stamp on the quality of the work, to the judgement of the two common parties, the good and the bad, contented and discontented, and probably there is nothing in this book that will please both ; because disagreeable critics may be able to discover mistakes to feed censorious peevishness : but as to the loving, virtuous and discerning readers all the faults which here appear (though not a third of those which appear in some of the very earliest books), a little love can easily hide and revise them ; and the Book as a whole is far above all which preceded it, —a thing of honour and benefit to their families, a convenience and ornament to the public worship of God in their churches. Let us offer a preliminary common prayer that God may be pleased to bless and receive it as an instrument to guide His own praise and His own worship, and our duty and happiness. This ought to be the goal and centre of all our services, this undoubtedly was the intention and object of its first compilers, and this I hope was and will be the principal purpose and trend of the care of the present editor.

E. Wynne.”

APPENDIX IX.

Introduction to the Welsh Bible of 1809.

“**W**HEREAS by 14 Caroli II, Cap. iv, Sect. 27, — ‘The Bishops of Hereford, St. David’s, St. Asaph, Bangor, and Llandaff, and their Successors, are enjoined to take such order among themselves, that the Book of Common Prayer thereunto annexed, be truly and exactly translated into the British or Welsh Tongue ; and that the same so translated, and being by them, or any three of them, at the least, viewed, perused, and allowed, be imprinted : and that from and after the imprinting and publishing of the said Book so translated, the Whole of Divine Service shall be used and said by the Ministers and Curates throughout all Wales, within the said Dioceses where the Welsh Tongue is commonly used, in the British or Welsh Tongue, in such manner and form as is prescribed, according to the Book of Common Prayer thereto annexed, in the English Tongue ; differing nothing in any order or form from the said English Book.’ And whereas, not only the Gospels and Epistles appointed to be read, but also the Table of Lessons from the Old and New Testament, appointed in the Calendar of the Book

of Common Prayer, has a necessary reference to the Translation of the Old and New Testament then in use : namely, that published in the Year of our Lord 1620, commonly called Bishop Parry's. We the Bishops, whose names are hereunto subscribed, have judged it appertaining to our duty, in compliance with the said Injunction, by the assistance of certain of our Clergy, well esteemed for their knowledge and judgement in their native Tongue, to cause the Book of Common Prayer now in use in the Welsh Tongue, to be carefully compared with that translated and allowed, immediately from and after the said Injunction ; and also the Text of the Old and New Testament, as it is now read with that of the Translation of the Old and New Testament into the Welsh Tongue, then in use, and allowed : that it might appear if any alteration or innovation in either had taken place, which would destroy that perfect consistency and uniformity between the Whole of the Divine Service in the Welsh and English Languages, which it was the object of the Injunction in 14 Car. II to procure.

“From this Collation, it appears, that some Emendations in the Orthography were made in the Edition of 1690, commonly called Bishop Lloyd's, which have been generally approved ; and that it has been important only to correct

some Errors, chiefly of the Press, in later Copies of the Bible, and to restore the Orthography of proper Names after the Text, published in the Year 1620.

(Signed) R. Llandaff.

W. Asaphens.

John Bangor.

Thomas St. David's.

John Hereford.”

May 25th, 1809.

APPENDIX X.

Introduction to the Welsh Prayer Book of 1841.

“**W**HEREAS it has been notified to us the Bishops, whose names are hereunto subscribed, that a new Edition of the Welsh Folio Book of Common Prayer, used in our Churches, has been for some time much needed, and that it would be desirable that such new Edition should generally follow the Book which was sanctioned by the Welsh Bishops and the Bishop of Hereford, and published by authority, together with the Bible, in the year 1809 ;

“ We have judged it appertaining to our duty, under the provisions of the 14 Car. II. Cap. 4, Sect. 27, assisted by certain of our Clergy¹ well esteemed for their knowledge and judgement in the Welsh Tongue, to cause a fresh Edition to be prepared for public use.

