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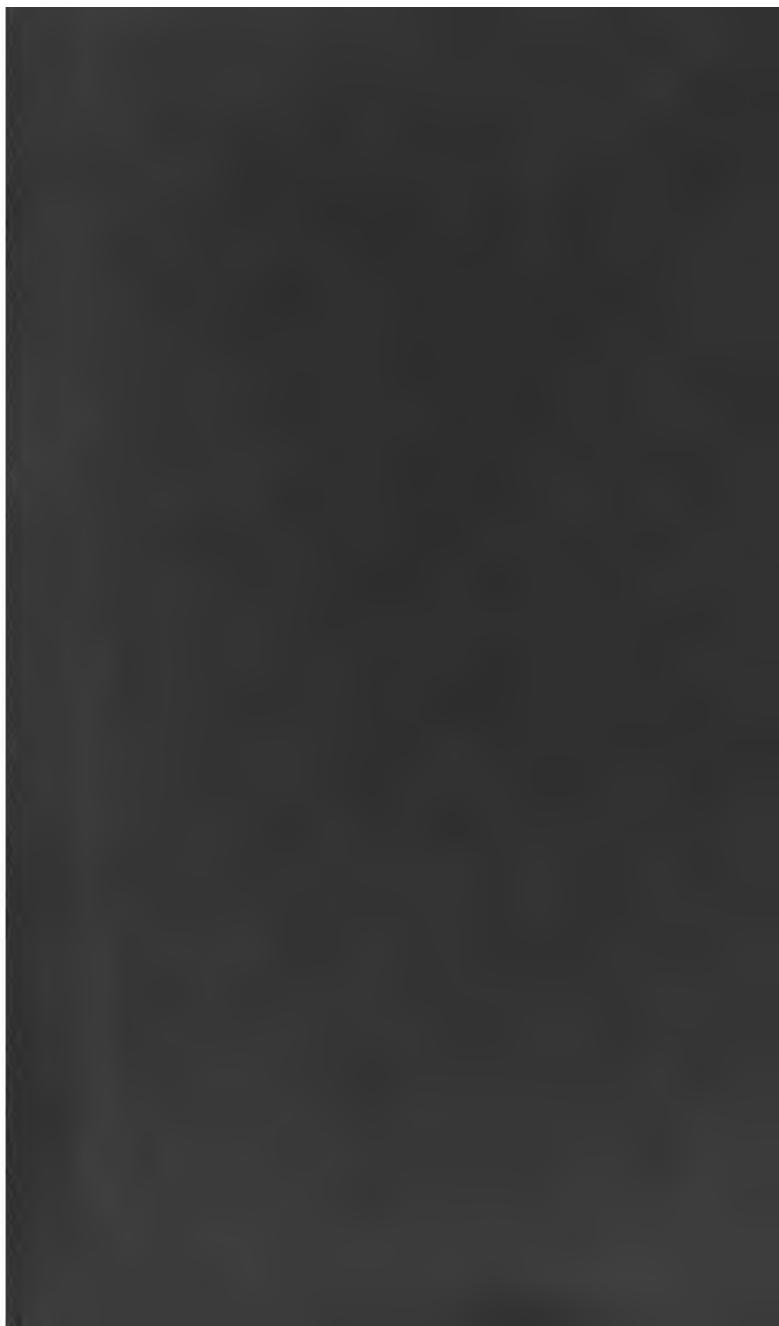
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*H Adlard Sc*

*I Hutton*



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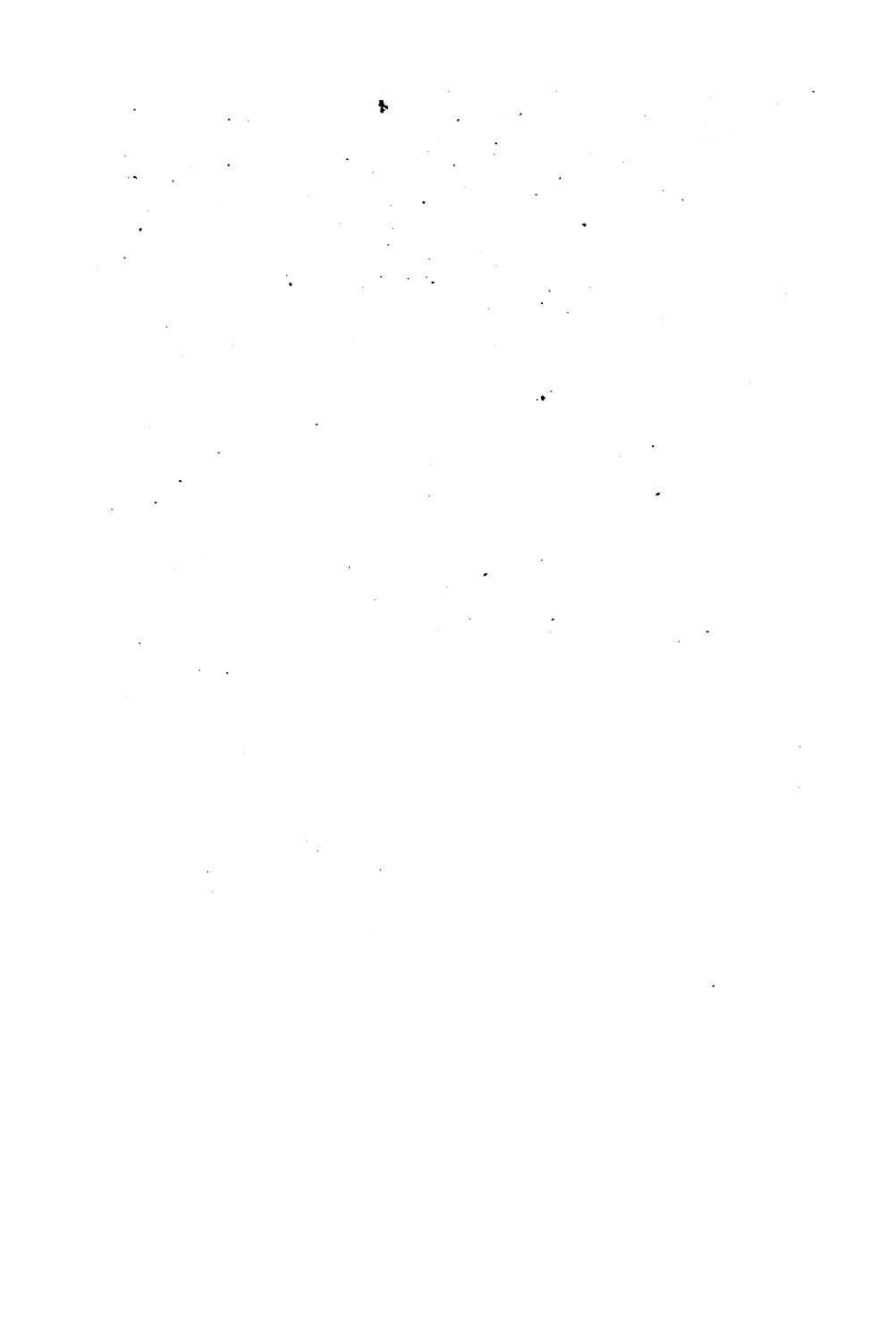
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459





H. Adlard Sc.

J H Hutton



TO  
THE REVEREND JOHN PRYCE, M.A.,  
VICAR OF BANGOR, RURAL DEAN,  
AND  
HONORARY SECRETARY TO THE DIOCESAN BOARD OF EDUCATION,  
WITH  
PROFOUND RESPECT FOR HIS LEARNING,  
AND  
PRAISE-WORTHY EXERTIONS IN BEHALF OF EDUCATION,  
AND  
IN AFFECTIONATE GRATITUDE,  
FOR UNSOUGHT AND UNEXPECTED KINDNESS,  
THIS VOLUME  
IS MOST RESPECTFULLY DEDICATED BY HIS FAITHFUL  
AND OBLIGED SERVANT  
WILLIAM HUGHES.

## P R E F A C E .

---

It would appear unnecessary to offer any apology for the publication of the *Life and Speeches* of one so well known, admired, and revered as the late 'Good Dean Cotton,' but, in introducing the following pages to the notice of the public, I feel that some apology is due on my part for undertaking this work.

The late Dean had been dead twelve years, and there appeared no probability of any one else undertaking to publish his "Life," "although," to use the words of a writer in a local paper soon after his death, "there are few whose characters could so well afford to wait to have justice done them, inasmuch as his many excellencies will be embalmed in the memories of those who have been for so many years witnesses of his daily acts—his *neverceasing* labour of love." In one of the characters of Shakspeare it is said,

" The evil that men do lives after them,  
The good is oft interred with their bones,"

but in the case of the late beloved Dean, we trust that these words are not applicable, nay, rather, let us hope that his untiring zeal, courage, and self devotion may be long remembered by those who now reap the benefit of his labours.

I should have been heartily glad if any writer, better qualified than myself, had undertaken to write a more complete life than this can pretend to be. I readily

*D. R. Thomas*

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THE  
LIFE AND SPEECHES  
OF THE  
VERY REV. J. H. COTTON, B.C.L.,

DEAN OF BANGOR, AND RECTOR OF LLANLLECHYD.

WITH A BRIEF SKETCH OF THE PERIOD IN WHICH HE LIVED, TO  
WHICH IS ADDED AN APPENDIX, CONTAINING A CHRONOLOGICAL  
LIST WITH BIOGRAPHICAL SKETCHES OF THE DEANS OF  
BANGOR, FROM 1162 TO THE PRESENT TIME.

EDITED BY THE  
REV. WILLIAM HUGHES,  
CURATE OF GLASYNFRYN, BANGOR.

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LONDON:  
SIMPKIN MARSHALL & Co., STATIONERS' HALL COURT.  
1874.  
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*Great fund*



BANGOR CATHEDRAL, 1827.



TO  
THE REVEREND JOHN PRYCE, M.A.,  
VICAR OF BANGOR, RURAL DEAN,  
AND  
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acknowledge my inability to do justice to the worthy subject of this imperfect memoir, and I have felt this very keenly during the compilation of the following pages. Should any future writer, possessed of the necessary qualifications—and there are many still living, who have enjoyed both the confidence and society of the Dean for many years—undertake to draw a fuller portrait, no one will rejoice more than myself. In the meantime, I humbly trust that my efforts may serve, in some measure, to preserve the memory of the Dean, and to rescue from oblivion as many of his papers, speeches and sayings, as could with propriety be published, and such as might prove to be of general interest to future generations.

I am anxious to express my obligations to the Rev. Canon Thomas, the Rev. R. Williams, Llaunfalog, the Rev. B. J. Binns, and H. Barber, Esquire, for their interesting contributions to the first Appendix of this volume. My thanks are also due to the Rev. H. J. Cotton, the Rev. R. Williams, Trefdraeth, Mr. R. Foulkes, and Mr. John Parry, Bangor; they have most kindly furnished me with much valuable information in the compilation of this work.

WILLIAM HUGHES.

*Glasynfryn, 28th May, 1874.*

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LIFE AND SPEECHES  
OF THE  
VERY REV. J. H. COTTON, B.C.L.  
LATE DEAN OF BANGOR, AND RECTOR OF LLANLLECHYD.

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CHAPTER I.

**Birth of Mr. Cotton—Parentage—Education—Early desire to enter the Ministry—Ordination—First Curacy—The late Bishop Heber and Mr. Cotton as Volunteers—Extract from Lecture—Leaves Stoke for Thornton—Promoted to Derwen—Becomes Vicar of Bangor and Precentor of the Cathedral—First Marriage and issue—Labours as Parish Priest and Educationist—Extract from Bishop Majendie's Visitation Questions—Establishment of first Church Sunday School at Bangor—Extract from Lecture—Death of Captain Cotton—Death of Bishop Cotton—Extract from the "*Free Church of Scotland Missionary Record*"—Dr. Pring and others, *versus* Dean and Chapter—Building of Pentir and Vaynol Schools—Resigns Llandyfrydog and becomes Rector of Llanllechyd.**

**JAMES HENRY COTTON**, the second son of the Very Reverend George Cotton, D.D., Dean of Chester, and of Catherine, his wife, was born February 10th, 1780, at Dorfold Hall, near Nantwich, Cheshire, the seat of James Tomkinson, Esquire, his maternal Grandfather.

He received his early education at Rugby School, under Dr. Wool, from thence he proceeded to Trinity College, Cambridge, where, in due course, he took the Ordinary Degree of B.A.

From a boy he had always a great desire to enter the Christian Ministry; and in the year 1803, he was ordained at Eccleshall, by Dr. Cornwallis, Bishop of Lichfield, and licensed to the Curacy of Stoke, Salop.

While Mr. Cotton was Curate of Stoke, Reginald Heber, afterwards the celebrated Bishop of Calcutta, held the family living of Hodnet, an adjoining Parish, and during the Peninsular war, they were both volunteers in the same corps. In a Lecture on "*The Progress of Education, and the gradual knowledge of the Holy Scriptures*," delivered by Mr. Cotton, at the "Sailors' Christian Institute," Bangor, he said,

In the year 1803, I was myself a Volunteer commanding a company of 100 men. These consisted of the peasants, the servants of farmers, &c. And a most rough and uncultivated set they were. I remember being on parade on one occasion, the drill serjeant, in the terse and quick manner in which they are accustomed to speak, in directing the feet of his corps, repeated the words *right, left—right, left*, when one of these boors in an abrupt manner, with rounded shoulders and slouched gait, turned out of the ranks and with a loud voice said, 'I'll be hanged if I'll stay here any longer to be barked at in this manner.' Now, it gives me great pleasure to afford a different report of the persons who now compose the body of our volunteers in this immediate neighbourhood, and to show the improvement which has risen from education as it respects them. The discipline which these persons have undergone in school has taught them, in a great measure, to control themselves, and the religious and moral impressions they have received, strengthen this habit of self control. Nay, indeed, I have heard that the serjeant who formed the volunteer corps in this immediate neighbourhood, declared that they were so self disciplined and amenable that he had no trouble with them.

In the year 1806, Mr. Cotton removed from Stoke to the curacy of Thornton, near Chester, where his ministrations were eminently successful.

In the year 1809, on the death of the Reverend Peter Jones, Mr. Cotton was promoted by Bishop Majendie to the living of Derwen, Denbighshire, which living was then in the diocese of Bangor.



In 1810, Mr. Cotton exchanged the living of Derwen with the Reverend John Kyffin, for the Junior Vicarage of Bangor, and in the same year, on the death of the Reverend Hugh Owen, D.D., he became Precentor of Bangor Cathedral.

In the year 1810, Mr. Cotton married Mary Anne, daughter of Dr. Majendie, (sometime Bishop of Chester, but translated to Bangor in 1809) by whom he had two sons, the eldest of whom, the Reverend Henry James Cotton, is now Rector of Dalbury, near Derby, and the other died in his infancy.

In strictness as Vicar, he was officially connected with the city and parish of Bangor only, to the inhabitants of which he was a constant friend and benefactor, both in the example of his daily life and conversation, as well as in his munificent charities to the poor, and his encouragement of the trade and institutions of the town. The sympathy which he exhibited towards the poor in their trials and sufferings, and the willingness with which he relieved their wants, his unaffected simplicity, and his labours "in season and out of season," at the sick-bed, and over the dying couch, won for him a title than which none can be more honourable and dignified, that of being "the poor man's parson."

He did not, however, confine his energies to his own parish, but he took an active, often the foremost, part in every good work throughout the Diocese. In whatever capacity he was placed, whether it be that of Secretary to the Christian Knowledge Society, or Chairman of the Bangor Auxiliary Branch of the Bible Society, a Justice of the Peace, or any other post of trust or honor; whatever scheme he undertook, whether the building and restoring of churches and schools, the establishing of clothing clubs, or any other good work, he threw himself into the undertaking with untiring exertions, ardent zeal and unflinching courage, for he considered himself as promoted to power, not for his own sake, but for the public good, and to this end he applied the power which he possessed.

Although Mr. Cotton was a constant friend to every Christian and philanthropic enterprise, yet what seemed to engage his time and attention in an especial manner, was the promotion of the cause of popular and religious education. When he first came to Bangor he was struck with the paucity of parochial schools in the diocese ; indeed, Wales had been more neglected than any part of the kingdom, for there were scarcely any means of education provided for the lower classes in rural districts, except sunday schools, and a few charity schools founded by Madam Bevan, and Dean Jones. Mr. Cotton promptly devoted his active energies, in spite of, at first, of public prejudice and opposition, to remove this defect, and labouring incessantly, succeeded eventually, in establishing schools in a very considerable number of parishes throughout the diocese. He travelled over the whole diocese every year to hold meetings, and to encourage teachers. He made annual visits to examine the schools, and drew up and circulated reports entirely at his own expense. He often taught at the schools all day, and then lectured to the people at large in the evening, and we may add that he was the first who ever inspected schools in Carnarvonshire. Indeed, it would be no exaggeration to say that he was the great apostle of education in his time, and that both as parish priest and educationist, he was, in his day, a "burning and a shining light."

The following remarks on Mr. Cotton appeared in a local paper, soon after his death :

"Men's minds too, at that time were so fired with partisan zeal on various subjects that great jealousy existed lest the interest of some other cause should be subserved under the guise of a regard for education. He found the greatest difficulty in obtaining the assistance of his brother clergymen, nor could vulgar and bigoted persons comprehend why he devoted his time and income to the cause, unless actuated by some vulgar and bigoted motive like their own. Sub-

sequent events proved the wisdom of his course, and during many years of labour and devotedness, no opponent of the cause, or of his views in conducting it, was ever able to specify a single instance in which he had prostituted or perverted his influence for any personal partisan or collateral end whatever.

It is obvious, on a moment's reflection, that few works ever undertaken by man had relations so numerous, or touched society at so many points, and those so sensitive, as those in which he was now engaged. The various religious denominations were all turned into eyes, each to watch against encroachments upon itself, or favouritism to others. Sordid men anticipated the expenditures incident to improvement. Many teachers of private schools foresaw that any change for the better in the parochial schools would withdraw patronage from their own, though to their honor it must be said that the cause of public education had no better friends than many private teachers proved themselves to be. But hundreds of wretchedly poor and incompetent teachers knew full well that the daylight of educational intelligence would be to them what the morning dawn is to night birds,—and he lived to see schools built and established in almost every parish in the diocese, towards which he gave hundreds of pounds, and many persons now holding respectable positions in society, in the church, the learned professions and commerce, bestow their blessings on this kind and generous benefactor."

Mr. Cotton's mode of examining children was peculiarly winning: he would address them in kind and affectionate terms, which, with his genial smile and innocent wit, would easily win the attention of the young pupils gathered round him. Mr. Cotton, in a letter on the state of education in Wales, says :

There are few persons indeed who understand the office of an **examiner**. The duty of an examiner is not to *teach*, but to *learn*.

His business is not to teach his pupils what he knows, but to *learn* from them what *they know*. Many persons forget this distinction. The examiner has both to hear them, and to ask them questions, that he may know their understanding and answers. He is the key to unlock their minds. He lifts them up, and gently leads them by the hand, that they may walk confidently. He so puts his questions, as that he may lead the child by gentle steps to think for himself, and to draw religious and moral inferences. While he is asking the children questions, he is enabling them to ask themselves questions. His mode of examination leads the child to understand that he must thoroughly sift or dissect every sentence, and leave no part unexamined or unexplored as respects its *general* meaning, its *inferential* meaning, its *punctuation*, *grammar*, &c. When an examination is thus carried on, the mind opened, and the understanding informed, education is a source of the highest gratification to young children. 'My boys and girls,' said a clergyman (after examining the children of the upper class) 'how long have we been at work?' 'About two hours, sir,' was the answer. 'Longer my children,' said the clergyman, 'we have been engaged nearly three hours; are you tired?' 'No sir.' 'Well, then, you have been so attentive, I will tell you a story, and you shall make some intelligent remarks upon it, drawing such inferences as will naturally arise from the subject. The story is this:—In our infant school, as you know, children, the same lessons of religion and morality are instilled daily. The mistress frequently asks this question, and receives the following answer:—'If you find anything in the street, when nobody sees you, what are you to do?' 'Try to find the right owner.' A little girl, acting upon this principle, having found a purse in the street in this town, containing fifteen sovereigns, picked it up, carried it to her mother, and said, 'Mother, we must try to find the right owner.' Her mother, moved, as we hope, by an honest principle, set off with her child, and thinking, possibly, that the purse might belong to some stranger travelling through the place, called at the several inns. She came at length to the L— Arms. The woman asked if there was any stranger there? The landlady answered that there was a lady there, who lived in the neighbourhood. The question next asked was, had the lady complained that she had lost anything? The landlady said, yes; and told her the amount of the loss, giving her also a description of the purse. The purse and its contents exactly answered to the description given. The mother and child were then admitted to see the lady; and upon the restoration of the property, the lady gave the child two sovereigns, and sent a third to the treasurer of the infant school. That is my story children.

Now, how can you be sure that the purse really belonged to the lady who claimed it? A little girl answered, 'Because the description of the purse and the money in it had been made by the lady herself to the landlady, before the woman brought it; and the purse and the money agreed with what she had said.' 'But,' said the clergyman, 'though that is a very good answer, I must have another from some of you greater children. You must give me what I call internal evidence of the fact; you must do it by drawing an inference. 'Well,' said one of the upper boys, 'I think if the lady had coveted, and had taken what was not her own, she would not have been willing to give anything back; at least, she would not have been so generous as to give so much.' Thus the clergyman I allude to addressed his pupils; and this was the result. Now, I relate this little story, merely to show how the minds of children may be drawn out by a kind and pleasing manner, and by a judicious mode of examination."

The above extract will suffice to shew the course pursued by Mr. Cotton in examining schools.

The following extract from Bishop Majendie's Primary Visitation questions, addressed to the Rev. J. H. Cotton, and the Reverend John Jones, Vicars of Bangor, in the year 1811, will shew the state of school accommodation in the parish at that date.

"QUESTION 7.—What schools are there in your parish, and of what description, viz. Free, Voluntary, or Sunday Schools? What number of children are taught in each? What provision for the former, and how are those of another description supported? Have the Dissenters or Methodists any School or Schools in your parish, and if any, how conducted or frequented?

*Answer*—There is a respectable Grammar School under the Dean and Chapter, and several voluntary schools. There is also a school for a limited number of children, supported by the interest of £100 left by Dean Jones, and under the patronage and management of the Dean for the time being. The Calvinistic Methodists have a Sunday School, at which the number of children varies continually, but the number of regular attendants is probably not considerable."

We find from answers to the questions above referred to, that the number of families in the parish of Bangor, in the year 1811 was 491, and the number of souls 2,383, not including such persons as were then serving in the Local, the Old established Militia, the regular Army, or the Navy.

In the year 1810, Mr. Cotton opened a Sunday School in the nave of the Cathedral, where it continued until the year 1822, when it was removed to the National School.

The following is an extract from Mr. Cotton's Diary—

July, 1822. The Welsh Sunday School which had been restored last year, was now removed from the Church to the New Schoolroom.—Instruction commencing at 1 o'clock in the afternoon, and ending at 3 o'clock, when a Prayer and Psalm concluded the whole, and the scholars went to Church. The average number attending, about 98.

This was the first Church Sunday School held in the parish, and to the last Mr. Cotton took the liveliest interest in its working; he was most punctual in his attendance, and had a class of his own. Many now remember his well known figure, as in later years, escorted by some friend, and robed in his academical gown, he wended his way towards the Sunday School.

In the lecture at the Sailor's Institute, above mentioned, Mr Cotton, among other remarks on the Sunday School, said :

I remember well being attacked by a gentleman on account of my propensity in instructing children to read. I was then a young man. I ventured to argue with him, but he answered my arguments by knitting his brow and shaking his head, those outward and visible signs of an assured inward discernment, at the same time saying, 'You are a very young man.' I bless God, however, that the 'very young man' was born in the year 1780, the very year in which Sunday Schools were originated, that he has been preserved so as to promote such Schools beyond his 80th year, and who, could it be possible that he should survive until the year 1880, would desire nothing more than he should depart, sitting amidst the children under his care, with the Book of God in his hand, and the words of God in his mouth.

In the times succeeding, some persons still held objections to the instruction of the poor in reading, which were grounded on passion and prejudice than on principle. In arguing with one of these persons who objected to National Schools, I said, there is now a flood upon the earth which will either produce inundation or irrigation. If you direct it aright it will irrigate the soil, if you let it have its own course it will inundate the earth. Another objected to Infant Schools, saying they encouraged early marriages, I answered, that I gave him credit for having uttered the severest satire against absurd excuses. !

In November 1813, Captain Thomas Cotton, brother of Mr. Cotton, and father of the lamented \*Dr. Cotton, Bishop of Calcutta, and Metropolitan of all India, was mortally wounded at the battle of Nivelle, only a fortnight after the birth of his illustrious son.

In the year 1813, Dr. Pring, the then organist of Bangor Cathedral, in conjunction with certain members of the Choir,

\*Perhaps it will not be amiss to insert here the following account of the melancholy and untimely end of this estimable prelate, and nephew of Mr. Cotton, which happened on the 6th October, 1866. It is taken from the *Free Church of Scotland Missionary Record*, and is from the pen of Dr. Duff. 'Returning from the province, he ascended the great Ganges to a station called Kushtea, about one hundred and fifty miles to the east of Calcutta, and now connected with it by railway. This station he reached on the afternoon of Saturday, 6th October (1866) intending to proceed to Calcutta by the 2 p.m. train. In consequence of a *chur*, (or a large muddy bank, thrown up by the river in the 'freshes,') immediately opposite the station, the yacht had to be anchored at a distance of three miles from it, where she was moored to a 'flat,' or goods vessel, that lay at a short distance from the shore.

On reaching the station, the bishop was besought by the residents to delay his journey to Calcutta for a few hours, for the purpose of consecrating a newly-enclosed cemetery. Always promptly alive to any call of duty, he agreed to remain behind; while several of his party, as originally intended, proceeded by the afternoon train to Calcutta. After performing the ceremony, and addressing some kind words to the assembled residents, he returned about dusk, accompanied by two gentlemen, to that part of the river's bank where the yacht lay, full of vivacity and cheerfulness, and little dreaming that his end was so near.