“ In this Edition so prepared, the authorized Copy of 1809 has been generally followed, with the exception of typographical errors. Occasional

¹Rev. William Bruce Knight, Chancellor of Llandaff.

Rev. Rowland Williams, Canon of St. Asaph.

Ven. John Jones, Rector of Llanfachrath, Anglesey.

Rev. Professor Rice Rees, of St. David's College, Lampeter.

corrections have also been made in the orthography, where the same word was variously spelt, and alterations have in some few cases been effected, where the change appeared more intelligible, or more faithfully represented the English Book, and thus aided in producing that consistency and uniformity between the Divine Services in the English and Welsh languages, which it was the object of the injunction in the 14 Car. II to procure.

W. St. Asaph.

C. Bangor.

E. Llandaff.

C. St. David's.

T. Hereford.”

1841.

APPENDIX XI.

Revision of the Welsh New Testament in 1881.

REPORT OF COMMITTEE.

“ To the Lord Bishops of Llandaff, Bangor, St. Asaph and St. David's.

“ My Lords,

THE Committee appointed in accordance with your Lordships' Resolution of May 20th 'for the purpose of considering the expediency of undertaking a Revision of the Welsh Version of the New Testament, according to the text adopted in the Revision of the English Version, and of reporting to the Welsh Bishops on the matter, as soon as they can, after due consideration, stating at the same time the grounds upon which their opinion is founded,' met at Shrewsbury on Thursday, June 9th, the Dean of Bangor in the chair ; and after careful deliberation resolved :—

“ ‘ That it is expedient to undertake a Revision of the Welsh Version of the New Testament according to the text adopted in the Revision of the

English Version.' To this the following Rider was attached ;—

“ ‘ But they suggest that no alterations be made in the existing Welsh Version except such as are required by faithfulness.'

“ The reasons by which they were led to this decision were these : Because

- (1) All the grounds upon which the Biblical criticisms of the day called for a Revision of the Authorized Version of the English New Testament exist for a similar Revision of the Welsh New Testament.
- (2) The present Welsh New Testament must necessarily fail to be a reflex of the text adopted by the English Revisers.
- (3) The said text, adopted by so large a company of distinguished scholars, must be considered as the nearest approach at present within our knowledge to the true readings of the New Testament.
- (4) The Welsh people being, as they are generally, most diligent students of God's Word, have a just claim and right to have that Word published among them in as perfect a form as can well be given it in their own language.
- (5) The Welsh people frankly acknowledge their obligation to the Church for their present

Translation of the Holy Scriptures, and will feel that the Church will fall short of her duty if she neglects to give them now the best possible Translation of the Revised Text.

- (6) If the Church neglect the opportunity, there is reason to know that at a very early date a Translation will not fail to be put forth by others.

“The Committee desire respectfully to make one suggestion as to the Revision, viz., “That the Company appointed should comprise a due proportion of scholars acquainted with Hebrew as well as Greek and Welsh.”

Signed on behalf of the Committee,

Henry T. Edwards, Chairman.”

The Committee consisted of the following members, all of whom attended the Shrewsbury Meeting, except Archdeacon Griffiths, who was prevented by illness.

Bangor	{	The Dean, Welsh Examining Chaplain.
		Dr. Briscoe, Proctor for the Chapter.
		D. Walter Thomas, Proctor for the Clergy.

Llandaff	{	Archdeacon Griffiths, Welsh Examining Chaplain.
		Canon Powell Jones, Vicar of Llantrisant.
		J. Griffiths, Rector of Merthyr.

St. Asaph	{	Canon Wynne Edwards, Welsh Examining Chaplain.
		Canon Richardson, Proctor for the Clergy.
		D. R. Thomas, Proctor for the Clergy, Hon. Sec.

St. David's	{	Archdeacon North.
		Canon D. Williams, Welsh Examining Chaplain.
		Joseph Hughes, Late Professor of Welsh, S.D.C. Lampeter.