Between the shore and the vessel to which the yacht was moored there was a chain, spanned or bridged over by two springy planks of between thirty and forty feet in length, and about two feet in breadth.—without a rope or hand-rail, or any other safe-guard. Having bade good-night to the friends who had accompanied him, the bishop entered on this narrow, two-planked bridge which led to the flat, preceded by a native servant with a lantern; while he himself followed slowly, steadily, and cautiously feeling his way with his walking-stick. When he reached about midway,—whether from the sudden jerk, spring, or rebound of one of the planks, or from his staff having missed its aim or support no one can now say;—but, be the cause what it might, he stumbled and fell. No cry on his part—not the slightest cry—was ever uttered; no sound was heard, save that of the heavy splash or plunge into the flood below. The body was never, never seen again. At once it vanished from human view into the depth of the Ganges, the noblest victim among the countless myriads that, through all ages have been engulfed in its sacred waves; and there it lies unshrouded and unconfined, in unconsecrated soil, and denied the rights of Christian sepulture, till the last trump of the resurrection morn summon it forth to assume its glorified form, and wear the garb of immortality."

instituted a Chancery Suit against the Dean and Chapter, of which body Mr. Cotton was, as Precentor, a member.

The object of the suit was to obtain an advance in the salaries of the petitioners, in consequence of the great increase in the tithes of Llandinam, which form the endowment of the Choir, and were appropriated under an Act of the 1st year of King James II, entitled, "An Act for the Repair of the Cathedral Church of Bangor, and for the maintenance of the Choir there, and for the Augmentation of the Revenue of the Bishoprick of Bangor, and also for an Augmentation of several Vicarages, within the Comportions of Llandinam, in the Diocese of Bangor aforesaid."

A question was also raised as to the right of the Precentor, and two Vicars-Choral being considered as members of the Choir. The suit, which lasted five years, was heard before Lord Eldon, the then Lord Chancellor, who decided in favour of the Dean and Chapter, and his lordship made the following order, dated August, 1818 :—

"Let the Master appoint a third person to estimate what sum will be sufficient to put the Cathedral in good and substantial repair, and refer it back to the Master to review his Report in this respect. Declare that the Precentor and Vicars-Choral are members of the Choir, within the reach and meaning of the Act of King James II., and confirm the Master's Report as to the distributions and proportions; and let the proportions given to the Vicars-Choral be paid to them so long as they shall do their duties in those characters, and in case of their neglecting so to do, let any person interested, be at liberty to apply to the Court."

Dr. Pring, in a book containing a full account of the above suit, and published by himself, says :—"The Rev. Mr. Cotton, son in law to the present Bishop of Bangor, will be the greatest gainer by the new distribution of the funds, for his six shares and a half, in his two-fold capacity of Precentor and Junior Vicar, (if the two appointments can



be held compatibly by the same person) will produce him about £180 a year, with the hitherto unheard of advantage of being his *own* Trustee. On the other hand, Dr. Pring, who has officiated as Organist 26 years) will be the greatest sufferer by the late decision; for after having expended, in the vain pursuit of impartial justice, several hundred pounds on the irreparable loss of a numerous family, his salary, as Organist, is by the late decision, a little more than *doubled*, while the salaries of his colleagues have been *quadrupled*, and the salaries of the singing Boys increased to *eight times* their former amount. And even other persons, who before, were satisfied with an ample maintenance arising from another source, have been allowed most liberal salaries, now for the first time, from the tithes of Llandinam, in open defiance to the preamble of the Act, which states: that the said tithes were intended exclusively for the maintenance of those persons forming the choir of Bangor, who, prior to the passing of the said Act of King James II., had 'no Income or Allowance;' whereas the Vicars of Bangor, enjoyed, *at that time*, a full and sufficient 'Income and Allowance,' arising from the tithes of the parish of Bangor."

In the year 1814, a School was built at Pentir, and another at Vaynol in 1816, both in the parish of Bangor, entirely through the exertions of Mr. Cotton.

The following is from Mr. Cotton's Diary :—

1816.—\*A School established near Vaynol, on the Tyddyn bach land, built upon a lease for 60 years, supported by sums raised from the funds of the National Society and voluntary subscriptions. Thirty children educated on charity, £10 annually granted from the Bangor school fund, the rest by annual subscriptions—J. Jones, Master,—Reading, Writing, and Arithmetic taught as at Bangor,—Girls were sent from this school and that of Pentir, to Bangor, to be taught sewing. The school first began by the assistance of monitors from Bangor.

\*This building continued in use until the year 1859, when a new and spacious Schoolroom was built upon other land presented by the Reverend H. D. Owen, D.D., Ewinstone Rectory.

The Bishop promises annually £5 for an apprenticing fee to the best and oldest boy in Bangor School.

We add a further extract from Bishop Majendie's Primary Visitation Questions (1811), shewing the number of Divine Services held in the Parish at that time.

"QUESTION 5. How often is Divine Service performed at your Church or Chapels in English or Welsh?"

"ANSWER. At Bangor, Divine Service is performed four times every Sunday—twice in English, and twice in Welsh. The evening Service in Welsh, and the Welsh Lecture were lately instituted. The evening Service being partly English and partly Welsh, with no Sermon. At Pentir Service is performed every other Sunday, with a Sermon and evening prayers during the Summer."

In the year 1821, on the death of the Reverend John Roberts, Mr. Cotton became Rector of Llanllechyd, a populous and important parish in the Penrhyn quarries district, which he held up to the day of his death. Mr. Cotton had held the living of Llandyfrydog some time previously, which he resigned on being promoted to Llanllechyd.

The following is from Mr. Cotton's Diary :—

1821. A Chapel in Pendref, formerly belonging to the Wesleyan Methodists, sold to a private individual, and let by him for the use of a boys School. One Hundred and thirty boys in the School.

In the Spring of this year, an Adult Sunday School, established for teaching the Welsh language, conducted by the Vicars, Church-wardens, and principal Shop-keepers in Bangor. Attendance in numbers from 30 to 40. Hours, from 1 to half-past 3.

The numbers attending the Communion at Easter (including Good Friday, Low Sunday, and Pentir Chapel), and a few infirm persons living at a distance from the Church, amounted to 410.

Great increase in the size of Bangor, several new houses built, but of a poor description. The Census was taken in May, and amounted in the whole Parish to 3,579. In the town to 1,138 males; females, 1,175; total, 2,313.

1822. The Service of Pentir Chapel, formerly performed every alternate Sunday in the morning, was first performed in the year 1817 on every Sunday in the evening; the Vicars agreeing for the benefit of that portion of the Parish to pay a Curate for that purpose. The Salary given was £30, which was accepted by the Curate of Llan-

niolen. On the **Great Festivals, however, the Service is**  
 formed in the mornings, with a Communion. The effects of this  
 agement have been very beneficial. The attendance is doubled,  
 some persons at the outskirts of the Parish attend the morning  
 ice at the Churches most contiguous to them.—Good Singing  
 a Sunday School—the children joining in the responses and  
 mody.

he Diary contains also an entry to the effect, that the  
 urchwardens and Overseers of the Parish of Bangor, made  
 actice of going round to inspect Public-houses on Sunday,  
 which inspection Mr. Cotton, in his capacity of County  
 gistrate, frequently joined. This was, of course, long  
 re the formation of the Police Force.

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## CHAPTER II.

1822 TO 1837.

Opening of the first National School at Bangor—Mr. Cotton's speech on the occasion—Death of Mrs. Cotton—Monumental inscription—Restoration of Bangor Cathedral—Mr. Cotton's application to Dean and Chapter for the use of the nave of the Cathedral—Extract from Browne Willis' History of Bangor Cathedral—Mr. Cotton's second marriage, and issue—Death of Mrs. Cotton—Monumental inscription—Savings Bank defalcation—Death of Bishop Majendie, and translation of Bishop Bethell—Speech at Beaumaris Royal Eisteddfod—Building of Bangor Infant School—Speech at a Banquet, in celebration of the birthday of Princess VICTORIA.

When Mr. Cotton came to Bangor in the year 1810, there was no School accommodation in the Parish for the education of the poorer classes ; but a house was rented for the purpose, under \*Dr. Bell's system, at Berllan Bach, Bangor, which continued to be used for Educational purposes until the 1st. of January, 1822, when the first National School Buildings for Bangor were opened.

On that occasion, the children, in number exceeding 400, assembled in the Schoolroom, from whence, after prayer and preliminary arrangement, they walked in order to the Cathedral, preceded by a band of music, with flags bearing appropriate devices. After Divine Service, the procession, on returning to the School, assumed a more imposing appearance, as had been previously arranged, in the following order—Boys, Girls, Band, Tradesmen, Gentlemen, Ladies, Churchwardens and Clergy, the two vergers in their gowns closing the whole.

\* " Who teacheth others will be brought  
To learn much more than those he taught."

Which Mr. Cotton translated into Welsh, thus :—

" Yr hwn a ddysg y rhai heb ddysg,  
A dysg efe ei hun a wisg."

Bishop Majendie having previously entered the School-room, then received the procession. After the whole were seated, the Reverend J. H. Cotton addressed the meeting in the following terms :—

My Lord Bishop, Ladies and Gentlemen, I congratulate you all upon the opening of a new year : and I bless God, that I have the happiness of witnessing together with you the completion of this excellent work, the first stone of which was laid upon so auspicious a day—the day of the coronation of our present gracious Majesty. I shall not detain you long from your family circles, though I must entreat your pardon, if I occupy your time and attention a short time, while I enter into some particulars as to the circumstances of the place in which we are now collected. If I trespass in length of detail, I doubt not (estimating as I do the feelings of all here present), that the gladdening scene before us will ensure the pardon which I ask.

I shall begin by stating the necessity of this Building. No one will doubt that in a place of this growing respectability, and increasing population, it was absolutely necessary to erect a suitable room for the religious and moral education of its children. Every town in this Diocese (this only excepted), is provided with such a room, while we were compelled to take up with any place which could be hired, however ill suited to the purpose. Next as to the situation of the School, it will be readily allowed that the situation of any Institution which is least calculated to annoy that portion of the community, which are to contribute to its support, and best calculated to accommodate those who are to receive benefit from it, is the best possible situation which could be fixed upon. Both these qualifications meet in this situation—it is removed from the best portion of the town—it is removed from the public road, while it is open to public view. It stands nearly in the centre of the town, at equal distances from both extremes, and is placed where all the poorer orders live. The dimensions of the room are these : The building is in itself, within the walls, 85 feet in length, and in breadth 32 feet ; in height 16 feet to the bottom of the roof, and 11 more to the centre. The building is, we hope, well calculated for our purpose, being well supplied with ventilators, both in the windows and roof, having no windows to the exposed aspect, and having back doors to each of the courts, covered with porches and double doors, a screen in the centre to divide the sexes, which may be drawn or undrawn in an instant ; an entrance is also provided at one angle, by which the ladies, who visit the female School, may enter in without passing

either through the boys or the back courts. Large drains also pass through the building; a foot pavement around it, and an excellent road made on the best principles, leads to the main Street. The ground on which it stands is procured from the Dean of Bangor, upon a lease of 60 years, having a clause by which the Committee are empowered to purchase the premises within the first 20 years, for the sum of £130. The ground rent is £7 per annum. The building by the original contract was to have amounted only to £500; but it was found necessary in the progress of the work, to make some alterations. These, together with the several additions I have just named to you, will make the whole amount to £600, as near as can be calculated. To meet this expense, the following sums have been collected, which I shall name in detail:—‘Donations from Land-owners and inhabitants, £254 17s.; Savings out of our current income, £86 0s. 0d.; Interest upon this sum in the Savings’ Bank, £10 0s. 11d.; Grant from the National Society in London, £90; a Loan from the Bishop of £150, making a total of £600 17s. 11d., so that a larger sum has been obtained than has been expended, and we should have had some excess on the building account, had we not been obliged to borrow £7 from our stock towards a temporary arrangement in a former Schoolroom. This sum together with the expenses of this day, may, perhaps, amount to about £10. It must be remembered, however, that the Schoolroom, and the ground on which it stands, is loaded with a debt of £280; being the amount of the Bishop’s loan of £150, and £130 the purchase of the land belonging to the Dean. It is proposed by a Sinking Fund to meet this debt; and as the Committee have been enabled to save nearly £100 in the last three years, they hope they are not too sanguine in assuming that the £280 will be liquidated long before the expiration of the 20 years, already alluded to. And now, having gone through all the necessary detail, it becomes me, in the name of our Committee, to return thanks to all who have so liberally and steadily given their assistance.

Our best thanks then in the first place, are due to the Lord Bishop, for his kind loan of £150, without interest, in addition to his Lordship’s liberal benefaction of £100. Our thanks are next due to The Very Rev. The Dean, for his ready attention to the wishes of the Committee in accommodating them with the site of this building. To the National Society in London, for their liberal grant of £90. Next must we thank Mr. Hall, of this city, for having supplied us with a plan of this building, and for superintending the work with so much ability and zeal. Our particular thanks are also due to that respectable body I see now before me, I mean the tradesmen of this city,

who have come forward upon this day, as they did on the celebration of the Coronation, in the support of piety, loyalty, and good order, acts these which mark at once their good sense and good conduct. We should also be wanting in gratitude, did we not thank the four following persons, Mr. Thomas, the Mason, for his attention to the work : Mr. Towers, the Iron-founder ; Mr. Heywood, the Watch-maker ; and Mr. D. Griffith, the Contractor, for their respective gifts to the School ; and while the name of the last person is on my lips, I beg leave to say, that he deserves all praise, not in having completed the work according to contract, but in having gone beyond the letter of his agreement, both in quality of work and materials. And now, having so fully laid before you the liberal spirit of so many zealous friends, and fully expressed, as I hope, our sense of gratitude to them, it will be unnecessary to say much to encourage a feeling, which has been already so fully excited. I see here so many firm friends of the good cause, that I have every pledge afforded of the same support we have hitherto experienced. A building founded on religion and loyalty shall never totter, much less shall it fall. Indeed, what institution so well deserves your support, as that which embraces every thing which is valuable to man, religion, morality, loyalty, whose object it is to form obedient children, faithful servants, honest men, and pious Christians. In promoting these objects, a man best secures his own interest and happiness ; and though the good effects resulting from the education of these particular children, may not return to him here, he may rest assured, that in promoting their welfare and happiness, he is eventually ensuring his own, and in the same proportion as he blesses others will be blessed himself ; if in promoting this, and every other pious work, he intends not the establishment of his own credit, but the increase of his heavenly Master's honour.

These remarks I beg to urge more particularly upon the Tradesmen of this city, the advantages arising from this Institution are doubly applicable to them : to this place must they look for all those principles of piety and morality, and for all such instructions as are best calculated to make their children useful mechanics, respectable members of society, and pious members of the Christian Church. And since without the help of God, the best directed efforts of men are vain, let us entreat his blessing through the mouths of these children."

A prayer was then repeated from memory, first in the Welsh language, and afterwards in English, by two of the Scholars.

The pronouncing of the Benediction by the Bishop brought

the meeting to a close. His Lordship had previously intended to address the meeting, but declared that he felt so much affected by the scene before him, that he dared not trust his feelings.

At the close of the meeting a collection was made, amounting to £11 5s. 6d. As this was proceeding, a message was sent from the Society of Calvinistic Methodists, declaring it to be their intention to make a collection for the National School, in consequence of the convenience of the new road, now called Dean Street,\* which, as it led to the National School, passed by their Chapel-door. A collection was accordingly made, amounting to £5, which was handed over to the School Committee.

At the latter end of the year 1823, Mrs. Cotton died. A marble tablet raised to her memory in Bangor Cathedral bears the following inscription :—

In Memory

OF

MARY ANNE,

WIFE OF

THE REV. JAMES HENRY COTTON,

PRECENTOR AND VICAR

OF THIS CHURCH,

AND DAUGHTER OF

HENRY WILLIAM MAJENDIE,

*Lord Bishop of this Diocese,*

WHO DIED OCTOBER 8TH., 1823,

AGED 35.

Her body lies in the adjoining

Burial Ground.

“Blessed are the poor in Spirit,

For theirs is the kingdom of heaven.

Blessed are the meek :

For they shall inherit the earth.

Blessed are the pure in heart,

For they shall see God.”

ST. MATTHEW v. 3, 5, 8.

\* Some years after the erection of this School, the greater number of the houses now forming Dean Street were built. The Welsh name of the Street is Cae'r Deon, or Dean's Field, because it was the property of Dean Warren.



In the year 1824, Mr. Cotton undertook the Restoration of Bangor Cathedral, which was in a deplorable state of delapidation ; some portion of the floor in the nave being without flagstones, and the rain dropping in through the roof. The work occupied three years and a half, during which time Divine Services were held in the National Schoolroom, there being no Parish church at Bangor.\*

\* The Diary has the following entry :—

1824. In the Spring of this year, the repairs of the Cathedral having been commenced, the Bishop granted his license to the National School Room for the purposes of Divine worship : it was accordingly fitted up at the expense of £40. The arrangements were so made as to suit the purposes of a Church on the Sabbath, and School on week days, holding commodiously about 500 persons attending worship.

The cost of this Restoration was £5,300, out of which £2,000 came from the tithes of Llandinam, Montgomeryshire, appropriated by an act of James II., 1685, for the repairs of Bangor Cathedral,† and the remainder, £3,300 were collected in different parts of the kingdom through the praiseworthy and indefatigable exertions of Mr. Cotton, the whole of which sum was expended under his superintendence. It is true that the internal fittings of the Cathedral were of inferior quality—the Bishop's throne, pulpit, stalls, and pews being of stained deal ; and it must be admitted, and Mr.

\* “ Besides the Cathedral Church, which is dedicated to St. Daniel, there was formerly a Parish Church of St. Mary, which stood at the back of the Bishop's Palace, about 400 yards distant from the Cathedral : the ground on which it stood, together with the Church-yard belongs to the *Vicars Choral*, who let it out, and receive the rent of it, which is 6s. 8d. per annum, as they do the rent of three small Quillets or Parcels of ground, let for 6s. 6d., on which, 'tis suppos'd there stood formerly houses belonging to some of the Church-members. When St. Mary's Church was demolish'd, there is no tradition, and the very foundations of it, and the old Castle, said to have been heretofore in or near this town, are so perish'd, that they can't be traced out with any certainty, tho' there is a hill on the side of the town, which bears the name of *Bryn y Castle*, or *Castle-hill* ; but whether it be from the Castle's having stood there is not well known by the inhabitants. There have been often human bones dug up on the site of St. Mary's Church and Church-yard.

“ Here was hard by the Cathedral Church-yard Gate, not long since, an *Hein-house*, or Bishop's Gaol, but the same is fallen down, and become part of the delapidations of the Bishoprick.”—*Browne Willis' History of Bangor Cathedral*, p. 46.

† “ The Endowment of the Choir, and Reparation of the Church, arises from the rents of the sinecure of Llandinam, Co., Montgomery, now set at £172 per annum, which were appropriated by Act of Parliament, Anno 1685, to that purpose. Before which time the Cathedral Service and Fabric were supported solely by contributions of

Cotton acknowledged it himself, that the restoration completed in the year 1827, partook more of the nature of a restoration of a Parish Church than of a Cathedral. Indeed, the principal object in view was to provide sufficient accommodation in the Cathedral Building to cope with the rapid increase in the population of the town, and the great influx of visitors during the Summer months. Still, for the money, and under the circumstances, it was, perhaps, the best that could be done. Moreover, when we bear in mind that ecclesiastical taste was not then what it is now, the lethargy and apathy which had, at that time, possessed both Clergy and Laity, and the difficulty of obtaining pecuniary aid, owing to so many local claims for the building and supporting of Schools, we must give Mr. Cotton full credit for completing a great and much needed work, almost single handed.

At the completion of this Restoration, the nave of the Cathedral was set apart as a Welsh Parish Church, being divided from the Choir and transepts by a partition, above which was the organ-loft; but during the late extensive and elaborate restoration begun in 1868, this partition was taken down, and the Cathedral-building thrown open from east to west.

We insert here Mr. Precentor Cotton's application to the Dean and Chapter for the use of the nave of the Cathedral to hold special Services.

"The Precentor is desirous of giving some additional spiritual advantages to the English population of the town of Bangor.

"His present duties consist in an attendance at the choral services of the Church, in a general superintendence of the Choir, &c., &c., and in preaching five English Sermons during each year.

"He proposes (in consideration of the income now granted him from the Choral Funds) to read the prayers of the Church, and to preach a Sermon every Sunday evening; he proposes to light the

the Bishop and Chapter, and what they could get by begging from other persons in the Diocese, was apply'd to the same use. It was usual before this settled Endowment, for most persons in this Diocese to leave somewhat by Will to the Church of Bangor. Some did it voluntarily; others as they were moved to it. However, there was something left by most of them, according to their several abilities."—*Browne Willis' History of Bangor Cathedral* (1721), pages 80. 81.

nave of the Church, in which part he proposes to perform the Service, and to pay any expenses attendant upon such service, &c. He intends by this offer to give to the middle and lower ranks of the English population, as well as to the larger children of the National School, an opportunity of attending upon, and joining in a Service better calculated for their benefit than the Choral Services of the Church.

He proposes that this Service, &c., should commence at a quarter past six o'clock, immediately after the evening Choral Service. This time will be found most convenient for tradesmen, mechanics, and the servants of Gentlemen, &c.

Services at this hour now take place in every town in the kingdom, and are found to be well attended by the description of persons alluded to.

The Precentor proposes to engage for one year, to try the effect of this plan, intending not to press its continuance, unless such a congregation shall assemble as shall justify its continuance. He solicits the Bishop to allow him to make the experiment; and he asks the Dean and Chapter to grant him the use of the Nave of the Cathedral, and of the lamps, books, organ, &c., he paying all charges attendant upon the use of them, and making an acknowledgment in money for any damage occasioned to them by wear, practice, or removal.

J. H. COTTON.

BANGOR, OCT. 16TH, 1827.

The Precentor does not ask the assistance of any other person, nor will he consider any assistance offered by a brother Clergyman *as any relief to him*; but he presumes that the Bishop, Dean, the members of the Chapter, when resident, and any Clergy living in the town will not be unwilling *occasionally to confer a benefit upon the people* by preaching, as is usual at Chester, Liverpool, Ruthin, Pwllheli, and most places in the kingdom.

In the year 1826, Mr. Cotton married Mary Laurens, daughter of Samuel Fisher, Esquire, M.D., of Bath, and niece of the then Lord Bishop of Salisbury, by whom he had two daughters, Mary and Ann.

Extract from Diary. 1826.—December. The Penny Club for the School children, instituted last year, continues to prosper—90 admitted—amount of collection about £35. Number in Sunday School 300.

This excellent Penny Clothing Club, established by Mr.

Cotton in 1825, is still carried on, and has proved to be a great help to the poor and working classes with large families. The children pay a penny every Sunday at the Sunday School, which amounts at the end of the year to 4s. 4d., to which a bonus of equal amount is added, making the total sum of 8s. 8d. to be received by each child at the close of the year.

Early in the year 1828, Mrs. Cotton died. A marble tablet raised to her memory in Bangor Cathedral, bears the following inscription :—

In Memory  
OF  
MARY,  
THE SECOND WIFE OF  
THE REV. JAMES HENRY COTTON,  
PRECENTOR AND VICAR  
OF THIS CHURCH,  
AND DAUGHTER OF  
SAMUEL FISHER, M.D.,  
OF THE CITY OF BATH.  
SHE DIED JANUARY 27TH., 1828,  
AGED 28.  
Her body lies in the  
Adjoining Burial Ground.  
"The fruit of the Spirit is  
Love, Joy, Peace,  
Longsuffering, Gentleness,  
Goodness, Faith, Meekness,  
Temperance."  
GAL. v. 22, 23.

In the year 1818, a Saving's Bank was established at Bangor, chiefly through the exertions of Mr. Cotton. The following is from Mr. Cotton's Diary :—

1818. October 2nd. The Savings Bank opened at Berllan Bach-School Room, after several previous meetings having been held. The

deposits, including Subscriptions, amounted to £493. The Charity School Fund deposited £50.

Some years after the establishing of this Savings Bank, the Trustees sustained a heavy loss through misplaced confidence in the Manager. In the face of this, Mr. Cotton wrote thousands of begging letters for subscriptions to diminish their loss; and during a visit to Birmingham, he made a house to house collection for the same purpose, during which he narrowly escaped apprehension as a begging imposter! Notwithstanding all his exertions, he had to pay £1,200, and his Co-Vicar, and Co-Trustees, the Reverend Hugh Price, and Mr. Dawkins Pennant, a thousand pounds each.

On the 9th, July, 1830, Bishop Majendie, Mr. Cotton's father-in-law, died, having presided over the Diocese of Bangor for 21 years, and was succeeded by Bishop Bethell, who had been successively Dean of Chichester, Bishop of Gloucester, and Exeter.

The following is the inscription on Bishop Majendie's monument within Bangor Cathedral.

*Sacred to the Memory of*

HENRY WILLIAM MAJENDIE, D.D.,

Who died at the house of his son, the Vicar of Longdon, near Lichfield,

JULY 9th 1830, AGED 75 YEARS AND 9 MONTHS,

And was buried in a Vault within the CHURCH of LONGDON.

In early life he was honored by the personal regard of that Truly virtuous monarch, King George the III., by whom he was appointed

Preceptor to PRINCE WILLIAM HENRY, our present sovereign, After holding successively a canonry of Windsor and St. Pauls, He was consecrated to the Bishopric of Chester in the year 1800, and in the year 1809, was translated to that of Bangor.

He married April 11th 1785, ANNE, the eldest daughter of HENRY ROUTLEDGE, of STAPLETON, in the County of CUMBERLAND, Esquire,

By whom he had thirteen children.

During an Episcopacy of thirty years, he was distinguished  
By a faithful and zealous discharge of his Sacred duties, and by  
a constant endeavour to increase the usefulness and promote the welfare of his Clergy.

As a preacher, he employed the eminent powers of oratory, which  
he possessed, in forwarding the will of his heavenly Master,

And bringing men into the true fold of Jesus Christ.

His private character was marked by that spirit of Christian Benevolence, which is ever ready to give, and glad to distribute.

By that Charity which thinketh no evil, and by an unaffected simplicity and suavity of demeanour to all around him.

What he was as a husband and a father, those only can know  
Who most deeply feel his loss, and cherish the hope of re-union with  
him,

In a more perfect state of existence hereafter,  
Through the merits of Jesus Christ.

We should not omit to mention that Mr. Cotton attended the Beaumaris Royal Eisteddfod in the month of August, 1832, at which her late Royal Highness the Duchess of Kent, and the Princess (now Queen) Victoria were present, and took an active part in the proceedings. During the stay of the Royal party at Plas Newydd, the seat of the Marquis of Anglesey, Mr Cotton had the honour of being invited there by the Duchess of Kent.

At the above Eisteddfod a prize of £15, and a medal of the value of £5 were offered for the best Essay in English on the History of the Island of Anglesey, with Biographical sketches of the eminent men it had produced ; and a premium of £7 10s. for the second best Essay in English on the same subject. Mr. Cotton, with others, was appointed adjudicator. In delivering his adjudication,

Mr. Cotton said, that he had been, among others, selected to pronounce a decision as to the comparative claims of the several Essays on the History of the Island of Anglesey. He felt himself in many views incompetent to the task. In particular, he was not a

native of Cambria, and even if he had possessed all the requisite qualifications, he must lament that the time he could bestow upon the subject had been much too limited. He had, however, no hesitation in declaring it to be his opinion that the Essay, which assumed the fictitious name of "Bronwen," had by far the greatest merit. The writer seems to possess stores of information which had never previously been opened, and which perhaps, would never have come to light, had it not been for the industry of the author. Indeed, the Essay was like the Island of Anglesey itself—it contained ore of inestimable price—ore which it was difficult to find, but which when discovered, proved not only to be valuable, but most abundant. There was, as he already intimated, a distinctive character about the Essay—it was peculiarly national. A tone pervaded it, which constituted its high recommendation to the meeting. The author, he felt persuaded, must be a Cymro—a Cymro not by name only, but *vitus et in cute*. To none could the words of the immortal bard be more justly, or more appropriately applied :—

Eu Ner a folant,  
Eu hiaith a gadwant,  
Eu tir a gollant,  
Ond Gwyllt Wallia.

These lines he would take the liberty of translating, for the benefit of some of the "country gentlemen." The translation would not present the characteristic alteration of the original, but this he trusted, would be forgiven.

Their Lord, they land,  
Their language love,  
Their land they lose,  
Except wild Wales.

He was about to hazard a remark, which might appear in a Saxon to be a sketch of the imagination, but he hoped that under such circumstances, even a Saxon might be allowed to catch a small portion of poetic fire. Who that examined the Essay which had called forth these observations, and saw its correct and beautiful representation of the Island of Anglesey, but must be excused, if he indulged in a flight of fancy, and imagined the author to have soared to the heights of Snowdon itself, to have plucked a quill from one of its own eagles, and to have described with it, in language of incomparable accuracy and taste, all the varying characteristics of the Island. The Essay to which he adverted was, beyond question, the most valuable that had been offered on that occasion. There was however, another, the production of a writer who signed himself "Investigator," which contained a fund of good sense, and which was drawn up with much perspicuity, and in excellent taste. It was calculated to offer both

information and delight to the general reader. It entered very circumstantially into the history of Beaumaris, its antiquities, and its later improvements. It told the world of that which it was impossible for those before whom he had the honour of speaking, ever to forget. It expatiated on the signal munificence which distinguished the former illustrious and benevolent possessor of Baron Hill. But in offering this deserved tribute on the altar of departed excellence, the writer had not exhausted his subject. He had recorded many delightful instances of liberality on the part of the present justly respected proprietor, while he left much, indeed, for the future historian to hand down to posterity of the patriotism and liberality of that truly exalted and noble house."

The Reverend gentleman concluded amidst the loudest acclamations of the meeting by applying the following stanza to the President,—Sir Richard Bulkeley Williams Bulkeley—

Llwyddiant i'w deulu,  
Llwyddiant i'w dy,  
Llwyddiant i'w gariad,  
A dedwydd bo hi.

Although Mr. Cotton was an Englishman, yet, by his long residence in Wales, the lively interest which he took in Eisteddfodau, Literary meetings, and all other national institutions conducive to the prosperity of the principality—and the fact that—to extend the sphere of his usefulness—he had striven hard to learn the Welsh language, and had carefully studied the history, antiquity, and literature of his adopted country, he was a great favourite with the masses, and was considered and claimed as a Welshman.

In the year 1835, the Infant Schools, situated in Drum Street, were begun through the exertions of Mr. Cotton. In his Diary Mr. Cotton says :—

"1835. The new Infant School Rooms, situated at the back of the National School were begun. Application made to the public for means, and a memorial addressed to the Lords of the Treasury was filled up ; signed by all Denominations."

At a public dinner, in celebration of the birthday of our present Queen, the Vice-President, John Williams, Esquire, now of Treffos, Anglesey, in proposing the toast, drew the



attention of the company to the very interesting sight they had that day witnessed ; a sight which was truly pleasing, and at the same time affecting, to see the behaviour of the 700 children, who had this day through the city testified, by their hymns of praise and shouts of joy, their warm and genuine attachment for the person and happiness of Her Royal Highness, the Princess Victoria. This however, as regards these children could not have occurred from common accident. It shows some kind hand, and sympathizing mind, must have been engaged to mould and form the tender dispositions of the rising generations of Bangor and its vicinity to that unerring precept, "Train up a child in the way he should go." I perceive, gentlemen, we allow by common consent, to whom, under providence, that debt is personally due, and may our worthy Vicar, Mr. Cotton, long enjoy the precious fruits of arduous ministerial duties, and may his heart enjoy the gratification of seeing that his labours amongst us are not in vain. The announcement of Mr. Cotton's health was most warmly received by the company.

Mr. Cotton in acknowledging the toast, said ;

He would not conceal his feelings, but admit at once he was pleased with the remark, which the force of a moral and religious education had drawn out from the behaviour and conduct of the children, to whom Mr. Williams alluded. Parochial education is a subject to which I have (as you seem to allow), paid much attention, and I have considered it a duty incumbent on me as a clergyman, to put it into practical effect in this city, and parish of Bangor. My calls upon you for support in aid of education have been, I acknowledge, frequent ; nor have I confined them to you alone, and here it is, in this respect, nothing less than just and proper to state the munificent donations I received for public purposes from H.R.H., the Duchess of Kent, when resident a few years since at Plas Newydd, and I thought this day was a very proper occasion for the children of the various Schools in and about Bangor to testify their national loyalty, and hereby showing that we have not forgotten the past munificent acts of our Royal benefactress, but wish to cherish a grateful recollection of their residence amongst us, by giving vent to our best feelings upon the majority of H.R.H., the

Princess Victoria. It is a great national blessing that her education has been completed under the ablest and best of teachers, persons who rank high for their religious and moral attainments, and what is still more, all this improvement of the mind acquired under the maternal eye of her Royal mother, and thus adapting her daughter by habit and education, to become one who can, when the period may arrive, rule wisely and well over her people, and become a nursing mother to the Church and her people.

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### CHAPTER III.

**The Welsh Church—Labours of the Reverend Griffith Jones, Llanddowror—The Welsh circulating Charity Schools—State of Education in Wales in 1760—Madam Bevan's Charity—Rowlands Llangeitho—Charles of Bala.**

THE period immediately preceding the birth of Mr. Cotton, and that in which he lived, are very important epochs in the history of the Welsh Church, as marking, on the one hand, the state of Education in Wales, the separation of the Methodists\* from the Church, the subsequent growth of Methodism, and, on the other hand, the great revival of work in the Church ; the regaining of her lost position, and her consequent rapid growing strength. It is not foreign to our purpose, and, we trust, no digression from the subject, nor uninteresting to the general reader to take a glimpse at these periods.

To characterize the Church in Wales at any period as entirely void of life would be gross injustice. We need no further proof of that, than the fact, that reformation began within her own pale, and the great 'revivals,' which marked the close of the last and the beginning of the present century emanated, in a great degree, from the Clergy. The Welsh Church has from time to time possessed some Clergy of great piety, usefulness, and learning ; Rees Prichard, the pious and able Vicar of Llanymddyfri, and author of "Canwyll y Cymry," Dr. William Morgan, Bishop of St. Asaph, the translator of the Welsh Bible ; Dr. Richard Parry, his successor, who published a revised edition of the Welsh Bible after his predecessor's death ; Archdeacon Prys ; Ellis Wynn, the author of "Bardd Cwsg ;" Theophilus Evans,

\* We may state here by way of explanation, that wherever the word Methodists occurs herein, it must be understood of the Calvinistic Methodists. No attempt was made by any Wesleyan to preach in the Welsh language until the year 1800, and in that year the Methodists assumed the name Calvinistic, to distinguish them from their Arminian brethren.

the author of "Drych y Prif Oesoedd," are names familiar and dear to every Welshman ; their contributions to Welsh literature, and their self-sacrificing activity and service to their Church and generation, are such as can claim the lasting gratitude of posterity.

The Reverends Griffith Jones, Llanddowror, Daniel Rowlands, Llangeitho, William Williams, of Pantycelyn, the "Sweet Psalmist of Wales ;" Peter Williams, the "Biblical Expositor ;" D. Jones, Llangan ; D. Griffiths, of Nefern, and Thomas Charles, of Bala, were all ordained Clergy of the Established Church, and, with the exception of Griffith Jones, who died in 1761, were all contemporaries of Mr. Cotton. These men are connected, more or less, with the establishing of Welsh Methodism, but our space will not permit us to notice more than the most prominent of them.

*The Reverend Griffith Jones, Llanddowror, was ordained in the year 1709, by the celebrated Bishop Bull. He was eminent as an author, preacher, and educationist, and is looked upon as the "morning Star" of Welsh Church-revival, and he continued a zealous pastor in the Church up to the time of his death. Besides contributions to English literature, he wrote, in Welsh, an elaborate exposition of the Church Catechism, in one large octavo volume ; 'A Call to the throne of Grace ;' a book on the 'Necessity of instructing the ignorant ;' 'Forms of Prayer ;' 'A Guide to the throne of Grace,' and a 'Collection of the Poems of the Rev. Rees Prichard. Mr. Jones was the most popular and prominent preacher of his time, both as regards matter, eloquence, and feeling, and it is said that he seldom preached a sermon without producing a deep impression upon his hearers. As a parish priest he was most exemplary. On every Saturday preceding Communion Sunday, he read the service in Church, and after the second lesson, in accordance with the rubric, he would catechize his congregation on the two lessons which had been read. As an inducement to the poor and*

older persons to attend these Semi-Catechetical services, Mr. Jones established a custom of distributing white bread, the cost of which he defrayed from the Offertory of Llanddowror Church, imposing upon each aged recipient the task of learning out by heart a verse from Scripture, for recitation in Church at every such service. This plan of catechizing the congregation proved to be exceedingly beneficial for the instruction of the ignorant, as well as a means of making Mr. Jones acquainted with the ignorance which prevailed among the poorer classes, and resulted in the establishing of 'Welsh • Circulating Schools' throughout the principality, the first of which he established in his own parish, and supported it by the Communion Offertory.

"The plan on which Griffith Jones proceeded was simply this:—He first engaged a body of schoolmasters, and then distributed them in different directions over the country. The duty of these men was to teach the people to read the Scriptures in the Welsh language, to catechize them, to instruct them in psalmody, and to promote their advancement by every means in their power. They were sent, in the first instance, to the nearest town or village where their assistance had been requested, and then having taught all who were desirous of instruction, they were to pass on to the next district where a similar feeling had been manifested. In the course of time, they were to revisit the localities whence they had at first started, and resume the work of education anew on the youth who had sprung up during their absence, and thus making a continual circuit of the whole country, to present to every generation, as it arose, the means of knowledge, and the incentives to virtuous principle."\*

Mr. Jones also established a Training School for teachers at Llanddowror. Among his pupils may be mentioned Howel Harris; Howel Davies; Williams, Pantycelyn, and Peter Williams; but they were under his tuition not as school

\* Jones' Causes of Dissent in Wales, p. 18.

teachers, but as candidates preparing for college, preparatory to taking Holy Orders.

These Circulating Schools were open to every age, and it is said that in the space of 24 years, no less than 150,212 persons of every age from six to seventy years old were taught to read their Welsh Bibles. The success of Mr. Jones' plan was so great, that the number of schools throughout the principality in the year 1760 was 215, having 8687 scholars, as follows :—

## NORTH WALES.

## SOUTH WALES.

| COUNTY.    | No. of<br>Schools. | No. of<br>Scholars | COUNTY.     | No. of<br>Schools. | No. of<br>Scholars |
|------------|--------------------|--------------------|-------------|--------------------|--------------------|
| Anglesey   | 25                 | 1023               | Brecon      | 4                  | 196                |
| Carnarvon  | 27                 | 981                | Cardigan    | 20                 | 1153               |
| Merioneth  | 15                 | 508                | Cardmarthen | 54                 | 2410               |
| Denbigh    | 8                  | 307                | Glamorgan   | 25                 | 872                |
| Montgomery | 12                 | 339                | Monmouth    | 2                  | 61                 |
|            |                    |                    | Pembroke    | 23                 | 837                |
|            | 87                 | 3158               |             | 128                | 5529               |

Total, throughout North and South Wales, Schools—215; Scholars—8687.

Mr. Jones was very materially assisted in supporting and establishing these Circulating Schools, by liberal grants of thousands of Bibles and other valuable books by the Society for Promoting Christian Knowledge, established in the year 1698. Mrs. Bevan, an intimate friend of Mr. Jones, and a regular attendant at his church, was also a very liberal supporter of these schools during his life-time, and after his death.

In the year 1777, sixteen years after the death of Mr. Jones, and two years before the demise of Mrs. Bevan, the schools numbered 6,465, and the scholars 314,051. "Few men have conferred greater benefits on their country, than Wales derived from the labours of the good rector of Llanddowror, and to him it was in great part owing that the Bible has

been so generally found and read in the Welsh cottage. Not only was he enabled by his own self-denial, and the charity of others, to achieve this large amount of good in his lifetime, but at his death he left in the hands of his friend, Madam Bevan, upwards of £7000! to be applied by her for the same objects, and that lady, who died in 1779, gave the books and the estate of the late Griffith Jones, and also the residue of her own estate, for the use of the Welsh Circulating Charity Schools, so long as the same should continue, and for the increase and improvement of Christian knowledge. One of the Trustees of the will of Madam Bevan possessed herself of the property thus bequeathed, and having refused to apply it for the charitable purposes directed by the will, the schools were closed for many years, pending an Information by the Attorney General, and the Charity only came again into operation in 1809, since which time it has been managed under a scheme embodied in an order of the Lord Chancellor, made the 11th. July, 1807, of which the following are the principal regulations."

**That the Trustees of the charity appoint schoolmasters of competent abilities and good character, (members of the Established Church), who, being approved of by the bishop of the diocese, or by some two or more Clergymen named by him, shall receive salaries not exceeding £7 10s. a quarter; but no person shall be appointed a schoolmaster without conforming himself pursuant to the Act of Uniformity.**

**That the Trustees appoint schools at such towns, villages, and places, within the principality of Wales, as with the concurrence of the bishop or such clergymen, they shall deem convenient.**

**That each of such schools be continued in the same place for such term as shall be expressed by the bishop of the diocese or such clergymen.**

**That the duty of the schoolmaster shall consist in teaching the children, both male and female, of poor indigent persons to read, in making them learn by heart the Creed, the Lord's Prayer, the Commandments, and the Church Catechism; and in going with and attending such children in the parish church on the Lord's Day, and as often on other days, when Divine Service shall be performed, as may be convenient.**

That the Trustees appoint two fit and discreet members of the Church to be approved of by the bishop of the diocese, at a salary not exceeding £30 a year for each, to be visitors of the schools, who shall visit and inspect every school in their district once in six months, and report on the state of the schools to the Trustees and the bishop.

That the Trustees meet yearly in the town of Cardigan, on the last day of the Autumn great Sessions for that County, to take into consideration the general state and concerns of the charity.\*

The amount actually bequeathed by Madam Bevan was £10,000, and from the year 1779 to 1809, it had accumulated to £30,000, 3 per cent consols, yielding an annual income of £944 12s. During the thirty years that this Chancery suit was pending the country suffered very much, and gradually reverted into the deplorable condition in which Mr. Jones found it when he first established the Circulating Schools. But during this long interval, the Reverend Thomas Charles, of Bala, by his unceasing labours in behalf of education, did much to stem the tide of ignorance which then threatened to inundate the principality.

Fortunately, Madam Bevan's Charity came into operation just about the time that Mr. Cotton became Vicar of Bangor, by which he was, no doubt, materially assisted in establishing schools. He was the great consolidator of the work which Griffith Jones had so nobly inaugurated in the year 1730, and as regards the work of education generally, we know of no one upon whom the good Rector of Llanddowror's "mantle fell" in the last generation, except it be Mr. Cotton.

We now pass on to the most prominent character in the history of Welsh Methodism.

*The Reverend Daniel Rowlands, Llangeitho.* He is said to have led a dissipated life in the early part of his ministry. About the year 1735, his mind was deeply impressed while listening to a sermon by the Reverend

\* Wales, by Sir Thomas Phillips, p.p. 285, 286.



**Griffith Jones, Llanddowror, at Llanddewibrefi Church, where Rowlands had resorted to hear him. It is said that Rowlands' demeanour during the service was so offensive to this eminent preacher, that he made special reference to him in his prayer, and with a blessed result. A biographer says, "his church, until now but thinly attended, began to be crowded with hearers. Known at first in his own neighbourhood as 'the mad parson,' it was not long before he was reputed to be the mightiest preacher of his time. Llangeitho became the Jerusalem of Wales."**

Rowland's ministry was peculiarly productive of great revivals. The pathos and feeling with which he read and preached were overpowering. It was during the reading of that beautiful obsecration of our Litany, "By thine agony and Bloody Sweat," that one of the most powerful revivals broke forth; the words fell like heavenly thunderbolts, as it were, upon the worshippers, and they were bathed in tears: a striking proof of the adaptability of our Liturgy to the Welsh mind, when feelingly read.

The obscure little village of Llangeitho became the scene of monthly pilgrimages from all parts of the principality, to partake of the Holy Eucharist, the celebration of which was the most prominent feature in Rowlands' ministry. It is said that from two to three thousand partook of Holy Communion monthly, and Rowlands was assisted in the administration by other clergy. His zeal and earnestness prompted him to preach in the "highways and hedges," and in consequence of his persisting in a practice from which his diocesan, Bishop Samuel Squire, who presided over the see of St. David's from 1761 to 1766, had several times endeavoured to dissuade him, Rowlands was eventually inhibited from officiating in that diocese, the notice of which was publicly served upon him just after he had finished reading the service, and was about to ascend the pulpit at Llanddewibrefi Church. Having read the Inhibition himself, he

announced its contents to his hearers, and leaving the church his congregation followed him, weeping. This proceeding happened about the year 1763, in the thirtieth year of his ministry, (for he took Orders while a minor,) and resulted in the erection of a spacious chapel at Llangeitho, where Rowlands officiated up to the time of his death, in 1790, with the same marvellous success as had attended his ministrations at Llangeitho parish Church. Bishop Squire was translated to Oxford in 1766, from thence to London in 1777, where he died in 1787. It is said that his proceedings against Rowlands gave him much pain, and that he expressed profound sorrow for his conduct on his death-bed. It was the opinion of Dr. Burgess, late Bishop of St. David's, that had his predecessor rightly considered the deplorable moral condition of the people, he would not have dealt so arbitrarily in the matter.

Although Rowlands was thus separated from the Church, he was still a churchman, and nothing could be further from his mind than the creation of schism, as the following incident, which we translate from Rowlands' Welsh Biography, page 125, by the Rev. John Owen, Rector of Thrussington, testifies. "The last time that Rowlands saw Nathaniel, his son, a short time before his death, in conversing, Rowlands told him, in substance, as follows:—'I have been persecuted till I am tired; but you shall be persecuted more; but stand by the Church in spite of everything. You will, perhaps, receive no remuneration for that, but stand by her, yea, unto death. There will be a great reformation in the Church of England. This is an exhortation for you to stand by her.' 'Are you a prophet?' asked the son; 'No,' replied the father, 'nor the son of a prophet; but God has revealed this to me on my knees. I shall not live to see it.' 'Shall I?' said the son. Rowlands then put his hands for a short time over his eyes, and after that he said, 'I think you will be.'" "This," the Biographer

adds, "I heard from the late Reverend Nathaniel Rowlands himself about the year 1826; and in closing the narrative, he said that he often thought of his father's words, after Dr. Burgess had come to the Diocese of St. David's, and seeing so many Evangelical Clergy rising in the Established Church. By the above persecution is meant, doubtless, the opposition he had received for standing by the system of the Church, in respect of the ministry. There was a desire by many at that time to bring a system of separation, and to place some of the preachers to administer the Sacraments, as had then been done by the Wesleyan Methodists in England. Rowlands was very adverse to this. He was a thorough Churchman, on principle;\* although he could not, on account of unavoidable circumstances, conform with some of her rules. It was, probably, his expectation and hope, that there would be, in a short time, such a change, in respect of godliness, in the Church, that he could unite his own people more completely with her. The above conversation, according to my opinion, distinctly shews this. And this would have been no vain hope had the dignitaries of the Church acted wisely in such cases."

The Reverend Nathaniel Rowlands kept faithfully to the above last request of his father. Up to the year 1811, he was a Methodist, but he still considered himself a member of the Church, for when the Methodists formally separated themselves from the Church in the year 1811, of which event we shall speak presently, he severed all connection with them. From the year 1807, to the time of his death in 1831, he did not, on account of some irregularity in his conduct,

\* The Reverend William Williams, Pant-y-celyn, in his Elegy on Rowlands, acknowledges this fact in the following lines:—

'Mae ei holl ddaliadau gloew  
Mewn tair credo i'w gwul'd yn glir,  
Athanasius a Nicea,  
'Nghyd a'r apostolaidd wir;  
*Hen Articiau Eglwys Loegr,* '3  
Catechis' Westminster Fawr;  
Ond yn bena'r Bibl Sanctaidd,  
D'wynodd arnynt oleu wawr.'

officiate within the consecrated fabrics of the Church. During the remainder of his life, he ministered in a chapel at Haverforwest, to a congregation of Methodists, who still adhered to the Church of England.

We translate the following extract from the History of Welsh Methodism, by the late Reverend John Hughes, Calvinistic minister, Vol. I. p. 447. "We are surprized to see so much of the spirit of a churchman in the Reverend N. Rowlands, when we remember what his father was, and the treatment which he had, and what also his father-in-law was—the Reverend Howel Davies. In tracing the history of the Rev. D. Rowlands minutely, we continually become more and more convinced that his views were less ecclesiastical, than we are led to think they were in investigating the histories of his life. We do not by this insinuate that his biographers, to whom we have much respect, have willingly misrepresented him; but we are of opinion that they were misled, and that they were furnished with one-sided testimonies, while others, on the other hand were kept from them; and they could not but judge and write according to the testimony brought before them. We have had other writings to hand, the authenticity of which cannot be doubted, which tend to weaken the effect of those former testimonies on the mind of the keen and searching man."

When we read the solemn charge of Daniel Rowlands, already referred to, we are, by no means "surprized to see so much of the spirit of a churchman in the Reverend Nathaniel Rowlands," who was a clergyman of the Church of England, and Chaplain to the Duke of Ormond, and Lady Huntingdon.

If we accept the interpretation of the Reverend J. Owen, on the persecution which Rowlands refers to as having been borne by him "till he was tired," it will be seen that he was persecuted by the Methodists, for his determined opposition to organize anything like a permanent schism, in authorizing

laymen to administer the Sacraments. On the other hand, if we construe this persecution to mean the opposition which he received within the Church before, and at his expulsion, it is a very strong proof, indeed, of his profound attachment to the Church in spite of all the hard treatment which he had received from his ecclesiastical superior, that had Rowlands been permitted to officiate in the Church, no amount of internal opposition would have induced him to quit her pale. His separation was compulsory, but his attachment to the Church continued unchangeable. That his views were "less ecclesiastical" towards the close of this life, the above conversation distinctly disproves.

The assertion by the Rev. John Hughes in the translated extract, that Rowlands biographers were furnished with one-sided testimonies, and that others were withheld from them, led us to examine the authenticity of the above narrative, but we have failed to find a contradiction in any book within our reach. The writer of the above extract, who has written very elaborately on the Reverend Daniel Rowlands, and has made very extensive use of his biography by the Reverend J. Owen, has also passed over Daniel Rowlands' charge in significant silence. When we bear in mind that this death-bed request of Rowlands to his son, was communicated to his Biographer by Nathaniel Rowlands himself, and that he rendered implicit obedience to it in refusing to acquiesce in the decision of 1811, and afterwards severing all connection with the Methodists, we cannot consider it as a "one-sided statement," and in the absence of a direct negative, we must accept it as authentic and true.

*The Reverend Thomas Charles, of Bala*, is another very prominent character in the history of Welsh Methodism. He was born in the year 1755, and was for about three or four years a pupil of the Reverend Griffith Jones, at Llanddowror. In the year 1775, he matriculated at Jesus College, Oxford, where he graduated in the year 1779. He was

ordained on June 14, (Trinity Sunday) 1778, at Oxford, and licensed to a curacy in Somersetshire, where he continued until the year 1783, when he removed to Bala, which he made his permanent residence for the remainder of his life. He continued unemployed here for some time. The following extract from one of Mr. Charles' Letters of 1783 shows the strong desire he had to remain in the Church.

Sep. 29. I am now waiting to see what the Lord has to do with me, making use of every means in my power to procure some place in the Established Church to officiate, not for the sake of any emoluments I might have, but from a principle of conscience. I can live independent of the Church, but I am a churchman on principle, and therefore shall not on any account leave it, unless I am forced to do so. But you can well conceive how disagreeable and uncomfortable it is to be doing nothing. I never felt before in the same degree the force of these expressions, "Woe is unto me if I preach not the gospel." I feel that a necessity is laid upon me, and that my life would be perfect misery, without engaging in the work with all my powers.\*

Early in the year 1784, Mr. Charles obtained the curacy of Llan y Mawddwy, about fourteen miles from Bala, where he journeyed every week, often on foot, through every weather, for the space of about a year : so anxious he was to remain in the Church, and to work for her. His ministrations during his short stay at this curacy were eminently successful. His Biographer says, "He revived there the ancient and excellent custom of catechising the young people in the afternoon on Sunday. This gave offence to some, though it was approved by others. His faithfulness and diligence in the parish were blessed to many. But some 'gainsayed,' opposed, and reviled. His continuance at Llan y Mawddwy was not long. A complaint was sent by those in the parish who disliked his preaching to the Rector, who, either without examining the truth of the allegations made against him, or not approving of his diligent and faithful labours, sent him notice to quit the curacy. A petition was

\* Memoir, by Rev. E. Morgan, p. 192.

then drawn up by those who liked his ministry, with an intention of sending it to the incumbent. It was given to a person in the parish to forward to him. But it never reached its destination. \* \* \* Through the influence of some individuals of the parish who were inimical to Mr. C., the person to whom the petition was entrusted, was prevailed upon to destroy it on the road to the rector's residence, as he himself afterwards confessed. No revocation of the notice given having taken place, it was concluded the petition had no effect. Mr. C. was obliged to discontinue his services at this Church about the end of April \* \* \* \* \*

“Being once more deprived of the opportunity of exercising his ministry, Mr. C. felt no small perplexity of mind. If he was predisposed to leave the Church he would have done so before now ; but the truth appears to be, that he contemplated such an event with pain and sorrow. The many passages which occur in his letters written at this time respecting self-denial, and resignation to the will of God, were evidently occasioned by what he was foreseeing, would in all probability be the final issue of his repeated disappointments. And we may easily conceive that to quit a Church, whose doctrines he cordially approved, and which commanded general respect, and to be connected with a despised people, was a step which required no small degree of self-denial. In doing this he had also to go against the current of habits and prepossessions. An application to the bishop of the diocese was made about this time, of what nature it was we are not able to learn. His letters only allude to such a thing as having been made. Every influence which his wife's family and his own friends could command, was exerted in his favour.”

Mr. Charles in a letter to his wife from Shropshire, where he had gone soon after he was deprived of Llan-y-Mawddwy, to consult his friends there as to the course he should adopt, says :—

"There are no tidings of a church, but all friends here seem to give me up for the chapels in Wales, whilst at the same time they are much satisfied with my conduct in waiting so long. All I can say is, that I desire, I hope sincerely, to be where the Lord would have me to be. I cannot carry a guilty conscience any longer about me, which I must do if my days are consumed in vanity."

In another letter to a friend, he says, "I am in a strait between two things—between leaving the Church and continuing in it. Being turned out of three churches in this country without the prospect of another. What shall I do? In the last church I served, I continued three months. There the gospel was much blessed as to the present appearance of things. The people there are calling on me with tears to feed them with the bread of life. What shall I do? Christ's words continually sound in my ears, "Feed my lambs." I think I feel my heart willing to engage in the work, be the consequences what they may. But then I ought to be certain in my own mind that God calls me to preach at large. This stimulates me to try all means to continue in the Church, and to wait a little longer to see what the Lord will do. I thank the Lord, I want nothing but to know His will, and strength to do the same. The gospel spreads here, and thousands flock to hear it; and I believe thousands in all parts have received it in its power. I tremble, lest the Lord should find me unfaithful, when I see so much work to do. I often think that I hear my dear Master saying to me, "Why standest thou here all the day long idle?" \* \* \* \* \* I endeavour to give myself up entirely to God, willing that he should dispose of me just as he pleases. Were he to give me to turn the scales, I should be afraid to throw in a straw, lest I should throw it into the wrong one."

Mr. Charles having failed to obtain a curacy, his ardent zeal for the work of the Ministry forced him to join the Methodists, which he did in the year 1784; he had then been six years in Holy Orders, and was twenty nine years of age, and he continued with them up to the time of his death in 1814, a space of thirty years. His whole life is one chapter of unceasing labour. His Scriptural Dictionary, in writing which he was engaged eight years, is the only one of any merit in the Welsh language. Mr. Morgan in commenting upon the treatment which Mr. Charles received in the Church says:—"But the manner in



which Mr. C. was treated was not only unjust, but impolitic also. The Church of Rome would never have been so unwise and regardless of common prudence as to shut its door against such a man as Mr. C. How many different orders or denominations of friars, though on some points opposite to each other and objectionable too to the regular Clergy, did the head of that Church patronize? It was doubtless a wise policy, promotive of the general interest of the Church, though not pleasing to some of its members. It was to accommodate itself to that variety of predilections and taste always prevalent among mankind, and to engage in its favour and in its service the talents, the zeal, and the exertions of all who seemed anxious to advance its interest. This was done by the Church of Rome, though it had to combat with no dissent, because it allowed none. \* \* \* \* To what are we to attribute the vastness of dissent in the present day? to what else, as to its main cause, but to the scowling and oppressive treatment of Mr. C. and others met with from the bishops and clergy? They blindly thought to silence them by preventing them from being employed in the Church. \* \* \* \* Happily for our times, a different course is generally pursued. Zeal and diligence are not only encouraged, but even practiced by many of those who rule over us. May their labours be abundantly blessed."

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## CHAPTER IV.

The Separation of 1811—“*The Welsh Looking Glass*”—John Elias—His advice to Cadwalader Jones—Testimonies concerning the Church—The Ministry of the Church—Clerical Education Societies—Extract from Bishop Campbell’s Charge—Causes of the early growth of Methodism—Early Methodist preachers—The *Hwyl*—Extract from Mr. Jones, Llanddowror’s “*Practical Piety*”—Extempore preaching—Manuscript Sermons—Mr. Cotton as a preacher—The Clergy and Education.

ONE of the most important events in the history of the Welsh Church during the present century, is the formal separation of the Methodists from the Established Church, which occurred in the year 1811, the year following Mr. Cotton’s appointment as Vicar of Bangor. The question of ordaining preachers from among themselves, had, as we have already seen, been mooted in the time of Rowlands, a project which he strenuously opposed, for during his life and ministry, and that of his coadjutors and immediate successors, Welsh Methodism was considered as a part and parcel of the Established Church, and the great success of that movement must be attributed, chiefly, to those Clergy who superintended its affairs and aided its progress, but still kept within the pale of the Church ; but as these clergymen confined their labours for the most part to their respective parishes, and the bishops increased the difficulty by insisting upon more conformity on the part of these Clergy, great inconvenience was felt and expressed at the non-frequency of the celebration of Holy Communion to the rapidly increasing congregations. Moreover, many of the preachers, entertaining the idea that Methodism had now become a distinct body from the Church, were naturally apprehensive as to its future success if deprived of the services of episcopally ordained ministers ; this combination of circumstances forced the question of ordaining ministers prominently forward, and was eventually acted upon. The subject was introduced at the Llangeithio

Association in the year 1810, at which the Rev. D. Jones, Rector of Langan, presided—the most influential member of the connexion, Mr. Charles not excepted. It is said that this venerable clergyman was so indignant at the proposal, that he ordered the person who introduced it to be turned out, which resulted in a great uproar. The Clergy, headed by the eloquent D. Griffiths, of Nefern, protested against the movement and stigmatized the promoters as schismatics, and a very considerable number of the old Methodists were also decidedly opposed to the project, and very justly argued that as the ministrations of the Clergy had been so signally blessed there was no reason for a change. The opposition to the proposal was so determined at this Association, that it fell to the ground ; but it was proposed that a day of prayer should be set apart for guidance in the matter, to which Mr. Jones replied, “ For goodness sake, my dear brethren, do not pray me out of this world ; I shall be out of the way very soon.” His words were almost prophetic, for he died a few days after he had uttered them. The proposal, which he and his brother Clergy had up to that time successfully suppressed, was, however, carried into effect in the following year. In the month of June, 1811, the Reverend Thomas Charles, assisted by others, ordained eight persons at Bala Association, among whom was the celebrated John Elias ; and in the month of August of the same year, the Reverend John Williams, of Pant-y-celyn, and the Reverend William Williams, Lledrod, ordained thirteen preachers at Llandilo Association, of whom the notorious John Evans, New Inn, was one. This proceeding gave rise to a very able and spirited pamphlet entitled “ The Welsh Looking Glass,” by the Reverend Thomas Jones, of Creaton, a Clergyman of great usefulness and renown, and who was much attached to the Methodists as long as they continued in union with the Church. In this pamphlet the author shews that this separation was most unjustifiable, contrary to the intention of

the early Methodists, and he solemnly charges the separatists with the sin of schism, and rushing irregularly into the sacred functions of the Ministry.

On the demise of Mr. Jones, Langan, there were only twelve Clergymen among the Methodists, but in consequence of the proceedings of 1811, six of them quitted the connexion,\* taking with them a very considerable number of the most respectable and better educated class of their congregations, and in more instances than one many of those who remained positively refused to receive Holy Communion from the hands of the newly ordained preachers—a convincing proof that the belief in an apostolically descended commission of Ministry was not foreign to the teaching of the early Methodists.

In fairness to Mr. Charles we must add, that from the very first he had protested strongly against the separation, and only a short time before it actually took place he spoke most decidedly against it at an Association at Bala, viewing its inevitable consequences with much pain, and, probably, as a churchman, naturally entertaining doubts as to the validity of any Orders other than episcopal. Had it not been that undue pressure was put upon him, and the fact that one layman went so far as to administer the Sacraments of Baptism and Holy Communion at Denbigh, and that this proceeding appeared to indicate the course which all the lay-preachers would universally adopt, Mr. Charles would, probably, never have consented to become a party to this ordination of preachers. He chose the lesser evil of the two, and reluctantly gave away.

Of all the lay-preachers set apart in the year 1811, John

\* *The following are the names of the clergy who quitted the connexion.*

Rev. D. Griffiths, Nefern.  
 " W. Jones, Llandudoch.  
 " W. Davies, Llanfrynach.  
 " W. Davies, Cynfil.  
 " W. Hughes, Sychbant.  
 " H. Jones.

*The following remained among the Methodists.*

Rev. T. Charles, Bala.  
 " S. Lloyd, Bala.  
 " W. Lloyd, Carnarvon.  
 " John Williams, Pant-y-celyn.  
 " John Williams, Lledrod.  
 " Howel Howells, Trehill.

Elias was, undoubtedly, the most prominent. In the early part of his life he had followed the occupation of a weaver, and although deprived of the advantages of early training, he was, nevertheless, a man of very refined tastes, possessed of much intellectual power, and eminently endowed with ministerial qualifications. He was a perfect master of eloquence, and some of his sermons remained so indelible upon the minds of his hearers, that, in after years, they were taken as landmarks of contemporaneous events.

Notwithstanding the fact that John Elias was an advocate of the separation—and he advocated it, probably, because as a layman, he would naturally consider some kind of ordination better than none at all; add to this, that there was no reasonable hope of the bishops ordaining these men,—he considered Methodism a part of the Church as the following conversation testifies. It took place only a short time before John Elias' death, between him and Cadwalader Jones, Tŷn y Pistyll, Trawsfynydd.\* This person is still living, and is now in the 79th year of his age. The following is a translation of his communication:—

“I was in union with the Established Church, and with the Calvinistic Methodist body, and the Methodist Deacons were grumbling rather, and wanted me to stand by either of the two, and sever my connection with the other. I had some hesitation about this. Subsequently, Mr. Elias was to preach here on a Sunday, and on Saturday, the 7th of May, 1840, I started to meet him for the purpose of having his opinion and advice on my case. And this is what he said. ‘Never separate from the Communion of the Established Church, nevertheless you can be in connection with us, because we are a branch of the Church.’ These are his words, word for word.”

\* TŷN Y PISTYLL, TRAWSFYNYDD, TACH. 15, 1853.

ASWYL SYR.—“Yr ymddiildan a fu rhwngwyf â Mr. Elias o Ffin, yn nghyda'r achlysur sydd fel y canlyn:—Yr oedlwn mewn undeb â'r Eglwys Sefydledig, ac hefyd â choroph y Methodistiaid Califfinaid, ac yr oedl blaenoriaid y Methodistiaid braid yn grwngoch o eisiau i mi sefyll at un o'r dau, a thori'n cysylltiad â'r llall, oherwydd hynny yr oeddwn mewn petrusder melltwl. Yn canlynol, yr oedd Mr. Elias i fod yma yn pregethu y Sabboth, ac ar dydd Sadwrn, y 7fed dydd o Mai, y fl. 1840, fe cychwynais i'r gyfarfod, er cael ei farn a'i gyngor ar fy achos. A dyma fel y dywedodd, ‘Pidiwch byth ag ymdael â Chymmundeb yr Eglwys Sefydledig, er hynny chw i ellwch fod mewn cysylltiad â ni, oherwydd cangen o'r Eglwys ydym ni.’ Dyma ei eiriau, air yn air.

Yr eiddoeli, yn rhwymau cariad,

CADWALADER JONES.

The following extracts from Mr. Elias' Diary express his sentiments towards the Church and her Liturgy.

"Never was there an accusation so groundless, for there is no Methodist in the country opposed to paying tithes or any such impost. And no true sincere Methodist can be opposed to the Established Church, or to tribute and tithes to support it. Its ministers were the most celebrated instruments in the commencement and the advancement of Methodism in Wales; and from the hands of those ministers the Methodists received the ordinances of Baptism and the Lord's Supper for upwards of sixty years. When circumstances arose which obliged the Methodists to set apart some of the elder preachers to administer the ordinances, it was not intended to make an essential alteration with regard to the form and order of the body. It was merely a setting apart of some to assist ministers of the Established Church, whilst they were among us; and every one who was ordained, was called on to confess and declare that he most truly from his very soul, approved and accepted the present order and constitution of the connexion; and also to promise and engage before God and his people, to endeavour to preserve the union of the body in which the Lord has blessed and prospered it so much. So it is evident that no faithful sincere Methodist, can intend the destruction of the Church of England, nor desire to withhold tithes or contributions towards its support."

"The last time Elias was in this place, he preached an admirable sermon on Heb. xiii. 20, 21. When he came from chapel to my house, he found upon the table that interesting book, published by the Society for Promoting Christian Knowledge. 'The Liturgy compared with the Bible.' He read a portion of it with great pleasure, took it with him to his bedroom when he retired; and when he came down next morning, I begged his acceptance of the book; he appeared highly pleased and said that he would rather have that book than that I should have given him £20. He also said that he had always entertained the highest veneration for the Liturgy of the Church—that he had many discussions respecting it with Dissenters. and was delighted to find his opinion of it confirmed by that book. A few months before his death he sent me a kind message by a mutual friend, expressing his fears he should never see me again, but he had not ceased to value the book I gave him."\*

In his earlier days John Elias attended Church with his grandfather, who, he says, was "a true churchman." When

\* Life by Morgan, p.p. 198, 199.

comparatively young he had a strong desire to enter the Ministry, and had the necessary assistance been offered him, there is no doubt that his services could have been secured for the Church. His strong testimonies, given above, in favour of the Church and her Liturgy distinctly show the bent of his mind. But, unfortunately, for the Church at that time, Holy Orders were almost inaccessible to those in the lower ranks of life, as the bishops insisted upon so much classical knowledge, as an indispensable qualification, and as there was then no provision made to assist poor students to attain the standard set up by the bishops, many who were otherwise well qualified, were precluded from serving "in the sacred Ministry of the Church," which they loved and revered so much. *Llanidloes* augurs well for the Church in Wales that her rulers\* now-a-days would never allow a man

\* We make the following extract from the very excellent Charge of Dr. Campbell, Bishop of Bangor, delivered to his Clergy, in 1873. In speaking of the Bangor Clerical Education Society, his Lordships says:—

"Hitherto, the action of the Society has been chiefly to assist promising young men in our grammar schools, on the ground of literary merit, tested by examination, and supported by good character, as witnessed by the Master and other competent persons. This is, doubtless, money well expended, and I should be sorry to see this part of our work given up. Yet, if we *confine* ourselves to this, our funds must be vastly increased, before we can act, with any sensible increase of power, on the country generally. Besides which, the persons, so assisted, are those chiefly provided for on existing foundations. They are in a position to compete hopefully for exhibitions, and scholarships, in the Universities, and would probably, though with a greater struggle, have made their way without our help. It was not for them *alone*, that I, at least, urged the formation of the Society. It was also that the Church might be edified, by the ministry of men, endowed indeed with natural gifts—endowed also, as far as man can judge, with the higher gifts of the Holy Spirit—but shut out from the prospect of receiving Holy Orders, by the want of educational advantages, and consequently of literary qualifications. Keeping before me the good, not of individual members only, but of the whole body, I look for the persons to be assisted, not simply to the grammar schools, but also to those parishes where the signs of spiritual life are most apparent, where the pastoral work is been carried on with the greatest zeal, and where the living Church is being evidently built up with lively stones; and to those young men therein, that are most helpful to the Clergyman. Unless we proceed thus, we may, indeed, assist one and another, who, like Samuel, have been early devoted by their parents to the service of the Altar; we shall, nevertheless, lose many a one, of whom it may be said, "The word of the Lord was in his heart as a burning fire, shut up in his bones, and he was weary of forbearing and could not stay." Thoughtful men, with minds disciplined by education, and accustomed to look forward to remote consequences, may so restrain their zeal within the limits of authority, that they avoid the evil of division;

of John Elias' qualifications to escape their grasp, and every lover of the Church must hail with unmixed pleasure the establishing of Clerical Education Societies, to assist poor, but able students, to enter the Ministry of the Church, and the very existence of these, and other Church Extension Societies, is one of the many outward and visible signs of the inward and spiritual vitality, which now throbs through the whole body of the Welsh Church, and is also an undeniable proof that the system of the Church is sufficiently elastic to cope with the wants of the times. And as regards the supply and education of candidates for the Ministry, no one will deny that the great benefactors both of

but the very love of God, combined with the consciousness of power to sway the hearts of their fellow-men, almost drives men of impulsive minds, not accustomed to look beyond the present or to consider remote consequences, to dissent from our communion, if no adequate field for the exercise of their peculiar gifts is open to them within it. Examples within our own Diocese will readily occur to your minds, showing how grievous is the loss sustained, when such men as I have described are refused a place in the Ministry of the Church. Yet, they cannot be expected to compete with the well-trained student of our grammar schools in a literary examination. It would be overlooking their special qualifications to test them by such a touchstone. If the Society is to do the greatest amount of good, of which its organization is capable, these men must not be passed over. A way must be devised to discover them—to improve, by suitable training, their gifts; in one word, to prepare them, by competent instruction, for their proper work. Nor is it any sufficient objection, that their choice is open to the danger of favouritism. An active Clergyman, it may be said, will bring forward some member of his congregation, who has been useful to him, or whose family is influential in the parish, and will, by canvassing, secure his acceptance by the Council. Certainly, there is too much in the general feeling of the country to warrant such a suspicion. Yet to be swayed by it would be almost equivalent to despairing of the Church. Are there absolutely none amongst us, whose discretion and integrity are to be trusted? or must we take for granted that the subscribers generally are so indifferent to the usefulness of the Society as to place in the Council men less honest and trustworthy if better may be had? You will observe, that I am not arguing in favour of dispensing with *all* examination, but only of so modifying the examination to suit the circumstances of the case, as to make it a test of the mental power and diligence of the candidate, and thus, also, as far as may be, a criterion of his future usefulness in the Church. Cases *may* occur, though they will be rare and exceptional in their character, in which it would be important to give a *Literate* a year's training at the expense of the Society, and I should be sorry that this power were taken away by an unbending rule.

I have, however, good confidence that every year's experience will teach us how best to adapt our operations to the wants of the country, until the administration approves itself to all, who desire the efficiency of the Ministry, and the welfare of our National Church."



Church and State, have, often times, been raised from comparatively low stations in society ; but to say that the Welsh Church has not, and will not, profit by the services of Clergy drawn, from the higher class of society would be as unjust as it would be inconsistent with ourselves, in pointing out the many ministerial excellencies of the worthy subject of this memoir, who could, certainly, boast of a noble pedigree ; still, the state of the Church in Wales during the earlier period of Mr. Cotton's life, corroborates the fact that the Welsh Church has suffered very considerably in not possessing clergy of comparatively lower social standing, living and moving among the common people, and having a clearer insight into their manners and customs, and if we venture to say that it is to the advantage of the Church that her Ministry should comprise men representative of all classes of the community, we only assert a principle which is now very generally recognized and universally acted upon by bishops.

The early and rapid growth of Methodism cannot be attributed to any hostility entertained by that body towards the doctrines, rites and ceremonies of the Church ; such hostility did not exist ; she was always spoken of with the utmost veneration, and regarded and designated as "Old Mother Church." Had the early Methodists assumed a hostile attitude towards the Church, it would have proved a strong barrier to check their progress, and we doubt not that their profession of unity with the Church, as instanced in the case of Cadwalader Jones, obtained for them many adherents. Indeed, the Church had not, even within her own pale, better and more powerful defenders of Church and State than the early Methodists were, especially John Elias. In a document now before us, we find that the subject of Disestablishment was mooted at Bala Association, in the year 1834, when Mr. Elias stood up and proposed that the Methodist body should have nothing to do with the question, or with any-

thing else which had a tendency to harm the Church ; the proposal was seconded by William Morris, Cilgerran, and 500 preachers and deacons supported and passed the resolution. We have it upon the same authority, that Mr. Elias said, on another occasion, that if the Methodists would continue to evince so hostile a feeling towards the Church, as some of them seemed then to do, they would not be worthy of the name of Methodists ; indeed, Mr. Elias was so partial to the Church and her Liturgy, that at the opening of the present Calvinistic Chapel at Trawsfynydd, he publicly stated that if time had permitted, he would have read the Service of the Established Church,\* and he followed up this statement with an eloquent address upon the Church, and, *inter alia*, said that the Methodists ought to regard the Church as their Mother, and revere her accordingly.

We shall not be far wrong in attributing the success of early Methodism to (1) its popular style of preaching, which was so well adapted to the Welsh people ; (2) the itinerant nature of its ministry, by means of which the great preachers were heard in almost every part of the principality ; and (3) its lay agency.

Regarding the published sermons of John Elias, from a literary point of view they disappoint us, when we contrast them with the wonderful effect they produced, but this is explainable if we only bear in mind that his sermons, like all other printed oratory, suffer for the obvious reason that the eloquence and feeling with which they are delivered can never be transferred to paper. The great interest evinced in Mr. Elias' preaching was not so much in the matter of his sermons, although they were creditable productions—as in his admirable and pathetic style of delivery. But John Elias was an exception to the generality of the Methodist preachers of his time, who were mostly ignorant and illiterate men with

\* It may be interesting to add that at the opening of the first Chapels at Trawsfynydd, Tremadoc, Llangwm, and Bala, Mr. Charles of Bala read the Service of the Church.

eccentric ways, which they carried with them, and exhibited in the pulpit ; however, they were earnest, and amusingly original ; they knew next to nothing about the arrangement of a sermon ; and living and moving among the common people ; they retained much of their ideas, manners and customs. Being men of strict moral life, they were rigid disciplinarians, and deprived of the advantages of education they stood almost on the same level as the people to whom they had to preach ; still, these preachers were much respected and exceedingly popular, and they accomplished much of the work for which sermons and pulpits are intended, for the simple reason that their discourses were perfectly adapted to the necessities of the population ; in a word, they were the men of the period. Their discourses, exceedingly simple in matter, chiefly figurative and metaphorical in style, were delivered in the most homely way ; their sermons were far from being distinguished for any grammatical precision or philosophical acuteness, indeed the pulpit was as conspicuous for the absence of any literary and classical element as the labourer's cottage or the farmer's kitchen. On the other hand, the Clergyman of the parish was highly connected and well educated, and was generally a Justice of the Peace, and in country parishes he was the only legal and medical adviser of his parish ; he was much respected, and was looked upon more as a country squire than a country parson. The generality of the Clergy of this period were not endowed with popular preaching powers, whilst the secret of the power and influence of the Welsh Dissenting preacher, lay in his popular style of delivery and in his wonderful power of appealing to the feelings of his hearers. This appeal came on at the close of the sermon, and is called the *hwyl*, which is the Welsh word for a sail, why it should be so called we know not, except it be a metaphor that as the ship in full sail rides swiftly over the sea, so also the preacher having arrived at this part of his discourse had reached the zenith of his power in preaching. The *hwyl* neither explained nor

argued, it actually sang, and the preacher having finished addressing the understanding of his hearers would address himself to their imagination in a chanting strain, by means of which he played so much upon their feelings as to excite them to tears and loud sobbings. These outward manifestations of feeling with the amens and other responses reacted upon the preacher with equal effect, and there was thus a mutual sympathy between preacher and people. If a preacher was endowed with a melodious voice and could modulate it to advantage, no matter how deficient his discourse might be in intellectual power, he was more acceptable in the pulpit than any divine who might undertake to expound any intricate point of theology. If the *hwyf* was well done the sermon was considered good, for the *popular* Welsh sermon must, like an Epic-poem, have a beginning, a middle and an end.

The *hwyf* has nothing akin to it in the preaching of any other nation, in fact it is peculiarly national, and to deny its power and effect as exemplified in those to whom it was natural and genuine would be utter folly. We are correct in asserting that this style of preaching originated in the Church, and not among the Methodists, as some would have it, for we find it practised by Mr. Jones, Llanddowror, before the rise of Methodism, and this was the great secret of his power as a preacher. Rowlands, Llangeithio, was a perfect master of Welsh pulpit eloquence, and he also practised this style of preaching, long before his expulsion from the Church, and it was said by those who heard him that Wales never possessed a better preacher, Mr. Jones, Llandowror, only excepted. Mr. Jones, Langan, and Mr. Griffiths, of Nefern, were of the same class of preachers, and their ministry was wonderfully powerful and effective. But, granting that this peculiarly Welsh style of preaching originated with the Methodists, we may be pardoned for suggesting its more general adoption within the consecrated fabrics of the

Church, in a refined and modified form, when we have a precedent in the early Church, in the adoption of litanies, which were first originated by the Arians.\*

The Reverend Griffith Jones, Llandowror, in his "Practical Piety," for the year 1741, pages 12, 13, says that the people "generally dissent for no other reason than for want of plain, practical, pressing, and zealous preaching, in a language and dialect they are able to understand; and freedom of friendly, access to advise about their spiritual state. When they come (some way or other) to be pricked in their hearts for their sins, and find, perhaps, no seriousness in those about them, none to unbosom their griefs to, none that will patiently hear their complaints, and deal tenderly by their souls, and dress their wounds; they flee to other people for relief, as dispossessed demoniacs will no longer frequent the tombs of the dead. For though the Church of England is allowed to be as sound and healthful a part of the Catholic Church as any in the world, when people are awakened from their lethargy, and begin to perceive their danger, they will not believe that there is anything in reason, law, or gospel, that should oblige them to starve their souls to death for the sake of conforming, if their pastor (whose voice, perhaps, they do not know, or who resides a great way from them,) will not vouchsafe to deal out unto them the Bread of Life."

Although we maintain that the *hwyf* originated in the Church; we must admit that it never was a distinguishing feature in the preaching of the Welsh Clergy, but after the rise of Methodism it became the characteristic of the preaching of that body, and what remained of it in the Church gave way, in a great measure, to manuscript sermons, in the

\* "The Arians, not being allowed to use the Churches within the city, assembled about the porticoes, and sung heretical hymns through great part of the night, and at dawn of Saturday and Sunday went through the city and out of the gates to their place of worship, singing antiphonally all the way. Chrysostome, fearing that his people might be induced by these processions to join the Arians, established them on a more splendid scale; and by the help of the Empress Eudoxia, silver crosses were provided bearing wax-lights, which were carried in the processions of the orthodox. Soer. Hist. Eccl. vi. 8; Sozom. viii. 8." See Procter on the Book of Common Prayer, page 247.

majority of instances, coldly and stiffly delivered. *Ex tempore* preaching is, unquestionably, preferred by the Welsh but the use of manuscripts by the Clergy may be accounted for by the fact of the stationary and parochial nature of the Ministry of the Church. Preaching twice, and in many three times a week all the year round to the same people as well as attending to the pastoral duties of visiting the fatherless and widows in their affliction," and in discharging his responsibilities as the chief guardian of the education of his parish, keeps a Clergyman fully occupied and leaves him barely time for preparing three *extempore* sermons weekly. On the other hand, the itinerant and non-parochial nature of the ministry of the Methodist preacher, and for his *extempore* effusions, for he seldom or ever addresses the same congregation more than once a month throughout the year; is a perfect stranger to parochial work, occupied with nothing else save the composition and compilation of his sermon. In a letter, now before us, written by a Methodist Minister to a Dissenting contemporary, the latter asserts that the great Methodist preachers are not obliged to compose more than twelve sermons a year, one for each monthly meeting.\* But *extempore* sermons are now more general in the Church than they were twenty years ago and her preaching is consequently more powerful and attractive.

To those English Clergy who held Welsh manuscripts were indispensable auxiliaries to preaching. And this leads us to speak of Mr. Cotton as a preacher. It must be admitted that even as an English preacher Mr. Cotton has left no lasting claims upon the honor of his posterity, but he was considered one of the best English preachers in the diocese of Bangor; his earnestness, devotedness, and well-weighed emphasis, in reading the Scripture and

\* "Ni raid i'n Gwelidogion goren ni wneyd mwy na dwain o bregel fwyddyn—un gogyter a phob Cyfarfod Misol. Dywedod "bugelliaid" ac arall hyn yw y gwrlonedd. See "*Goleuad*," November 29, 1878.

were absolutely an exposition of their meaning; and those beautiful prayers, often reduced by careless reading into mere forms, when read by him, riveted the attention and enlisted the hearty responses of the worshippers.

As a Welsh reader and preacher, he could not, of course, excel. Born and educated in England, and ignorant of the Welsh language until he came to reside in Wales, after taking Holy Orders, it was quite impossible for him to master the Welsh language to that perfection as to be able to read and preach with the power and effect so peculiar to native talent, which work so much upon the feelings of Welsh congregations, and is almost a *raison d'être* for the pulpit success of even a Welshman. But "there are diversities of gifts," and if Mr. Cotton was not a distinguished preacher, his pre-eminent efficiency and success as a parish priest amply counter-balanced this seeming defect, for the good effects of his ministerial life—especially in behalf of the education of the poor—remain unto this day, and have made his name quite a 'household word' among Dissenters as well as Churchmen, who have indiscriminately reaped the benefits of his labours; and we hesitate not to say that the majority of the present native inhabitants of Bangor, as well as a large number of others, now scattered throughout the world, are indebted to him, in a great measure, for their early education. Nay, we can point to more than one Dissenting minister in the principality, who have now risen to great eminence in their respective sects, as well as to several Welsh Clergy of great usefulness, who can look back to their school-days at Bangor as the dawn of their religious, moral, and secular education, and thankfully acknowledge their obligation to this kind and generous benefactor. To provide cheap education was not then so easy a matter as now-a-days, as there were then no Government Grants or School Board rates to fall upon, but the clergyman was solely responsible for the education of his parish, and had to work hard to obtain the

necessary funds for the support of his schools ; and whilst acknowledging many and grievous clerical negligences in the past, let it be added to the credit of the Clergy that they are, and have been, the mainstay and support of the education of the country, and the schools so liberally supported by churchmen, have in many instances proved to be seminaries for Dissenting pulpits, and the Church can honestly claim the honour and dignity of being the great educator of the country. And this was not denied her by the early Methodists ; we have already seen what were the testimonies and feelings of John Elias concerning the Church in his time, when the activity and zeal of her members were not so great and generally felt as they are now. The Welsh Church has undergone a great change since his time ; her Clergy are diligent and true to their holy calling ; her laymen are actively engaged in her work ; dilapidated churches are replaced by handsomely built edifices ; churches and mission chapels are built in new districts—towards the building of which her rich and poor\* members have liberally contributed according to their several abilities—her Liturgy has become a great object of admiration, and the miserable duet between parson and clerk is now rapidly giving way to hearty congregational

\* The Rev. J. Pryce, M.A., Vicar of Bangor, in a very able letter on the Church in Wales, in speaking of the popular, but erroneous, idea that the Welsh landlords belong to the Established Church whilst the rest of the population are almost exclusively Dissenters, says:—" Sometimes this theory, that the Welsh Church is a close corporation consisting only of landowners and employers of labour, is made use of to account for the material activity now manifested in the erection and restoration of churches, mission chapels, school-rooms, &c. . . . . Against this view, put forward to lessen the importance of those outward manifestations as indicating the strength and extent of the Church feeling which is now awakened in Wales, I would most earnestly protest. Such a view is not only at variance with actual facts, but it is also greatly unjust to thousands "who of their penury cast in unto the offerings of God all the living that they have." It would neither be grateful nor right to undervalue the great liberality of our wealthy laymen, but in the way of proof that the people are a powerful factor in the zeal and devotion which now throb through the whole body of the Welsh Church, it would be difficult to conceive more convincing evidence than is supplied by the annual report of the Bangor Church Extension Society for 1871. This society was founded by Bishop Campbell in 1839 ; it has existed barely for three years, and yet, without interfering with the working of other older diocesan societies, it has already aided in the building of five churches and eighteen chapels, while it supports in part or wholly twenty curates and six lay-readers. The society's income for the past year was £1579 2s. 6d. contributed by about 1726 members. Of these 1726 members I find, after a most careful analysis, that only thirty-five can be described as either "landed proprietors or employers of labour."



responses and singing; churches, once deserted, are now becoming full; Advent and Lenten Services, Harvest Home Festivals, and other annual gatherings have become general, at which Clergy exchange pulpits, and a system of voluntary itineracy has been mutually established by the Clergy themselves; the evil of pluralities is abolished; none but Welsh-speaking Clergy hold Welsh livings, and all the bishops of Welsh sees understand the language and feelings of the Welsh people. Had John Elias been spared to witness this great 'revival' of work in the Church, no one would have rejoiced more than himself; nay, he would have realized his prediction in a celebrated sermon at Pentir, in which he asserted that "the revival must begin within the pale of the Established Church, for without her no revival would ever be effectual." And this great revival of work in the Church, predicted by Rowlands of Llangeitho, and John Elias has had its beneficial effects upon every dissenting community in the numerous secessions from their ranks to the Church, and especially of promising young members, which is a sure sign of growing strength and augurs well for the future of the Welsh Church; add to this that the Methodist "deacons"—knowing full well with what harshness the preachers are treated, and the miserable pittance they receive from the "voluntary" system—train up their own sons for the Ministry of the Church, where, by the liberal endowments of her members, such a provision is made as will "encourage them to speak with all boldness, crouching to no man for their morsel of bread, nor tempted to lick the hand that feeds them."

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## CHAPTER V.

## MR. COTTON'S LETTER ON EDUCATION IN WALES.

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THE following letter, signed "An unpaid Inspector," was written by Mr. Cotton to the *North Wales Chronicle* for the purpose of refuting certain statements which had appeared in that paper derogatory to Welsh schools. The letter is very amusing and characteristic of Mr. Cotton, and is interspersed with many of his favourite anecdotes which he repeated so often and so well. It is interesting also for the account it gives of the way in which he examined schools in his capacity of—as he chose to call himself—Unpaid Inspector.

## EDUCATION IN WALES.

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SIR,

In your paper some time since, I found a letter addressed to you, in which the writer exposes the mis-statements made in several instances by the School Inspectors, which appeared in their Report for North Wales. I have no doubt that the statements to which the writer alludes are as incorrect as he has said. I can safely infer that such they are, from the many mis-statements which I find in other cases with which I am well acquainted ; and also from the slovenly manner and flippant tone which pervades the whole Report. But, there are three instances of a flagrant nature : I must particularize them : the first is that of the National School at Carnarvon. The Reporters speak of this School in almost unqualified terms of disapprobation. Now, Sir, this school was examined with great ability and impartiality, but a few weeks subsequently, in the presence of many gentlemen, lay and clerical, by the Lord Bishop of St. Asaph, and was declared by his Lordship to be in a very excellent state, both in respect of system, discipline, and acquirements. The Bishop of St. Asaph examined also the Training School, conducted in the same room by the master, and passed this judgment upon the institution and its conductor : "That he thought the one might form the basis of a Training School for North Wales ; and the other well qualified to act in the capacity of one of its principal officers." The stations which his Lordship has filled render him peculiarly competent to form a just opinion as to

the merits of persons submitted to examination.\* This school had also been previously examined by a Clergyman, who has made the education of the poor his study, not being connected with the immediate neighbourhood of Carnarvon, who gave it as his opinion, that the school exceeded any other he had ever examined in respect to spelling: "I am not an inhabitant of Carnarvon, neither am I a parishioner, nor yet a subscriber, but a person quite unbiassed, and desirous only of justifying the just, and speaking the truth."

I now pass to the case of Dolgelley. By reference to the Report of the School Inspectors, I find it stated that none of the children of the Dolgelley National School could repeat the Church Catechism. It is equally a matter of fact that the Inspector did not ask any one boy or girl in the school, a single question in the Church Catechism. At the close of the examination of the children, the master reminded the Inspector, that he had not questioned the children in the Catechism, and offered him a book, requesting him to do so; upon which the Inspector inquired, whether they could repeat it? The master replied that they could; and that the first class could not only repeat it perfectly, but also answer any plain questions which the Inspector might put to them on it. The Inspector briefly answered, that as it was getting dark, he would take his word for it; and immediately left the school, and never returned to it again. The master was much disappointed, because he had taken great pains with the children in the Catechism.

This statement I received from a person of high respectability, one of the Committee, and a constant visitor of the school. I can myself, also, add my testimony as to the full efficiency of this school in every department. I examined the school in the autumn of last year, in the presence of persons both lay and clerical; one of these, who was a stranger, declared his surprise at the general knowledge which the children possessed, their ready answers, and their repetition of the Catechism.

The last case is that of Bottwnog. I have ever been in the habit of examining this school, and in consequence of the attention paid to it by the Clergyman, have found it above the average of ordinary National Schools, either in England or in Wales.

"A lie has no legs," say the Chinese; but I may add, it has wings wherewith it flies far and fast.

"Fama volat, vires que acquirit eundo,"

\* They who know the character of the Bishop of St. Asaph, well know that he is quick in detecting any error, most candid in stating his actual opinion, unwilling to compromise the truth, or to compliment any person who does not fully deserve it.

I may here observe, that the office of an examiner, however honestly he may be disposed, is not so easy an office as some persons imagine ; especially if called upon to examine children in a foreign tongue, "not understood of the people," of which people the children form a part. Both the examiner and the examined are placed in a difficult position. Imagine a case : Suppose yourself transferred to some very obscure village school in the heart of England ; you are told that the children are instructed in the French or the German tongue, (as it may be,) and you are told also that their instructor in this tongue is an Englishman, who never had quitted his own country. You are called upon to examine the children in this foreign tongue ; you being, as we will presume, a perfect master of that tongue ; what, I ask, what expectations would you form ? How would you approach them ? Now, this is just the position in which the Welsh children stand with respect to their teachers—their teachers with respect to them—and the inspectors or examiners with respect to both. The children in Wales speak the British language ; think in the British language ; converse with their parents and with each other in the British language ; attend divine service, and for the most part respond in the British language. The greater part of them never hear or utter a word of English, but during the hours of instruction, and within the walls of the school ! Go to the schools of Eton, Westminster, Winchester, &c., and ask the masters of those schools, whether they will impose upon themselves and their pupils this task ; viz. The conducting the whole instruction of their respective schools through the medium of those languages alone in which they are instructing their pupils ?\* Are they prepared to ask every child, commencing his studies in the Latin or Greek Grammar, questions in those languages ? and are they prepared to receive correct answers in those languages ? Nay, to state the case with more licence, are the masters of our first Grammar Schools in the habit of conversing with the pupils of the highest grade in Greek and Latin only ? Is nothing but Greek and Latin spoken within the walls of our colleges ? But the Welsh child in learning English is under great disadvantages. No two languages differ more entirely than do the British and English languages. They differ greatly in the power of their respective letters ; in

\* The idea which formerly prevailed of instructing persons in a language through the medium of the language itself is now quite obsolete. That this system formerly prevailed is well known ; some copies, perhaps, of Dr. Busby's Latin Grammar may yet be extant.

respect of idiom,† accentuation,‡ and general construction. There is an instance on record which strongly proves the truth of this position, and that well known to myself. The instance is this: An English lady, who speaks the French language, has stationed herself in a village in Wales. She had engaged a female servant who could only speak the Welsh tongue. The communication between them was attended with such difficulty (the girl not having been an attendant, unfortunately, in any of our National Schools) that the lady determined to instruct her in speaking the French language. In this attempt she fully succeeded; and now the parties communicate with ease. Upon the same principle a gentleman near Conway has acted, and the result has been the same.

Every person who possesses the Welsh language, and has any knowledge of the French, will, while he compares the characters of the two, see clearly how comparatively easy the task was, which the teachers and pupils had to perform.

Having thus stated the case of the Welsh females, I proceed. See then the position in which the examiner stands with respect to his pupil, and his pupil in respect of him. The examiner has never seen the child before, nor the child the examiner. The child has

† Idiom.—The following anecdotes will shew the difficulties the Welsh have in respect of idiom:—A labourer, meaning to say that he had spread dung upon the land of his employer, finding himself in food, made the following charge: "For spreading dung upon my own meat." A butcher, writing to a lady to inform her that he could not himself kill beef the present week, but would kill the following week, thus expressed himself, "Maddam, I am sorry that I did not kill'd beef this week, but I will kill *myself* next week in hopes to place you."

‡ Accentuation.—In the Welsh language, the accent is placed in words as late as possible; there is no such thing as a dactyle in the Welsh language,—the language moves in anapæsts. In words derived from the same stock, they move the accent to the penultimate, as in the following instances: *Cyffo'lyb*, *cyffely'biaeth*, *cyffelybiaethan*; *ath'raw*, *athrawiaeth*, *athrawiaethau*. It will be easily conceived, therefore, how difficult it is for the Welsh children to place the accent on the early part of the words which they pronounce. As for instance, they would call the word *communed*, *commu'ned*; *no'minative*, *nomina'tive*; *superlative*, *superla'tive*; *glorify*, *glorify'*; *sanctify*, *sanctify'*, &c. Are not the three following words difficult of pronunciation, even to those who are accustomed from their childhood to their proper accentuation: *Congratulatory*, *confabulatory*, *lab'oratory*. There are several other simple words in the English language, even monosyllables, in which the Welsh meet no difficulty on the score of accent, but where the difficulty consists in the power of the letters themselves, as in the following words: *War*, *was*, *want*, *warm*, *water*. In pronouncing these words, the Welsh use the open *a*, consistently with their own language, and as adopted by the English language in the following instances: *Father*, rather, *glass*, *pass*, *cant*, *pant*, *fancy*, *carl*, *hard*, &c. They find, therefore, great difficulty in pronouncing the broad *a*, as in the words, *All*, *call*, *wall*, *fall*, *ball*, and in the words quoted above; these they would pronounce in the same manner as they are accustomed to do with the following words: *Abad*, *achar*, *adar*, *afal*, *aha*, *allan*, *anudd*, *araf*, *athraw*, *bagud*, *bala*, *bara*, *cadarn*, *carchar*, *galar*, *gras*, *gwastad*, *gwas*, *puladr*, *taran*, *traha*. In reference to the difficulties arising from idiom, as alluded to above, the following is given as an illustration: A boy excused his absence from school, saying he could not walk, as he had hurt his thumb, meaning his great toe. The Welsh language expresses the word *toe*, by the fingers of the foot, (*byssedd y troed*); and the great toe, by the thumb of the foot, (*bawd y troed*).

never heard the tone of the examiner's voice ; his tone is foreign, and his accent is foreign. They who have not studied acoustics know not how much there is in the music of a voice. Again : his manner is foreign ; the disposition of his words is foreign. There is much in all this. Again : the examiner will have to adapt his manner to, and make choice of words familiar to the people of the country to which his commission extends. The Cheshire man, though "chief of men," must not be sent to Cornwall, nor must the Cornish man be sent to Cumberland, nor he of Cumberland to Cornwallia. Now, if the man of Cheshire or Cumberland should not have his commission in Cornwallia, how much less so in Wallia Magna !\* If the examiner undertakes the work of inspector, he should possess good sense, good ear, and such tact as may enable him to adapt himself to the way of thinking and speaking of the people to whom he is sent ; as also their habits, their familiar sayings, their customs, &c. There is much also in this, for thus he may lead on his pupils, by simple illustrations borrowed from objects with which they are familiar. Now, if this is true as it respects England, how true is it as it respects Wales ! Here, far more than in England, the examiner may (because he has less previous knowledge of the country) use terms which are very familiar to him, but not known to the children whom he is examining. Again : there is much in the manner of putting the question. The child may be led on step by step till he shall find himself confident enough to answer difficult questions, to which at first he could have given no answer ; or at least, an uncertain one, or one presented to his mind by association. The examiner will not begin his work abruptly, and with a stern countenance, and a commanding voice, ask the child some question totally unconnected with the subject on which he is reading ; but will take off the *fiery edge of his fear*, by asking him some questions, the answer to which the child must know, if he knows anything, giving the child credit for the answer ; and thus he will proceed, until he becomes possessed of all the actual knowledge of which the child is possessed. Imagine a

\* In reference to the remarks here made, I will presume to add, that, probably, no persons are less qualified as effective school examiners in our rural districts, than they who have been born and bred in London. The Londoner brings with him either the refined pronunciation of the Capital, or its less refined peculiarities. A man speaking in a broader dialect, and with a more northern accent, would be far better understood by those who are conversant with the same accent, and dialect. The dialect which does not give to the vowel *e* its due sound, but converts it into an *i* ; post fixes the letter *r* to words terminating in *a* ; substitutes *w* for *r*, and makes the *v* and *w* to change places ; this, I say, confounds our rustics in the northern counties of England, and in the interior of Wales. The peculiarities alluded to may be thus embodied: *Jemes*, being the cold *weal*, and the *winegar*, and the rest of *vituals*. I hope you will find the *pudden* very good. I shall be atome this aternoon. I have no idear of going out. Elizar, tell Miss Mariar to come to tea, and *git* the *kittle* ready.

case in some obscure country school, amidst the mountains of Wales; a school situated in a parish, in length twelve miles, in breadth two; or another embracing within its boundaries 30,000 acres, more extensive but more compact! (for such parishes there are); in such cases, "the children of the mist" are often mist when they should be present. Can you wonder, Sir, that the Atlantic, borne upon the wings of the winds, and bearing down upon the huts of David Davies and Jane Jones, for six, sometimes twelve, and even eighteen hours together, should deter these persons from sending their children, two, three, or four miles, to meet the pelting of this pitiless storm, this "drwg hin," or "dryc hin," (which you may translate ducking,) with no omnibus in the eye, no umbrella in hand, no house by the way, with no living object, either animal or vegetable, to console them, save a bush not big enough to hide a bird, or a patient cow, with her tail turned to the tempest, or the lowly sheep sheltering under the projection of a shelving stone; or some bad bent birch brooms, few and far between, "the counter-fet presentment" of a would-be wood, to stand or sit all day in his wet clothes, with his bread and butter in his pocket, reduced to pudding, or to puddle, or to pulp! Or again: suppose the weather is bright; has the poor cottager, or the little farmer, who is, indeed, little more than a cottager, nothing to do which renders the assistance of his children necessary? Where is Owen Owens to-day? says the master. She is gone to Carnedd Dafydd, or Trawsfynydd, (as it may be,) if you please, says William Williams, to look after the seeps; a tog has tore'd wan of a seeplegs very pad; her is lame, and she is bringing him home. The master again inquires, Where is Grace Griffith? He is gone to brought some ool (wool) from little way up Bryneryri, (Snowdon, about 3,000 feet,) and she say he will sure come in morning.\* The Inspector enters at this

\* He, she, &c.—The Welsh feel great difficulty in applying the pronouns aright; for which, very substantial reasons might be given. The following anecdotes will illustrate my meaning:—A kind English lady sympathised with a poor bed-ridden woman upon a preceding stormy night, saying, "I fear you got but very little sleep last night." She answered, "No, intee, *you* (meaning *it*) plow (blow) very pad all night (night); *you* plow all these slate upon my pad." Another poor woman made this answer to an inquiry respecting the health of her husband, "You dio last night, you be bury next week." A man bought a horse, and declared that "he was good horse, though he thought that *she* was little lame, and he thought he would sell it." A traveller called at a small country inn, and asked a little girl, who waited upon him, for a boot-jack; she accordingly brought him one, saying, "Here *she* is." The traveller remonstrated, and said, "You should not call the boot-jack *she*." "No intee," was the answer, "I should not call *him* *she*, for her name is Jack." When the Welsh Militia were in Chester, the persons passing by, when the names were called upon parade, were amused by the answers given: "Robert Roberts!—Here *she* is. Owen Owens?—Here *it* is."

N.B.—It must be remarked that the Welsh language has no neuter gender.

moment ; the children are not quite collected in their classes : some are standing, leaning with their backs to the wall, for they have not had the advantage of being drilled in St. James's Park, under the eye of the Secretary of the Council of Education, nor have they been under a regularly trained master from Westminster.† Again : these children have walked two or three miles over rocks and morasses, through bogs and briers, woods and water-courses ; and may, possibly, be somewhat fatigued ; thus circumstanced then they are found not quite in an upright posture, with all their appointments in order, when the Inspector enters. The master, however, (who by the way is passing rich with Thirty Pounds a year, together with a cottage, for which boon his wife instructs the children in Needlework,) as the Inspector enters, calls his children to order, exhorting them, perhaps, in the following manner : For the sake of goodness, why do you not all stand upon your own heads ! Meaning, in the Welsh idiom, standing upright, or supporting themselves by their own means. The Inspector wonders at the order ; but would cease to wonder, if he was told, what he ought to have known, that the British think in their own language, and in translating their ideas into English, convey the idiom of their own language into that into which their ideas are transfused. This is the case in all languages, of which many instances might be given. But the Inspector has entered ; and having entered, with his attendants, armed with books, pencils, &c., and all the artillery of scholastic warfare ; when the scholars are told that this gentleman has come from London, and has been sent by the Queen to examine them ; when these urchins, who hardly ever saw a gentleman, except a tourist, who has given them a penny for shewing him the way, or twopence for a piece of Snowdon crystal, or sixpence for a woollen Welsh wig, by which he has won their confidence ;—when this London gentleman, commissioned by Queen Victoria, steps up to the first class of these country urchins, and peremptorily demands of them, as one having authority, answers to some questions in theology, chronology, geography, grammar, &c., couched in no very easy language, is it not enough to make the stoutest heart among them quail, and lead them, astounded and stunned as they are, to say something rather than nothing ? and from mere sound and association to declare Paul (meaning Saul) to be the king of Israel ! and Judas (meaning Judah) to be one of the sons of Jacob ! Or again : not fully understanding the familiar word *made* in all its acceptations, can we wonder that, if the Inspector should ask a child

† The Inspectors of schools emanate from the *Council of Education* ; the office of which is situated in Parliament Street, which lies on the borders of St. James's Park.



of what occupation Jacob was, the child should answer, A tailor, because he *made* his son Joseph a coat of many colours ! Or would you wonder if a little girl, hurried and frightened, should transpose some letters, and for the passage, "sitting on twelve *thrones*," should read, twelve *thorns* ? Or, never having seen the word *mystery*, should read the passage which contains it, thus : Therefore *call* a man *lace* his father and his mother, and *call* *claw* to his *wife*, and they twain *call* be one *flaw* ; this is a great *mystery* ! Or again : can you wonder if a Welsh child, though long under instruction, should not always be able to give an English word for some familiar object of daily occurrence. I remember an instance of this : A boy had answered every question put to him ; reading the history of Lot's wife, the master asked him how she was punished for her disobedience ? The boy answered, She was turned into a pillar of——. Here he hesitated, saying, I cannot say what in English, but the Welsh word is *halen*.—Salt, said another boy. The fact was, that the boy could answer the most difficult questions, but that familiar word *salt* was not familiar with him. Such an anecdote as this will put foreigners in possession of the difficulties which the Welsh have to overcome in learning a foreign language. They who understand the genius of the Welsh language, well know how difficult it is to discard its peculiarities, when called upon to speak their sentiments in English ; nay, even the difficulties which they encounter in the use of the mutable consonants, *p, h, t, d*. They who are aware of these difficulties will not be surprised when the Welsh child asks Lazarus to *tip* the *dip* of his finger, instead of *dip* the *tip* ; or if he causes the forgiving father of the prodigal son to direct his servants, instead of a *robe*, to put the best *rope* upon him ! Again : nor, if in the spirit of his native tongue, after the manner of the French, the child should dovetail one word into another, or, in other terms, thrust the termination of one word into the commencement of another ; as, for example, in repeating the Tenth Commandment, "Thou *salt* not covet the *neighbour's* *house*, thou *salt* not covet the *neighbour's* *wife*, nor *his* *ox*, nor *his* *ass*, nor any thing that *is* *his*."\* I

\* This mode of combining words is well known to be common in other languages of the same family : we are not aware, perhaps, how perfectly unintelligible our mode of speaking would be to those classical authors, whose works we are in the habit of reading in our schools and Universities. It is well for us that "bonus dormitat Homerus," or how would he be enraged to hear the moderns murder his lines. Would not πῶδας ὠκὺς Ἀχιλλεύς take to his heels when he heard himself so grossly nicknamed ?

"O there be "some " that I have seen, and heard others praise, and that highly, not to speak it prophanely, that neither having the accent of Christians, nor the gait of Christian, Pagan, Norman : have so bellow'd, that I have thought some of nature's journeymen had made them, and not made them well.—they imitated humanity so abominably."—SHAKESPEARE.

have stated a *supposed* case above ; permit me to state an *actual* case : On the great London Road, near Cernioge, there lives a poor blind woman, who exists, in a great measure, by selling woollen Welsh wigs. She occasionally employs her little girl in performing this office. The price of these articles is one shilling. The whole stock of English, which this poor child has acquired, is the single word *shilling*, which she pronounces *sillin*. When she exposes these wigs for sale to the coach passengers, they amuse themselves by asking her several questions, to which she invariably gives the same answer, viz. *sillin*. As thus: What do you ask for the wig? *Sillin!* What is your name? *Sillin!* Where do you come from? *Sillin!* &c. Now, you will suppose this child's time, during the summer months, (while travellers and tourists are on the move,) to be engaged for the most part in this *sillin* traffic ; while in the winter months she may be spared to attend the school at Capel Voylas, lying about three miles distant, and in a country pre-eminently bleak. Suppose, then, the Inspector should come in collision with this *silly* lass, and open out upon her his stores of theology, philosophy, etymology, chronology, geography, geometry, or any other thing which he has in his budget ; could she be severely blamed should she not give satisfactory answers ; but evince ignorance, arising from such disadvantageous circumstances, as well as her self-interest, and the effect also of habit, by occasionally responding *sillin* ?

We are aware that in those words in the English language, beginning with the letters *kn*, the English have suppressed the letter *k*, and read those words as if that letter had no power, nor possessed any part of those words. Thus have they confounded (as it respects the ear) several words, giving them the same sound as other words which have a totally different sense. As, for instance, *nave* for *knave* ; *nap*, for *knap* ; *no*, for *know* ; *nose* for *knows* ; *night*, for *knight* ; *need*, for *knead* ; *not*, for *knot*, &c.

Thus they have broken the back of these words, and drawn out their spinal marrow. They stand indeed, but not erect ; they have frail bodies without souls, as shadows without substance ; putting us much in mind of the play of Hamlet, in which the part of Hamlet was omitted "by particular desire."

Thus also they have sacrificed the *onomatopœia*, and thus the sound is lost which should echo the sense, as in the words, *knap*, *knife*, *knit*, *knob*, *knock*, *knoll*, &c. Now in the Welsh language the hard *c*, which is equivalent in sound to the English *k*, is retained in all its power. Can we wonder then if the Welsh child, accustomed to

ronounce this letter in the following Welsh words, *cnelfo*, *cnap*, *vau*, *cnawd*, *cnoi*, *cnu*, &c., should convey the sound into English words in which the same sound was originally acknowledged? The English indeed have relinquished the proper sound of these words, while the Welsh have retained it.

I have given a reason and have made an excuse for the Welsh child in using the letter *k*, when preceding the letter *n*, I wish I could make as good an excuse for certain orders of the English, in the perpetual misapplication of the letter *h*. From this fault (the English shibboleth) the Welsh are entirely free. The Welsh child never perverts the meaning of words, nor alters the sense of passages, by omitting or supplying this letter. In the description of the awards made by Pharaoh to his servants, we are satisfied that the following version is correct, as applying to the chief baker, "and him he hanged." I have however heard the following reading in England, Han im e angled. No Welsh child was ever guilty of such a perversion of the account of the baker's fate as would make him worthy of the same. "Ere is the hare come, let us kill im." Accustomed as I am to hear the reading of the Welsh children, I confess that I have a prejudice in favour of the *received version*. The Welsh children do not crush *heaven* into *eaven*; nor exalt *earth* into *hearth*. They do not mistake the letter *l*, for *hell*; nor make an *n* lay *heggs*. They permit the owl to be an owl, since a hoot, not a howl, is its natural cry. Every *horseman* is not a *Norseman* in the esteem of the Welsh child. The substantive *ear* is not the verb *hear* in his parts of speech; nor again, the substantive *eye*, the adjective *high*. Nor is a *high hill* necessarily a *nigh ill*, especially in Wales.\*

"Now tell me where's *this* fancy bred,  
Not in the *art* nor in the *ead*;  
No, 'tis *hengender'd* in the *high*."

The Welsh child never yet mistook the letter *a* for dried grass, commonly called *hay*; though I have been told that such a mistake has been made in the neighbourhood of St. James's Park.† The meekest maiden of our Welsh Infant Schools could not be taught to sympathize with the London hairdresser, who lamented that the prevailing epidemic was in the *hair*; correcting, however, the mistake to which he had led his companion, by saying, Not the *air* of the *ead*, but the hair of the *hat-mosphere*. It must be allowed, however, that

\* For further particulars, inquire at Snowdon, Cader Idris, Aran Mowddwy, Plimmon, and Bannau Brycheiniog.

† An allusion is here made to a work put out by an officer of the Council of Education, in which it was proposed to express the *sound* of the letters by *signs*. In following up the principle, the letter *a* was represented by a cart-load of hay.

there is a close connection between the *hair* and the *hat*. In short, the Welsh children dare to say, and do, what the English children can neither say nor do. They can repeat the following well known line :—

“How high his highness holds his haughty head.”

The boys can leave their houses, and mount their horses, and hunt the hare over the high hedges, holding their reins in their hands, as they hurry over hill and hollow, hallooing and hooping as they haste the harriers to their home. Nor, when they arrive there, are they so hungry, as of necessity to *eat* their own pokers, ovens, and teakettles. Nor is their larder so lean or so ill stocked with fish, flesh, and fowl, as to constrain them to *eat* their *heels* at the fire, or to *heat* their *eels* upon the table. Their language is not, as it is in *England*, at one time a baseless fabrick of a vision which leaves no *h* behind, and at another a baseless fabrick which leaves each *h* behind. Borrowing my ideas from the same dramatic author, whose words I have dared to paraphrase, borrowing also from the reading of a great tragedian of his school, these children nothing exasperate, nothing extenuate, nor fill our sides with *ach—es*.\*

I have stated above the reason why the Welsh retain the sound of the letter *k* before *n*; the English having dropped that letter in like circumstances. There are other consonants whose apparently arbitrary use presents difficulties to the Welsh. I allude to the letter *c* and *g*, the hard or soft sound of which is regulated, with few exceptions, by their succeeding vowels; the *c* retaining the soft sound of *s* before the vowels *e* and *i*; and the hard sound, like *t*, before the vowels *a*, *o*, and *u*. The *g* having sometimes the soft sound before *e* and *i*, and the hard sound before *a*, *o*, and *u*. The following words may serve as examples :—Card, cell, cill, cord, curd; carcase, concert, circuit, circumcise; gale, gem, gird, goose, guide; Ganges, ginger, gigantic, gudgeon. The Welsh child is ill prepared for meeting with this difficulty, since the Welsh language assumes a definite sound in each letter, and retains it. The consonant *dd* (double *d*) is, I believe, peculiar to the Welsh language; its sound, however, is acknowledged in the letters *th* in the English language; as in the words, that, the, thee, them, then, thou, there, though, this,

\* *Ach—es*: Mr. John Kemble, the Tragedian, in that passage of Shakespeare's *Play*, “*The Tempest*,” in which Prospero threatens to punish Caliban, by filling his sides with *aches*, desirous of making the line, as he supposed, metrically correct, read the word *aches* as a word of two syllables, softening the hard sound of the letter *c*. The following will exactly give the sound: Aitch—es.

In further reference to the misapplication of the letter *k*, I subjoin the following anecdotes :—A gentleman thus addressed his lady at dinner, “My dear, your soup is *hacid* and your *heels* are greasy.” A churchwarden put the following item in his accounts: “For *eating* the church.” A lady, touring in Wales, took a car to convey

thy ; father, mother, brother, smother, other, rather, leather, lather. In the following words ; through, thick, thin, thrust, throttle, thrash, thatch, throw, &c., the *th* retains its harsher sound. The first sound of the *th*, viz. as a *dh*, is produced by bringing the flat part of the tongue on the roof of the mouth, and extending it latterly to the teeth in both sides. The harsher sound of the *th* is produced by bringing the tip of the tongue under the front teeth. Any letter, I conceive, may be pronounced by attending to the position of the tongue. Even the *ll*, which has a sound peculiar to the Welsh, may be pronounced by fixing, the tip of the tongue to the roof the mouth, and breathing forcibly through the *jaw-teeth* on both sides, but more on the right ; as if written in English *llh*. I, myself, have been enabled to teach a master of the French language to distinguish between and clearly to articulate the words *true* and *through*. Now, this different sound given to *th*, to which we alluded above, is a source of difficulty to the Welsh child ; he being required to give two sounds of such different characters to the same letters, Again, the seven vowels of the Welsh language, *a, e, i, o, u, w, y*, are not sounded as in English, but much more after the manner of the French and the Italians. The vowel *w* has a peculiar sound, and is never used as in the following English words :—what, where, which, whom, when, &c., but has a sound resembling that of two *o*'s ; the Welsh child, therefore, would naturally pronounce the word wool as “*ool*,” wood as “*ood*,” world as “*orld*,” woman as “*oman* ;” for which reason Shakespeare makes Parson Evans, in his *Merry Wives of Windsor*, speak in the following manner ;—“*By*

*her from Llanrwst to Bettws-y-Coed. One side of the road is bounded by a hedge ; on the other is a steep precipice overhanging the river Conway. The lady, being alarmed when she found herself so close to the edge of the precipice, directed the driver to keep close to the edge, meaning the hedge. The Welsh driver, conceiving that the English lady must understand her own language, took her direction literally, and persisted in drawing close to the edge, at the same time declaring that he kept as close to the edge as he could, for he was then within a foot of the precipice. The lady, by signs, at length, made him understand that by *edge*, she meant *hedge*. At one of the Oratorios performed at Worcester, one of the gentlemen of the Committee, who was notorious for misusing the letter *h*, was present, fulfilling the duties of his office. Madame Carradori Allen, one of the performers, was taken ill, and retired to another room for the benefit of cooler air. The gentleman attended her, and directed that one of the doors should be opened, at the time affirming that Madame C. Allen had no *hair*. The lady, having a little recovered, and finding herself somewhat chilled, the gentleman called out, saying, “Shut the door there, Madame C. Allen has too much *hair*.” A lady from Lancashire was asked by the gentleman of the house where she dined, what she would eat ? She answered, “I will take a little *are*,” meaning *hare*. The gentleman taking her at her word, ordered the servant to open the window, and give the lady a little air. A gentleman in Berkshire asked his friend why a certain match had gone off ? He answered, “It's all owing to the *itch*,” meaning *kitch*. The gentleman mistaking him, asked on which side ? The answer was, “The lady's !” A man of Wales wrote to his friend at Wolverhampton : and in so doing he omitted the *h* in that word. The man of Wolverhampton asked is friend why he had omitted the *h* ? He answered, “that he meant to make a present of it, to enable the people of Wolverhampton to spell *hiron* ! !”*

yea, and no, I think the 'oman is a witch, indeed. I like not when a 'omans has a great peard ; I spy a great peard under his muffler." The Welsh language has no open sound resembling the sound of *aw* and *au*, as caw, daw, flaw, maw, paw, saw ; or, again, daub, gaud, laud, maude. They would, therefore, express flaw as flo, maw as mow, draw as dro, saw as so, &c. ; daube as dobe, laud as lode, &c. The construction of the Welsh language also is some cause of difficulty. In the Welsh language the substantive precedes the adjective : the thing is first affirmed, and then defined. Thus, while the English, if I may so speak, place the cart before the horse, the Welsh place the horse first, who draws the cart after him. For the sake of example :—Where the English language uses the expression, a *good* man ; the Welsh would say, the man *good*. Can we wonder, then, that under these circumstances, the Welsh child should express himself thus :—"Pudding rice, John little, the cow fat, the tree apple, the post gate, the handkerchief pocket."

In the Welsh language, the noun substantive is termed, *enw cadarn*, i. e. the *strong* noun ; the noun adjective, *enw gwan*, i. e. the *weak* noun ; as the epithet defines the noun, and as the adjective, or *enw gwan*, leans upon the substantive, or *enw cadarn* ; it is fit, therefore, that it should follow. When this principle has long been acted upon, it is difficult to dismiss it from the mind. The scholar well knows how far other languages agree with, or differ from, the English and Welsh languages in this respect.

The usual formation of plural nouns in the English language by the addition of a letter, or a syllable, contains some degree of difficulty in the mind of a Welsh child, since his own language in a few instances, instead of adding, drops a syllable ; as *llygoden*, a rat ; *llygod*, rats ; *mochyn*, a pig ; *moch*, pigs ; *plentyn*, a child ; *plant*, children. The peculiarly Saxon, and irregular plurals, though they *add* a syllable, yet contain a difficulty ; as brother, brethren ; child, children ; hose, hosen ; man, men ; woman, women ; ox, oxen ; foot, feet ; tooth, teeth.

The Welsh tongue is defective in the present tense of the regular verbs ; and therefore, it uses a circumlocution by a verb substantive and the infinitive mood of the verb, which it adopts instead of a participle of the present tense. Thus, instead of I love, or do love ; it says, I am loving. Sometimes it makes use of the future of the indicative mood. This accounts for expressions such as the following :—"My master is in telling me ; my brother is in asking." The preterite of *do* (did) is often used, as we know, with

the present tense of any verb, and expresses the preterite of that verb ; as *did* say, for said ; *did* bring, for brought ; *did* fight, for fought. The Welsh children find this substitution a greater difficulty than might have been conceived, and are disposed to join it to the past tense of the verb, for which it is a substitute. For *this* reason, they are often heard to say, I did *brought*, he did *said*, they did *fought*, when did he *came* ? where did he *went* ? It is easy, therefore, to perceive the difficulty a child has to overcome in acquiring the English verbs. In learning the Numeration Table, another difficulty presents itself to the child. In reading, the English begin with the greater number, and close with the lesser : whereas the Welsh reverse the order, beginning with the lesser, and ending with the greater. For example : "The hundred and thirty-seventh Psalm" is expressed in Welsh thus : "*Yr ailfed Salm ar bymtheg ar hugain ar ol y ganfed*:" i. e. literally, The second Psalm upon fifteen upon twenty after the hundredth ; "Thirty-nine" is *pedwar ar bymtheg ar hugain* : i. e. Four upon fifteen upon twenty. The Welsh count by scores and not by tens.

The Welsh language being, defective in the present tense of the regular verbs, sometimes uses the future tense of the indicative mood, as in the Apostles' Creed, "*Credaf yn Nw Dad*;" literally, according to the English, "*I will believe*." This is so peculiar, and so foreign to the character of the English language, that it adds another to the host of difficulties in the way of the Welsh child in acquiring the English language.

There are some words in the Welsh language which have two senses nearly allied ; *rhoddi*, to give or put ; *torri*, to break or cut. This naturally occasions mistakes, which may be illustrated by the following anecdotes :—An old woman kept a favourite cat, and was detailing its merits to a stranger, saying, "He good cat, she kill rat, and give him to a step." That is, put him on the step. A Welsh labourer in Chester was heard to complain, and say, "I was brake my coat ;" meaning, I have torn my coat.

"Ah bootless," plaint, "for which he paid most dear,"  
For all the English lads, both far and near,  
Throughout the streets, 'd did sing most loud and clear,"  
Ah, "I was brake my coat,"—in every ear."

Welsh children are often heard to say, "My mother did brake my hair," meaning cut it.

There was one practice of the Inspectors I must name, which was universally censured, and deservedly so. It is the following : They were in the habit of putting leading questions, so as to

delude and entrap the unsuspecting children : who, by the assumed confident manner of the examiner, were led to suppose that he thought as he spoke, and desired to obtain the answer which he seemed to anticipate. Thus he taught the child a lesson of deceit, (which needs not to be taught,) and left the children to be deceived by those whose duty it was to inform them aright. I will endeavour to illustrate what I mean. The examiner, we will suppose, thus asks an ensnaring question : It was Joshua then who led the children of Israel through the Red Sea, and Moses who led them through the river Jordan, was it not ? "Yes Sir," answers the unsuspecting child ; assuming that the examiner must be right, or would not willingly lead him wrong. Does not the word ascend mean to go down ? Was not John the Baptist the same person as John the Evangelist ? Was Bethlehem in Galilee or in Samaria ? If Judas received thirty pieces of silver for betraying his Master, what did Peter get for denying him ? In the 12th chapter of the Acts of the Apostles, 17th verse, we read that Peter on his deliverance from prison came to the house of Mary the mother of John, and declared unto the persons assembled there, how the Lord had brought him out of the prison saying, "Go shew these things unto James and to the brethren." How does this agree with the account given in the 1st and 2nd verses, that "Herod the king killed James ?" Was not the province of Judea in the north of Palestine, and Nazareth one of its principal cities ? The plural number of sheep is *sheeps*, and of foot, *foots*, is it not ?

I do not mean to say that these questions were asked ; but I mean such questions were asked : these are given merely as illustrations, to hold up to censure the principle herein admitted, and the practice grounded upon it. Neither the principle nor the practice can be too much condemned. The practice is forbidden in the legal proceedings of our courts of justice. The examiner is not permitted to put such leading questions to the witness as may occasion him to ensnare himself, nor to the prisoner to condemn himself. "*Chware teg i bawb*," says the Welsh proverb ; which is equivalent to the English proverb, "Fair play is a jewel."\*

\* The following seductive questions were actually asked by one of the Inspectors :-

Christ was crucified in Bethlehem, was he not ?

Noah built the Temple, did he not ?

Peter was one of the Prophets, was he not ?

St. Revelation wrote the Acts of the Apostles, did he not ?

Does not the River Jordan run by Mold ?

What was the name of the angel who spake to Balaam on the way ?

Where was Moses laid when a babe ?—on the banks of what river,—was it the river Dee ?



Now, under all the circumstances I have detailed, will any one censure heavily the defects found in Welsh schools, especially when, under all these disadvantages, the children in these schools are superior to their ordinary English neighbours in Biblical knowledge, and in expressing themselves in language which, however defective in accent, is, in the absence of provincialism, far purer than the language which is spoken in many of our English rural districts?† But, laying all these considerations aside, we well know that children, when examined by a stranger, are always placed in disadvantageous circumstances, “for they know not the voice of strangers.” On such occasions they always disappoint their patrons and teachers. In making these remarks respecting the incompetency of strangers to conduct an examination, so as to afford the children the means of doing themselves credit, I must admit that in many instances, (as I believe,) the Inspectors did permit the masters to examine their respective schools. But, with respect to examinations generally, do not timid boys at our Grammar Schools, and young men of modest merit at our Universities, often do themselves injustice, when submitted to a *vivâ voce* examination? \* \* \* \* And is it not for this reason that the examiners in our Universities, desirous of affording equal advantages to all, resort to the use of a *written* mode of examination? I conclude by accommodating a piece of advice for the use of all Inspectors, given by the Son of Sirach, “If thou love to hear, thou shalt receive understanding. First understand, and then rebuke. If thou hast understanding, answer thy neighbour; if not, put thy hand upon thy mouth.”

Yours, &c.

AN UNPAID INSPECTOR.

The Commissioner and his Assistants do not appear to have attended to the following directions which they had received, and which I have extracted from the Report:—“Whenever you have the means to form a just estimate of the qualifications and attainments of the Masters, it should be so stated as not to operate as a discouragement to humble but deserving men, who may have had few opportunities of education.”

The Clergy and the Schoolmasters deprecated the use of the following harsh epithets, when generally applied to the state of the schools:—“abominable,” “atrocious,” “disgusting,” and “demoralizing;” as also the following language, when applied to the children of the schools:—“Is the boy deaf, or imbecile?” &c.

The Master of the School at Carnarvon, says he feels astonished at the Report made by the Commissioner as to the state of his School: as from documents in the Master's possession, he is able to show that the Commissioner took little pains to inquire into the real state of the School.

† Every one well knows how various are the dialects and provincialisms which prevail in the different counties of England. The language spoken in our rural districts, it must be granted, is exceedingly impure. I am acquainted with the dialect of some of the northern and southern counties. I allude in this place to Cheshire, Shropshire, and Dorsetshire; in the first of these the following conversation was heard to take place between a gentleman and his tenant: the gentleman in allusion to a

It is obvious that none but the Welsh scholar can enter fully into the spirit of the philological remarks contained in this pamphlet, or be enabled entirely to judge of their correctness. Every reader, however, will be enabled in a great measure to see the difficulties the Welsh child has to overcome in acquiring the English language. He will feel also the injustice which has been done to him by the Report of those persons who, from their ignorance of the language could not have done him justice, even if they had been disposed to do so. As the subject itself is somewhat dry to the English reader, the illustrations and examples have been given in such a manner as may induce those persons to read the letter, who might not have been interested in the subject itself.

promise made by a young man to marry the tenant's daughter, asked the tenant, whether he had fulfilled his engagements? to which he answered, "Noe, noe, helwunt cum up toth snob;" which in the English of the Principality signifies, "No, no, he is not willing to come forward." Upon this, the gentleman said, "I will speak to him." And then, the farmer answered, "Dunna yew now, for if yew dun, yowle besh him and smey him;" which signifies in the English of the Principality, "Don't you now, for if you do, you will abash him and dismay him."

I now speak of Shropshire. We will suppose a farmer thus to address his servant. I premise that the address is entirely imaginary, intended only to embrace peculiarities,—a peg upon which to hang provincialisms. I do not mean, indeed, to assert that all the terms used are provincialisms; for many of them are obsolete words, which may be found in some of the works of our best ancient authors. The address, we will suppose to run thus: "Ast seed the feyther mon? Come tothmalster; come orth dyeh; dunna be afear'd; its power cemer; and pike up that bowl. Where hast bin so lung? It jows o raan; thell be the dickens to pay at whosm if ye get welchbet. The usen to buy a farancle feller, but yo seem meetly flusker'd mon; yore yeads awe of a maunch, yore welly glopen, yore mithered. Be ye market fresh like? you looks welly borson we drink. Forrat, forrat, cum along; dunna ye mammock the sack o thatuns, a schrunchin it aw of a ruck, if yew wagle o that fashuns, oill wallop yes; oill gio thee ragging; yea were welly down anent tha geat. Howd tha jaw; dang it, oill be at thee ir y'sen another synable." Now, all this, if translated into the purer English language of the Principality, would be to the following effect: "Have you seen your father, man? Come to your master; come over the ditch; don't be afraid; it is much nearer; and pick up that little bucket. Where have you been so long? It dows with rain; there will be sad work at home if you get wet. You used to be a tidy lad, but you seem greatly confused now; our heads all in confusion, like one well nigh burst with drink. Forward, forward, come along; don't crush the sack in that way, and make it all of a heap. If you stagger in that way, I will give you a good beating: there, you are well nigh down over against the gate. Hold your tongue, or I will be at you, if you say another syllable."

N.B.—The word "farancle" is a contraction of fair and clean; "glopen" is from the German "glypen," oculus vultumque dimittere. "Market fresh," neither drunken nor sober, but neighbour to both. "Do you now forene this year?" i. e. early. "Hoo a'not a down reet sken, but a koin'd of a gloid of the oye loike."—She has not a dove right squint, but a kind of a glide of the eye like.

I now speak of Dorsetshire. A boy keeping some young geese upon a common, thus addressed another boy who was throwing stones at them, "Why vor you throw stanes at those guzzle chicks?" and received the following answer, "What does vather hiss I vor?" which conversation may be thus interpreted, "Why do you throw stones at those goslings?" "Why does the father hiss me?" A farmer complained to his Clergyman of the change made in his pew from a square to an oblong shape, as is now usual; and gave this as a reason of his disapproving of the narrower shape: "You see when I goes to Church, I voulds my arms, and thravs out my legs, and thinks e' nothen." Certainly a better shape could not have been devised than the great square pew, for those who go to Church only to fold their arms, throw out their legs, and think of nothing.

**P.S.**—I propose that a number of children shall be drafted from a school situated in one of the rural districts of England; and that such children shall be placed under a Welsh master, for instruction in the Welsh language, in one of the rural districts of Wales. I propose also, that an equal number of children of the same age, and under like circumstances, shall be selected from a school situated in one of the rural districts of Wales, and that for a like period, and shall be transferred to a school in England, and placed under the tuition of an Englishman, for instruction in that language. An Inspector shall then be appointed, of sound judgment, and of an unbiassed mind; possessing the art of examining, and having had experience in the same; having also a perfect knowledge of both languages. The children having been respectively instructed in a foreign tongue, and thus placed on equal terms, the examiner will be able to form an opinion as to their respective proficiency.

In justice to the children of our Welsh schools, I am induced to add in this place some questions put and answers given, in one of the schools in which I am in the habit of attending, which shew the mental effects flowing from these institutions:—

**Q.** What did the High Priest mean by saying, I adjure thee by the living God, &c.?

**A.** I put thee on thy oath before God.

**Q.** Why did he say *living* God?

**A.** In opposition to idols.

The master in questioning the first class upon the following words, taken from the 1st of Acts, viz. "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach," a boy inquired how that portion of Scripture would agree with another in the 21st of John, viz. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Had the boy understood the figure contained in the last quotation, he could easily have reconciled the text. A girl of the first class was asked, whether the following words, as applying to the Virgin Mary, "Yea, a sword shall pierce through thine own soul," were meant figuratively or literally? answered, Figuratively. And when asked what did the words imply, said, The sufferings and death of her Son would deeply afflict her soul. Another child, when asked, whether Pontius Pilate made himself innocent of the blood of Christ by washing his hands, answered, No; he ought to have had his heart washed in the blood of Christ. Another, when speaking of the omnipresence of God, asked, Is God every where? Do you think he would dwell in the heart of a wicked man? The master put the following question: When it is said, Judas went out and repented himself, was it true repentance? A boy said, "That had it been real and true repentance, he would not have hanged himself, and thus have broken the Sixth Commandment." Another said, "That Peter's repentance was real, since he went out and wept bitterly, and shewed his real sorrow by his future life."

Thus having shewn, as stated above, the mental effects arising from these institutions, I subjoin an anecdote which marks their moral effects. A boy of the first class had broken his thigh, and was consequently confined to his bed for several weeks. The master was in the habit of visiting him after school hours, where he met with two of his school-fellows, sitting by his bed side, engaged in reading aloud some interesting narratives from a book belonging to the school library. The master told the boys so engaged, how very much pleased he was at seeing them so employed, when the mother of the sick child said, that most of the children of the first class visited him daily.

## APPENDIX.

The writer has been in the habit of examining Schools in England, and in doing this, often found it necessary to lower the character and style of his questions, to suit the parties examined. This remark does not apply to country schools only. He examined the first class of a school in a Rural District, in one of the western counties, of which county he is himself a native. He had exercised his ministry there until he was thirty years of age. He had ever been conversant with schools; he knew well the character of the people, their habits, modes of speaking, tones of voice, &c. He was not therefore, a *barbarian* to them. In examining the children as stated above, he assumed the manner and language most familiar to them? he encouraged them in the most suasive manner to answer his questions: still he could draw nothing from them. At length, he requested them to read the 1st and 2nd verses of the 1st chapter of the Acts of the Apostles—"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up," &c. He then asked the children the following questions:—Who wrote the Acts of the Apostles? What was the treatise here named? What matter did that treatise contain, or what was it all about? To whom was that treatise addressed, or to whom was it written? To whom had the word *he* a reference, or who is meant by *he*? What part of speech is *he*? Who was taken up to heaven? He could not obtain an answer to any of these plain questions. Now he can say with perfect truth, that there are many schools in North Wales, in which he has obtained answers to these very questions, and many others in which he would not have asked them, in consequence of their extreme simplicity.

The following may be given as a specimen of the English Dame Schools in England, as they existed a few years since. In a village in one of the western counties, a Dame thus addressed one of her pupils, called Nanny Norbury:—"Nanny Norbury, yow be a big buzzard, yow never knows nothink, and aw the Norburys they bin aw big buzzards, they never knowd nothink." Nanny Norbury soon confirmed the truth of the Dame's remark as respected herself, by stumbling over a long word. The instructress, being as unable to utter it, or comprehend it, as was her pupil, cut the matter short, by saying, "Skip o'er it wench, skip o'er it; 'tis a big word that yow and Oi (you and I) shall niver want" (want sounded with the *open a*).

It seems extraordinary that the Commissioner should have given so unfavourable a Report of the Schools in North Wales, since he was often heard to declare that the state of the Schools in North Wales was above the average of those in England. *This latter statement is perfectly just.*

The following schools, viz. Bangor, Carnarvon, and eight country schools in their immediate neighbourhood, were examined during Passion Week, in the presence of several persons of respectability. Our *English* neighbours, could they have been present, would have been highly gratified by the clearness of the children's enunciation, their correct and ready answers, the pointed and feeling manner in which they read the passages of Scripture relative to the sufferings of our Saviour, their reference to the prophecies and to texts bearing upon the subject, their proficiency in sacred music, their state of discipline, their cleanliness of person and neatness of dress. Some of the persons present declared that they should not have been able to have answered many of the questions, nor to have adduced the scripture proofs; and doubted whether an *ordinary* examiner would have chosen to have subjected himself to such an examination.

The following anecdote will afford an additional proof of the *purity* of the English language, as spoken in some of the Rural Districts of England, and also a specimen of the scriptural knowledge of some of the lower classes. A poor woman had the charge of an orphan child: the child ran away from her. One of her neighbours thus consoled her:—"There, it don't zignify, 'tis the zem as Scriptur do zay var, Train up a child, and away ul goo." Translation:—There, it does not signify, it is the same as the Scripture says, "Train up a child and away he'll go," (in the way he should go).

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## CHAPTER VI.

1838—1850.

**MR.** Precentor Cotton becomes Dean of Bangor—Presentation of a Testimonial—The East Window of Bangor Cathedral—Extract from Browne Willis's *History of Bangor Cathedral*—Lines composed by the Dean on the East Window—Anagram on the proposed union of the Sees of Bangor and Saint Asaph—Establishing of Church Building Society—Speech at laying foundation stone of Carnarvonshire and Anglesey Infirmary—Restoration of Llanllechyd Church, and Building of Llanllechyd School—Speech at laying foundation stone of Llanfihangel Church—Dean Cotton and Archdeacon Allen's School Inspection Tour.

IN the year 1838, on the death of the Very Rev. John Warren, M.A., Mr. Precentor Cotton, was, at the request of Her late Royal Highness the Duchess of Kent, elevated to the office of Dean, by the appointment of the then Archbishop of Canterbury, in whom the patronage was vested at that particular time ; and in the following year he removed from Tan-y-Bryn,\* where he had resided during his vicarship, to the Deanery house upon which he expended £800 in improvements.

Soon after Mr. Cotton's preferment, the citizens of Bangor originated a subscription in acknowledgment of the many good services which he had rendered to the city and neighbourhood, and as a testimony of their approval of his elevation to the Deanery. The subscriptions amounted to upwards of £300, which sum the Dean, with his characteristic disinterestedness and praiseworthy regard for the fabrics

\* When the Lodge, at the approach to Tan-y-Bryn was being built, and the trees and shrubs surrounding the house were planted, some evil disposed persons made continual incursions into the grounds, damaging, and carrying away the trees, Mr. Cotton caused the following inscription to be carved in Latin and Welsh on the bay-window sill of the Lodge—

"*Latrat canis, caveat latro:*"—"Lle bo ct, lleidr a ffy."

Under the window is also a figure of the three-headed monster 'Cerberus,' the fabled keeper of Pluto's palace.

of the Church, devoted to ornamenting the Cathedral with a painted East Window.\*

This Testimonial Window consists of the following subjects. At the top, in the centre, is placed a circular light with a 'glory,' within which is inscribed the I.H.S. Beneath are two rows of small lights, in number eighteen, containing shields, twelve of which bear the emblems of the twelve tribes of Israel. All these shields are surmounted by flowing drapery in the form of military tents. Under these 18 rows of small lights, are two rows of large lights, five in each row, they occupy the main part of the window, and are filled up with niches and canopies. When the window was first put up, the four outer niches were not supplied with figures, owing to the inadequacy of the Testimonial Fund; some time afterwards the late Bishop Bethell supplied this defect at his own expense.

#### THE FIGURES ARE :—

| AARON  | S. MATTHEW  | DAVID   | S. MARK.  | MOSES   |
|--|---|---|---|---|
| holds the rod in his right hand, and a censor in his left. | bears a scroll in one hand, containing the Gos- pel, and a halberd head in the other. | leans upon his harp and has a mit upon his head.  | bears a book, as if about to com- mence writing something which is dictated by an- other. | holds the two tables of stone in his right arm, and the rod in his left.        |
| S. PETER   | S. LUKE   | SOLOMON   | S. JOHN   | S. PAUL   |
| holds the keys in his right hand.                          | as if in the act of writing either the Gospel or the Acts of the Apostles.            | holds a sceptre in his right hand, and the ground plan of the temple in his left, and has on his head also a crown up- on his head. | bears a cup in his right hand, and the Book of Revela- tion closed and clasped.           | is in the act of uplifting his right hand, and leans with his left, on a sword. |

INSCRIPTION,—“The cost of this painted window was at his own request defrayed from a fund contributed for the purpose of present- ing to the Very Reverend James Henry Cotton, B.C.L., Dean of this Cathedral, a public testimony of respect for his character and meritorious services as Vicar for a period of 28 years.”

\* It will, perhaps, interest our readers to read the description of the old East Window of Bangor Cathedral, as given by Browne Willis, in his History, p. 16.

“At the East End of the Choir is an handsome Window, which reaches from the top

The Dean composed on the East Window the following lines, which he characterized as "recalled to the mind in the vision of the night, descriptive of the Church militant here on earth."

*"Now a thing was secretly brought to me.....in thoughts from the vision of the night, when deep sleep falleth on men."*

Job iv. 12, 13.

THE sacred day had pass'd, its duties done,  
I laid me down to sleep ; for now the sun  
His fiery course had run with measur'd tread,  
And o'er the moon his mantle's skirt had spread ;  
When, lo ! in the night visions, as I slept,  
The past day's image o'er my spirits crept.  
The organ peal'd, "the window richly dight,"  
Again cast forth "its dim religious light."  
I saw the standards of the sacred band  
Uplifted, as they march'd to Canaan's land ;  
I heard ("twas Jacob's voice") their names declared  
By whom that distant region should be shared,  
"Reuben, my first-born, thou shalt not excel ;  
"Unstable thou as water." Thou didst not well,  
Simeon, who "slew a man in fiercest rage,"  
(Cruel thine "instruments") ; thine "heritage  
"I will divide in Jacob." But thou, my son,  
"Who over foes and friends hast vict'ry won,"  
Thou, "Judah, shall thy brethren praise ;" "thine hand  
"Shall hold the sceptre o'er the land  
"Till Shiloh come"—to him ('tis heaven's decree)  
"Shall then the gath'ring of the people be."

of the wainscot to the ceiling of the roof, about 27 foot high, and about 18 foot and a half broad ; in the small arches at the top of the Window, are some painted figures representing Saints and Bishops in] their robes and mitres ; one of these is (as may be distinguished by the name) *St. Ambrose*, another *St. Augustin*, another figure of *St. George* ; Here is also a crucifix with these letters on it I. N. R. I. The rest cannot well be made out the glass is broken and patched up. At the bottom seems to be these words, *Orate pro Bono*. Which was to pray for the good estate of the Benefactor or Benefactors who glass'd it on rebuilding the Church, *Temp.*, Hen. VII and Henry VIII, by Bishop Dean and Bishop Skefington ; the first of which is reported to have built the Choir, and the other all the rest of the Church, except that most part of the great Cross-like was standing before. There is a Tradition, that a younger brother of the family of Llwydiart, Co. Anglesey was at the charge of this Window. The name of the present family there is Lloyd, but whether so anciently I cannot tell."



"Judah's a lion's whelp ; he stooped down  
 "And couched like a lion," tore the crown,  
 And bow'd the neck of those his power withstood.  
 "Thy teeth are white with milk, thine eyes with blood  
 "Of grapes are red ;" Judah the pow'r is thine  
 "To bind thy foal unto the choicest vine."  
 "A haven of ships thou Zebulon shalt be,"  
 "By Zidon bord'ring near the utmost sea."  
 "O ! Issachar, between two burdens prest  
 "Thou as a strong ass couching, seeing rest  
 "Is good, shalt seek a pleasant land, and there  
 "Shalt bow thy shoulder low, and tribute bear."  
 "His people Dan shall judge," and be their stay ;  
 "An adder Dan—a serpent by the way."  
 "A troop shall overcome thee, Gad ;" but past  
 That terror, thou "shalt overcome at last."  
 "Asher shall bread, shall royal dainties yield.  
 "Naphtali a hind let loose," shalt range the field.  
 "Ephraim, a heifer taught," shall lift the horn ;  
 "Ephraim shall ride, he loves to tread the corn."  
 Manasseh, too, from Joseph's fruitful roots  
 Branching, shall spread abroad his vig'rous shoots.  
 "The angel who redeem'd me from all ill,  
 "Shall bless the lads"—shall be their Saviour still.  
 "Thou, Benjamin, shalt raven in the day  
 "Like as a wolf—at night devour the prey."  
 As Jacob spake : the vision on my bed  
 Shew'd me on "Moab's plains" the people spread.  
 From "Pisgah's heights" I heard the Prophets's voice,  
 The Prophet Balaam, he, proclaiming thrice  
 That people's greatness ere by sin they fell :  
 "How goodly are thy tents, O Israel."  
 "Higher than Agag," greater far than he,  
 O happy Israel, shall thy ruler be.  
 "In many waters shall thy seed be cast :"  
 The "Almighty hand of God shall hold thee fast."  
 "From out of Israel shall a sceptre rise,"  
 "Shall Seir and Moab smite, (his enemies) ;"  
 "And Sheth, thy children" shall be smitten through,  
 "And over Edom shall he cast his shoe."  
 "Him shall I see" (resumes th' enraptured Seer) ;  
 "Him shall I see ; but yet not now,—not near."

My mind still dwelling in the sacred fane,  
 My thoughts uplifted to the storied pane ;  
 I saw a "goodly company"—a band  
 Of holy men of old before me stand.  
 All heav'n before mine eyes the vision brings—  
 Apostles, martyrs, prophets, priests, and kings.  
 Moses, the leader of the Jewish race,  
 And law-giver, maintains the foremost place :  
 Having "the sacred tables and the rod,"  
 As one commission'd by the hand of God.  
 Moses, whose books the earliest times record ;  
 Moses, "raised up a prophet like the Lord."  
 His brother Aaron, the High Priest of God,  
 Bearing the smoking censer, "and the rod  
 "That budded," and in holy garb array'd,  
 As when within the Holiest he pray'd.  
 David, the Psalmist, but by God's command  
 Call'd to be Israel's King ? yet "whose right hand  
 "Did ne'er forget her cunning." Thus he bears  
 A stringed harp ; and thus a crown he wears.  
 Beneath him stands his son, who built on high  
 A gorgeous Temple to God's majesty ;  
 'Tis Solomon, in regal robes array'd,  
 The temple, crown, and sceptre, all pourtray'd  
 But where his writings ? for I see them not :  
 His Proverbs, Song of Songs—are these forgot ?  
 No : it were needless these should form a part ;  
 Inscrib'd already these on every heart.  
 But who and what are they who stand around,  
 Of holier mien, with rays of glory crown'd ?  
 Servants of God, commission'd from above,  
 To bring to men the messuages of love.  
 The four Evangelists, whose books record  
 The life and doctrines of our blessed Lord.  
 "The overseers of Christ's own flock, who fed  
 "The Church, which by his blood he purchased."  
 "Matthew's right hand a written scroll contains,  
 A halberd 'tis the other hand sustains.  
 The one reveals his hope of life to come ;  
 The other shews the path through martyrdom.  
 Mark holds a book, as just prepared to write  
 The words he waits for other to indite.

"Whose praise is in the Gospel." Luke stands next,  
 And with his pen inscribes the sacred text.  
 John in his hand the cup of suffering holds,  
 (Emblem of suffering) : in his arm he folds  
 A pond'rous book fast clos'd, whose ev'ry page  
 Displays the Church of Christ from age to age :  
 What *has* been, *is*, and *is to come*, reveals,  
 And thus the sacred volume signs and seals.  
 But who are these I see on either hand ?  
 Apostles too ? who seem apart to stand.  
 Peter is one, who bears the book and key ;  
 These emblems with his office well agree.  
 The other, Paul ; his right hand raised on high,  
 As when he spoke. His ready will to die,  
 The manner of his death, the sword implies.  
 In emblem here th' Apostle lives and dies.  
 For both these saints, let all with one accord,  
 Both Jew and Gentile, bless their common Lord.  
 May we repent, believe, and be forgiven,  
 And meet him with these holy saints in heaven."  
 Here darkly, through a glass I see ; and know  
 My lord, in part alone, while here below.  
 O Lord, my God, then shall I blessed be  
 When face to face I may Thy glory see.  
 Here in Thine house I'll dwell—But as I spoke,  
 The vision vanish'd,—and I straight awoke.

Apart from the Deanery, Dean Cotton was also rector of Llanfihangel-Ysceifiog, *cum* Llanffinan, in the County of Anglesey, Gyffin\* and Llanllechyd, in the County of Carnarvon,—three livings : distant at least twelve miles from each other, and yielding a gross annual income of upwards of £1,300. Owing to the deplorable system of pluralities so prevalent in his time, the Dean was necessarily non-resident, and his curates had sole charge, but he was by no means a stranger to the souls entrusted to his care in either of these parishes. He was very fortunate in the choice of his curates,

\* The Tithes of Llanfihangel-Ysceifiog, Llanffinan, and Gyffin formed the income of the Deanery, but after Dean Cotton's death the Ecclesiastical Commissioners appropriated these tithes and settled the income of the Deanery at £700 per annum.

having men of marked ability, good Welshmen, and entirely devoted to the service of the Church, some are now occupying prominent positions in the Diocese of Bangor—but one has just passed into his rest—the Rev. Morris Williams, M.A., (Nicander), Rector of Llanrhyddlad, sometime curate of Llanllechyd—an accomplished scholar, a preacher, critic and poet, and one who has shed a lustre upon the poetry and literature of his native Wales.

The subjoined Anagram was written by Dean Cotton at the passing of the Act, in 1838, for uniting prospectively the sees of St. Asaph and Bangor, which Act was never, happily, carried into effect. It was felt that the enactment would be detrimental to the efficiency of the North Wales Episcopate, and the late Earl of Powis, the present Lord Penrhyn, Sir Robert Inglis, and other influential churchmen sought the repeal of the measure. The struggle began in 1843, and after two unsuccessful attempts in the House of Lords to rescind the Act, a third effort was made which was crowned with success, the Government gave way, and the integrity of the North Wales Dioceses was preserved.

#### READ-BANGOR AND SAINT ASAPH.

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When I considered the union of Bangor and St. Asaph, I said to myself, “this union contains everything which implies craft, violence, wrong, and robbery, everything which is expressive of sorrow and disgrace. There was *nab, sap, trap, trip, train, gin*; then came *rap, strap, bang, hang, toss, rasp*. Then, there is *grasp and rob*, which imply seizure; and *hasp and bag*, which imply retention and possession.

But this is not all, for even these losses are attended with aggravated circumstances of pain. A *gnat* which bites, a *rat* which gnaws, and an *asp* which stings and poisons. Worse still, when I looked closer I could see the very *principle* of the reunion and its *effects*; for I find that it contains not only a *stain* and a *taint*, and a *base*, but *sin*; yes, and the author of *sin*—*Satan*. I hear too the *Ah!* the *sigh*, and the

sob of the sufferers, who *hang* down their *feeble* hands, and with their *sad* countenances look like a wearied *nav* or an over burdened *ass*.

I see but one comforting word, and that is pastor, but even that has a sting ; I meet with *saint* also ; but that only serves to remind me of that *saint* who was robbed to pay Paul.

In the year 1838, the Diocesan Church Building Society was established, chiefly through the exertions of Dean Cotton. The churches in the diocese of Bangor were then in a very dilapidated state, and greatly deficient in suitable accommodation. To remedy this great defect this society was founded and called the " Society for Building, Enlarging, and Improving Churches, and Parochial Chapels within the Diocese of Bangor." This society, which has now existed 36 years, continues to flourish, and has done great and good work. Since its establishment down to the present time, it has aided the rebuilding and restoring of 222 churches in the diocese of Bangor.

The Dean delivered the following speech at the laying of the foundation stone of the Carnarvonshire and Anglesey Infirmary, on the 14th day of May, 1844. This institution, in the establishing of which the Dean took an active and prominent part, is supported by voluntary contributions and has proved to be an inestimable benefit to the sick poor of the counties of Carnarvon and Anglesey. A Dispensary\* had been in operation since the year 1809, at Tan-y-coed, Bangor, which ceased to exist at the completion of the above building. On the above occasion, the Dean said :—

I am happy to meet you all on this occasion. We are met to do a work which I doubt not will bring satisfaction to our own minds, and fill the hearts of many with gratitude and gladness. There is a great difference of opinion upon many subjects. Some cannot see the

\* Over the Dispensary door were the following words, " Carnarvonshire and Anglesey Loyal Dispensary." A friend happening to meet the Dean near the Dispensary remarked that the inscription was very significant, and that it appeared that no radical cures were effected there ; " no," replied the Dean, " but we give sovereign remedies."

the propriety or expediency of some institutions, but all will agree in the expediency and propriety of forming this institution—the first stone of which we are now about to lay. We all feel the duty of relieving the sick, healing the wounded, and of bringing health to the dwellings of the poor.

“Here then, shall charity repair,  
And break the bonds of grief :  
Soothe the harrowed couch of care,  
Man to man must bring relief.”

And this we will do, we will not see our neighbour sick or wounded, and turn away on the other side, but we will take care of him ; we will pour oil and wine ; we will bring him to this very inn, and say to the master of the house, take care of him, and I will repay thee. We are all partakers of one common nature. We may all be visited with sickness ; we may all meet with accidents. The relief, then, we should desire in such cases, we should extend to those who are afflicted and have no helper. We have all read the history of the good Samaritan. We have read the history of one greater and better, of Him who went about doing good and healing all manner of sickness and disease amongst the people, and has commanded us as far as we are able ‘to go and do likewise.’ If we cannot obey this command according to our present mode of living, then let us learn to deny ourselves—let us dress with less decoration—let us dine less delicately.

No man is liberal in the degree which he ought to be until he makes his luxuries yield to another's wants, his wants to another's comforts, his comforts to another's extreme necessities.

Let all, then, contribute to this excellent work—let no man think that he has a right to all he has ; when he has supported himself and family, and provided suitably for those whom he shall leave behind him, the rest belongs to God and to the poor.

Let all give, then, as God has prospered them. He that has little, let him gladly give of that little, for so will he treasure to himself a good reward against the day of necessity. He that has much, let him give plentifully. We are told to charge them who are rich in this world to be willing to give and glad to distribute, for so will they gather to themselves a good reward in the time to come.

From the year 1846 to 1850, Dean Cotton was much involved with building contracts. In the year 1846, he undertook the rebuilding of Llanllechyd\* church at a cost of

\* In Engravings of the Dean taken about this time—which are hung up almost in every Clergy house throughout the Diocese—it will be seen that he has by him a drawing of the ground plan and elevation of Llanllechyd church.

two years afterwards he built a school-room in the parish of Rachub in the same parish. In the year 1850, a new church was built at Gaerwen, in the parish of Llanfihangel; and a new church in the same parish was erected about the same time at a cost of nearly £2000. In a speech delivered by the Dean on the occasion of the foundation stone of Llanfihangel-Ysceifiog in the year 1848.

My dearly beloved brethren,—I heartily congratulate you upon the occasion of this day's meeting. We are met together to do a work—a work of the greatest importance and to honour ourselves in the highest possible degree. We are assembled to lay the first stone of the temple of God, to build a house to that great Being who dwelleth in the temple built with hands, but as the prophet saith, "whose dwelling is in heaven, and whose footstool is the earth." The greatest, the holiest men of all ages, Pagans, Jewish and Christian, sought to honour the Gods whom they worshipped by erecting temples for their worship. Some have seen, and all have heard of the magnificent temple of the land of Egypt. We have read of the temple of the great goddess Diana, whom all the nations worshipped; we all remember what is said in the scriptures of the stones of the temple of the living God at Jerusalem, termed the temple, "the wonder of magnificence." We cannot forget the humility which ruled the minds of those men who under the Jewish dispensation sought to honour God. When Moses pitched the tabernacle to God in the wilderness, he invited the people to contribute to the work; when all they that were "cunning workmen" were wise hearted—were zealous to shew their respect to the place where his honour dwelleth—insomuch that the people brought too much and were restrained from offering. David had collected material for the building of the temple, and said "I will not suffer mine eyes to sleep, nor mine eyelids to close, neither the temples of my head to take any rest, until I find a habitation for the Lord, or habitation for the mighty God of Jacob. And what are my people, that we are able to offer in this sort, have cometh from thee, and of thine own have we offered unto thee, know, O my God, that thou knowest the heart, and hast in the uprightness—in the uprightness of my heart have I offered all these things: and now have I seen with these people,

who are here present, to offer willingly unto thee." When his son Solomon erected the temple, he used the same language, "Behold (says he) the heaven of heavens cannot contain thee, how much less this place which I have builded." It is said of King Hezekiah that "all which he did for the service of God, he did it with all his heart." Ezra and Nehemiah and the other worthies under the Old Testament are spoken of in the same terms. We have, under the christian ages, noble memorials, raised to the honour of our God and Saviour : witness the beautiful churches of this nation, the lofty spires which reach to the clouds, and point as it were to brighter worlds, and lead the mind to that temple not made with hands, eternal in the heavens. Witness the lofty shaft, the high embowered roof, the windows richly dight, her long drawn aisle, and fretted vault in which the pealing anthem swells the note of praise. Even in this our land, our ancestors endeavoured to honour God with their substance, and raised temples to his honour somewhat proportionate to their means. They did what they could ; the house of God was then the best in every parish. It has of late years been the worst. When I went round this country by the direction of the Bishop in the year 1812, the churches were in the most deplorable state. Much was then done ; but much more has been done in later days ; and I am happy to say that since the year 1838, no less than 75 churches have been either re-built or restored in this diocese, and that no less than nine are now re-building, restoring, or refitting. A new additional church is actually building, at which I was present, and the first stone of which was laid by the Hon. Master Wynne. We shall proceed to lay the first stone of this sacred edifice ; Mr. Trygarn Griffith, attended by the clergy, is kindly disposed to do this good work. This stone, as you will observe has been prepared with a little chamber in which we are about to place these two books which I hold in my hand. They are the Bible and the Common Prayer Book. These will be side by side, they will remain with one accord in one house, and whom God hath joined together let no man put asunder, for indeed they are as one ; as brethren they speak one language ; they contradict not one another, but are of one heart and of one soul ; the one cannot say to the other "I have no need of thee ; no, this (the Bible) tells us to pray ; this the (Prayer Book) expounds it, and places before us prayers couched in the very language of the Bible, and breathing all its sentiments. This, (the Bible) bids us to sing praise to God—this, the Prayer Book spreads before us the sweet songs of Sion. puts a new song in our mouths, and teach us to praise him as we ought. Let these teach us



m—let them teach us to be of one mind in our house as they  
as there is but one Lord, one faith, one baptism, one God and  
r of us all, so let us be of one heart and one soul, shining  
er for the truth of the Gospel ; building up ourselves in our  
holy faith ; praying in the Holy Ghost ; let us keep ourselves  
love of God, looking for the mercy of our Lord Jesus Christ.  
hall we become a glorious church, built upon the foundation of  
postles, Jesus Christ Himself being the chief corner stone.  
God bless this work and labour of love ; may its foundations  
till day of doom ; may peace be within its walls. For my  
en and companions sake I will wish thee prosperity ; yea,  
e of the house of the Lord our God, I will seek to do it good."

e following account given by the Dean will show the  
hospitality he received in his tour of School Inspection.

he year 1845, Archdeacon Allen, afterwards Vicar of Prees,  
opshire, was sent down to the Diocese of Bangor as Inspector  
ools. He requested me to accompany him in his visitation,  
; been in the habit of inspecting the Schools for many successive

Having laid out a plan of proceeding and prepared the clergy  
: coming, we set out and completed a journey of about 500 miles,  
ring the space of six weeks. The Laity and Clergy received us  
ously, and supplied us for the most part with bed and board.  
d nothing to complain of but sometimes the excess of hospitality.  
lthough all were willing to admit the justness of the following  
lage in part, yet few were willing to allow the justness of the

"Welcome the coming, speed the going guest." The  
ing circumstances will afford an instance.

our progress we left the kind hostess of Plas Tanybwlech,  
liately after a good breakfast, with a plentiful provision by the  
o sustain us until dinner time, we visited a School about six  
distance, after which we were entreated by the old Rector to  
ith him. We at first declined, saying we were invited to dine  
use six miles beyond Barmouth, and were engaged to examine  
hools in our way. The old Rector still urged his request while  
th equal earnestness urged him to permit us to depart that we  
keep our engagements. Moved however by his importunity,  
nowing that he had made great preparations for the Dean and  
eacon!! and that he would suffer in consequence great dis-  
tment ; to our own infinite inconvenience and disarrangement  
plans we consented with the best grace that we could. Our

plates were then laden and we were so pressed to eat more, that had it not been for a friendly dog under the table, who was more accommodating than the guests, the two officials might have suffered suffocation in this severe service. The consequence of this was, that full justice was not done to the Schools before named, and in seeking to oblige an old gentleman, we greatly dis-obliged an old lady. We were invited to dine at six o'clock, and great preparations had been made as before, to make the table as complete as possible. Think then of her dismay, who saw meat roasting to rags, and all her fond hopes disappointed ! Think of her state and that of her cook, with all her blasted hopes for three long hours, for we did not arrive till nine o'clock at night ! The old lady had then drunk her tea, and was preparing to go to bed. We trembled as we crossed the threshold felt ourselves still less at ease as we approached to make our apologies. The old lady bore *thunder* in her brow, and was not propitious in her manner. What could we say ? We could only intreat that we might be pardoned, have a cup of tea and go to bed. We had dined, (the greater our sin,) we were tired, etc., etc. This, the old lady would by no means permit, we were destined to suffer a second direful dinner persecution, and no famished and faithful dog to come to our relief. We eat without appetite, and talked while our minds and bodies were half asleep, we bit our tongues, trod upon our own feet, secretly plucked our ears and hair, and at about eleven o'clock were delivered from this culinary calamity. The next morning we rose early, walked about the garden, admired the views from the house, the arrangements within and without the house, the old lady's brow relaxed, and we departed in peace.

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## CHAPTER VII.

1851 TO 1858.

Dean Cotton's Speech at Stephenson's Banquet—His love and knowledge of Music—Address to Welsh Singers of Bangor Cathedral—Speech at laying Foundation Stone of Glanogwen Church—Correspondence on the state of the Church at Bangor—Presentation of an Address and Family Bible.

THE Dean delivered the subjoined speech on the 27th August, 1851, at a Banquet given to Robert Stephenson, Esquire, on the occasion of opening the Britannia Tubular Bridge over the Menai Straits. In replying to the toast, "the Bishops and Clergy," proposed by the President—the present Lord Penrhyn—the Dean said :—

I, for my part, have all my life been seeking ubiquity, and nothing is so much contributed to my ubiquitous advancement as the great iron band which unites together these two counties. I am now enabled to officiate in three churches on the same day in two counties, and in two languages. If then my brethren of the Clergy are grateful, and more so, they will at least understand me when I say,

"Os mawl sy'n perthyn iddynt hwy,  
Mae mawl i mi mil miloedd mwy."

A clerical friend not less an admirer of the work or the author, but possessing less nerve, seeing me about to pass through the tube on the first experimental trip, said, "And will you venture!" My answer was, "My motive is both disinterested and selfish, for if I could not pass, I shall leave the Deanery open to *you*, and I shall get into the *see by descent*." (Cheers and laughter.) How shall we honour our benefactor? Shall we celebrate his merits in a Poem. Who shall undertake to do him justice in poetry when none can do him justice in prose?

We have not got  
The mind of Scott;  
We have no Byron  
Who shall environ—in verse.  
This bridge of Iron!  
We have no man upon  
This very earth,  
Hath worth of sense  
To make a Wordsworth.

What shall we do then ? Now we know that the direct passage to the heart of an Englishman is through the tube of the mouth ; the viaduct of the tongue ; the railroad of the teeth ; the tunnel of the throat ; the station of the stomach ; this is the refreshment room of the first class, where the parties need no engineer but the appetite, and no gas to light the liver but the gastric juice. We have adopted to-day the characteristic mode of paying honour ; we have ate and drank in honour of Mr. Stephenson. To-morrow, like Englishmen, we shall blend benevolence with amusement, and dance down our dinners. The *whole* will *dance* that the *lame* may *walk* ; the sound and strong will *sup*, that they may support the sick and weak. But they who cannot dance will not forget that they may be represented by their tickets. This is no crime, for as Shakespeare says, " We must speak by the *card*, or equivocation will undo us." Not that Shakespeare possibly intended such a sense to be affixed to his words, but I have presumed so to accommodate them. In no greater a degree indeed than Virgil did anticipate the drinking tea, morning and evening, when he wrote this line, "*Te vencentē die, te decedente lanebam.*" But how shall we raise a memorial to a man who has built a greater memorial to his own memory than other men can raise ? Shall we refer ourselves to St. Paul's Cathedral ? And there we shall find a plain tablet in the midst of that splendid edifice inscribed to the memory of its great author and containing a few words in the Latin tongue. Shall we adopt the idea, and fix up a plain tablet near the Bridge, and inscribe upon it these compendious but untranslatable words :—'*Si monumentum requiras, circumspice.*' (Cheers.)

The subjoined earnest and affectionate address was published by the Dean and addressed to the singers of the Welsh congregation within Bangor Cathedral, reflecting upon their conduct in the organ loft, which, as it was only accessible through the English portion of the Cathedral had become the resort of many drones, not connected with the singing or the Cathedral, dropping in at every hour of Divine Service, much to the annoyance and disturbance of the worshippers. The Dean used every means to remedy this evil, and was present almost invariably at every Welsh Sunday morning service, among the singers in the organ

loft, and although he was blind and could not see the offenders, his presence secured proper behaviour.

MY DEAR FRIENDS AND FELLOW CHURCHMEN,

I have lived in this place and acted as VICAR and DEAN of the Cathedral above the period of forty three years, during which time we have "walked together in the house of God as friends."

The connection which has existed between us, the long continuance of that connection, my age, my affectionate regard for you as once my spiritual children, now my Christian brethren and fellow communicants; will justify me in the liberty I take in addressing you upon a subject very near my heart, and deeply affecting your souls. I use these words—"The liberty I take," both as they refer to yourselves, and to your legitimate Pastors. It is not I, but they that are authorised to address you, and I presume to do it upon the hope that though I have not the permission of either, I shall receive the pardon of both.

You are specially appointed to assist in the celebration of Divine Service, you have the high honour and great privilege of leading those devotional exercises, the performance of which properly belongs to the whole united congregation. The one part of your duty you fulfil with great skill and propriety, and also with much efficiency; I mean that part in which you sing the praises of God. The other part however you entirely neglect; I mean the reading the responses after the Minister, as enjoined by the Rubric of the Church. Thus, you observe that part of your duty which is not accurately defined, and neglect that part which is positively and explicitly enjoined,—In short, you praise God with your mouth, but neither in heart nor with mouth pray to Him. You "come together, not for the better, but for the worse." You hear the *confession* read, but heed it not, for you do not *confess*. You will not make this acknowledgment in the words of the Church,—“We have erred and strayed from thy ways like lost sheep. We have left undone those things which we ought to have done, and done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent.” You are not entitled to receive *absolution* until you have made *confession*. You have not expressed your *penitence* and do you expect *pardon*? Penitence consists of these four parts,—*Conviction, Contrition,*

*Confession, Conversion.* But you have not given any proof that you have truly penitent hearts, that “you repent you truly of your former sins, that you stedfastly purpose to lead a new life, and that you have a thankful remembrance of Christ’s death.”

Christ died for *penitent* sinners ; not to save men *in* their sins, but *from* their sins. You cannot apply to yourselves the following words of the Form of *Absolution*,—“He pardoneth and absolveth all them that truly repent.” Neither have you yet shewn any inclination to apply them, for you will not even comply with the earnest entreaty of the Minister embodied in the following words :—“Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.” Why will you not obey this injunction (so earnest, so affectionate,) both in heart and voice, and “say after him?” When the “Creed” is read, you will not acknowledge that “you believe in God the Father, who made you,—in God the Son, who redeemed you,—and in God the Holy Ghost, who sanctifieth you. When the “Litany” is read, you will not pray to that same “Holy, Blessed and Glorious Trinity,” Three Persons and One God ;” nor will you ask mercy, and say, “Have mercy upon us, miserable sinners?” When the Minister thus addresses his and your common Redeemer,—“By the mystery of thy holy Incarnation ; by thy holy Nativity and Circumcision ; by thy Baptism, Fasting, and Temptation ; by thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension ; and by the coming of the Holy Ghost,” will you not endeavour to make this short response? “Good Lord deliver us.” When again the Minister lifts up his voice, and cries, “O Lamb of God that takest away the sins of the world.” Will you not in answer to those deeply devotional words, both of the Scripture and of your own Church, utter these four simple monosyllables, “Grant us thy peace.” In the Communion Service you are instructed in the Collect thus to pray :—“Almighty God,—Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit.” After the delivery of each of the commandments with the exception of the last, you are taught to repeat the following words :—“Lord, have mercy upon us, and incline our hearts to keep this law.” After the delivery of the last, you are told to repeat the following words :—“Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.” Have you observed the beautiful gradation implied in these words,—The cleansing of the heart, by the inspiration of God’s

Holy Spirit: the inclining our hearts by the memory of God to keep his laws: the writing or impressing of his laws to us, by the same attribute of mercy: And surely a Church that cannot do this, cannot grant you that inspiration of grace, that is, that it can make that impression. If you have not been so, I have greatly neglected your duty to God and to your souls.

But I understand that some of you do not read the Welsh language. Be it so. Are you not that people's Church, that read your "own tongue, wherein [ye] will be able to find commandment that you are fully capable of obeying?" I have no doubt that you have proved it, in having many of your own people read a tongue "wherein [ye] will be able to find commandment that you possess the powers of hearing of the word of God, and you can at least repeat the Lord's Prayer in the Welsh language." *Thanks be to Short Answers, the Gloria Patri, and the Creed, Amen, at the Giving of Thanks.* These parts of your duty you have hitherto neglected." "Now, shall I pray you to this—I pray you now." Nay as you read these words, I feel sure that your hearts condemn you. I am sure they do, unless you are utterly indifferent to these things. I beg you to read the Rubrics of the Book of Common Prayer, and to obey their directions. They speak thus:—"To be said by the whole congregation after the Minister's kneeling, or, The people also kneeling and repeating with him. The people shall answer here and at the end of all other prayers. Amen. There shall be said or sung, &c., &c." Is it not said, is it not strange, that many of those, who profess themselves Members of the Church, never obey any of these injunctions,—never *kneel*,—never *repeat*,—never *say* or *sing*,—never *answer, Amen*? It must be remarked that there is no Rubric in our Liturgy telling the people to *sit*. I fear that you do not understand what the nature of Prayer really is,—"*The lifting up the heart to heaven,—The pouring out the soul before God.*" I fear that you do not feel that deep devotion of spirit, that entire abasement of soul which is felt by the sincere worshipper; that prostration of mind which marks the truly penitent offender. I fear there are some amongst you who will not know what I mean, for there are some who come after the Service has begun; some depart before the Service is concluded; some whisper and talk during the Prayers. "What, have you not houses [to talk in,] or despise you the Church of God?—The House of God is called a House of Prayer." It is not a place of preaching only, nor a place for musical display at all. Some, I fear, consider it as a Music Hall, in which to amuse others,

and display themselves ; they esteem the House of God as a Concert Room, with this difference in favour of the last above the first, that a respect for decorum, secures that for the one, which a regard for devotion will not command in the other. To speak still more plainly, I mean to say that in so doing you pay more respect to things secular than to things sacred, and pay more honour to man than to God.

Oh ! my dear brethren, these things ought not so to be. I entreat you from the bottom of my heart, do not do so,—do not dishonour God,—do not desecrate the place where his honour dwelleth.—do not bring discredit upon your own Church.—do not destroy your own souls,—but by God's grace, come at once to the resolution made by David the sweet Psalmist of Israel.† What is it then, “I will pray with the spirit, and I will pray with the understanding also ; I will sing with the spirit, and I will sing with the understanding also.” I close my address in the words of our own dear Church, no less applicable here, than in their proper place in the book of Common Prayer.\* These things, if ye earnestly consider, ye will, by God's grace return unto a better mind ; for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our Heavenly Father.

Your late spiritual Pastor,

But now and ever your

Sincerely affectionate Friend,

J. H. COTTON.

*Deanery-House, Bangor.*

January, 1854.

It remains to notice that the Dean was passionately fond of music, an excellent musician and singer, and gifted with a powerful and melodious voice ; the heartiness an animation with which he joined in the anthems,—particularly Handel's Hallelujah Chorus—choral services and cathedral music generally, will be long remembered by those who heard him.

† And the Apostle. See Psalm xlvii. 7 ; also, 1 Cor. xiv. 15.

\* Second exhortation in the Communion Service.



He also effected considerable reforms in the ridiculous\* mode of singing very much in vogue at Bangor, to accomplish which he encouraged Glee and Choral Societies, and every other movement for the cultivation of taste in both sacred and secular music, and was regular and punctual at every singing practice.

The Dean delivered the following speech at the laying of the foundation stone of Christ Church, Glanogwen, a populous village in the parish of Llanllechyd, and in the immediate neighbourhood of the Penrhyn Quarries, now made into an ecclesiastical district, which church was built and endowed entirely through the munificence of the present Lord Penrhyn.

**MY DEAR FRIENDS AND FELLOW CHURCHMEN,**

You are here met together to confer upon yourselves the highest dignity and honour, it is possible to be conferred upon man by man ; or even upon man by God himself. A man who builds a house, builds it for his own comfort and satisfaction. A man who builds an institution which he intends for a scientific purpose, builds it to his own credit, and collaterally for the benefit of others ; and indirectly to the glory of God, inasmuch as he promotes the welfare of that creature who is formed after the image of God, and upon whom God is most desirous to extend his benevolence, but are now met together to build a house to the living God ; to him, who is the builder of all things ? and whom nothing can contain, the incomprehensible God, incomprehensible, not in the sense of being beyond reach of our capacity, but incomprehensible in the sense of not being able to be contained in space, as expressed by our Nicene Creed. A Being who upholds time and space, whose centre is everywhere, but whose circumference is no-where. How then can He be compressed

\* The Dean was very fond of repeating the following example of the ridiculous way in which words were divided in music when he came to Bangor.

He'll take the pil—  
He'll take the pil—  
He'll take the pilgrim home.

He'll catch the flee—  
He'll catch the flee—  
He'll catch the fleeting hours.

into a building? But we do not endeavour so to do. We raise this building, not to receive God, but to receive the Church—the Church that is the outward and visible sign of the inward and spiritual grace, signified in the Body of Christ. It is called “Christ Church.” It contains the body of the people of Christ. This church, though it is a material church, yet we may learn a lesson from everything in it. Here are a corner stone, foundation stone, walls, and a roof. It is a building in unity with itself. It is united in every joint. It is built on a firm foundation, on a corner stone, and a roof holds it together in one. In drawing this parallel between the material and the real Church, I do not go beyond the record of scripture, for I am justified by St. Paul himself, and having shewn the parallel, I will proceed to draw the application from it. We have a Church here built, whose foundations, I should say, are built upon the foundation of the Apostles and Prophets, Christ himself being the head corner stone. As the Prophet Isaiah says, “her walls are walls of love and her gates, praise and He is the head. But one is the head, and He is Christ.” St. Paul allows me to draw a parallel, for he puts a parallel between the body and members of a man, and the body and members of Christ. “For there is but one body, and of that body many members; and those members but one body; so also is Christ.” “For we have all been baptized by the spirit into one body, and have all been made to partake of the same spirit; the eye cannot say to the hand, I have no need of thee; nor the head to the feet, I have no need of you.” So there is no schism in the body, for all the members have the care of one another. If one member suffer, all suffer; if one be honoured, all rejoice. Now we are the body of Christ and members in particular. Taking up this idea an excellent man thus diversifies it, “Look at a thorn in the foot, how the eye fastens on it, how the head bows down, how the back bends to it, how the hand stretches out, and the fingers grasp it, thus each contributing its aid to the suffering member.” There is evidence of unity, look where you will; it always leads to perfection, and the nearer it rises to perfection the nearer it comes to unity. There is but one God, Jehovah; but one word, one salvation, but one son in the world. There is also but one faith, one essence, and one over all—the Lord Jesus Christ. But although his Divine humanity may seem to convey some semblance of composition, yet it is made up a threefold thing, for as in the Deity there is one essence, and three persons; so in Christ there is one person and three essences, never to be divided. And if Christ be one with the Father, and the Father in Christ, let us be so one with another.

And you, my dear children, if any of you are within my hearing,—you, children who are to be educated in the schools of this parish, look around you, and behold the preparations made for you in this place. Here, there is meat for babes, and strong meat for men. Here are schools to instruct you in all the rudiments of the Christian religion. You have here all the advantages which the Prophet Samuel had under the Old Testament dispensation, and which Timothy had under the New. Hannah prayed for her child saying, “Oh Lord, for this child have I prayed, and the Lord hath granted my petition, therefore he shall be lent to the Lord as long as he liveth.” And prayers in this church will be offered for you children, that you may be “lent to the Lord.” You have been lent to the Lord, and as long as you live you shall be lent to the Lord. Timothy through the piety and industry of his grandmother Eunice, knew the scripture from his youth. This church will prove a Eunice to you all. Now children, having drank the milk of the Church, as babes, will you refuse to feed on her strong meat, when men? Will you desert *her* in her old age, who has nourished you in youth? God forbid! And may God, our Heavenly Father, put down all our unsanctified schisms, and our unfortunate discords, and may the Prince of Peace, the only God and Father of our Lord Jesus Christ, give us grace to feel the danger we are in from our unnatural divisions; and as there is but one hope, one faith, one baptism, one Lord, and one God and Father of all, so may we be one, with one head, and one mind, united in the holy bonds of faith, love and charity. And may we with one mouth and one mind glorify the God and Father of our Lord Jesus Christ; and may we, young and old, rich and poor, one with another, be able to join in heart, as well as in voice, in that Psalm which has been sung, “I was glad when they said unto me, we will go into the house of the Lord; our feet shall stand in thy gates, O Jerusalem; Jerusalem is built as &c., &c.,” I will seek to do thee good! Farewell! May God bless and prosper the work. Amen.

The following correspondence appeared in the *North Wales Chronicle*, in the year 1858. It is interesting for the account it gives of the number of Church Services in the parish of Bangor at that time, and it also shows how indefatigable the Dean was notwithstanding his great age.

## BANGOR CATHEDRAL.

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*To the Editor of the North Wales Chronicle.*

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Sir,

I send you a copy of two letters, the former of which appeared a few weeks since in the 'Union Newspaper.'—The latter is my answer to the same, which I forwarded to the Editor, and this also appeared in his columns. I will thank you to insert both letters in the "North Wales Chronicle."

Yours obediently,

J. H. COTTON,

*Deanery, Bangor, September 21st.*

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*To the Editor of the "Union."*

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Sir,

It may interest the readers of the "Union" to hear of the state of the Church in Bangor. There is a full staff of clergy, the Bishop, who is 84—the Dean who is an old man and totally blind, Vicar, Canons, and Choir. With all those it will hardly be believed that the doors of the Cathedral are opened only on Sundays! that the daily Services are hebdomadally! that though on the first day of the week the holy walls echo the words "day by day we magnify thee," the other six are mutes! not one of the "saintly days of saintly men observed," and this too, in a Cathedral, the model for all churches in the Diocese! The Services on Sunday are, matins at half-past eleven; evening at half-past four; celebration monthly. The Cathedral is the only Anglican Church in this widely scattered town. It need not be added that false doctrine, heresy and schism, are rampant, that the spiritual care of the people is left to the Revd. Evan Jones's "who have had a call." It would be taking up too much of valuable space to describe the ritual arrangements of this miserable edifice, and the Service, the anthem before the Sermon, &c. I must

therefore conclude with hearty thanks for the able and energetic way in which you defend our spiritual mother from the attacks of her enemies, both within and without.

And I remain, Sir,

Yours respectfully,

AN ANGLICAN TOURIST.

*Bangor, Transfiguration of our Lord, 1858.*

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*To the Editor of the "Union."*

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Sir,

In your paper of the 13th of last month, I found a letter (that of an Anglican Tourist.) It is stated in the letter, that there is a full staff of clergy attached to the Cathedral of Bangor. Now, Sir, the Tourist is not correct that there is a full staff of Clergy, or such a staff as is usually attached to Cathedrals. Canons Residentiary have not yet been appointed to fill the stalls.

The staff at present (resident) consists of the Bishop, the Dean, and two Vicars Choral and Parochial. The last two supply the pastoral duties of the parish, as the second title implies, in addition to the office which they fill as members of the Cathedral Church. The Bishop resides during eight months of the year, when he can absent himself from his Parliamentary duties. He is considerable above 80 years of age. His Lordship, however, preaches every Sunday with considerable power. The Dean is described in the letter as an "old man and totally blind." He is old, it is true, being three score and eighteen years of age: he is not however totally blind; and though not able to discern the letters of a book, he is still able to officiate as before, both in the English and Welsh languages, by the aid of mind and memory. The two Vicars are in mid-age, and in full possession of their powers, both mental and physical. The choir consists of an Organist, six singing men, and eight singing boys. In addition to these there are also a Sacrist and two Vergers, who conduct the members to the church, and endeavour to find accommodation for the numerous "Anglican Tourists," who visit Bangor in the Summer season, and who desire to attend the Services of the Cathedral.

The Church Services which are performed in the parish and city of Bangor are as follows :—

|   |     |
|---|-----|
| On Sundays, two Welsh Services, with two Sermons...   | 104 |
| Two English Services, with two Sermons ... ..   | 104 |
| Parochial English Service on each Wednesday and Friday in the year, with four additional Services during Passion week, and on the Martyrdom of Charles the First ... .. | 109 |
| Welsh Parochial Services during Lent ... ..   | 17  |
| Ditto on Festivals ... ..   | 6   |
| The English Weekly Choral Services ... ..   | 52  |
| Ditto Saints days and Vigils of ditto ... ..  | 74  |
| State Holidays ... ..   | 3   |
| A Welsh Service with Sermons on Sunday in a Chapel of Ease, four miles from the City of Bangor ...  | 52  |
| Communions throughout the year ... ..   | 32  |
| Total Services annually, exclusive of baptisms, marriages, burials, pastoral engagements, visitation of the sick, attendance on day and Sunday Schools, etc.            | 553 |

If your "Anglican Tourist," does not place any confidence in the correctness of this account, I beg he will refer himself to any respectable person in the city and parish of Bangor, whether of the number of the clergy or of the laity, be he Papist, Protestant, or Puritan, friend or foe, or (to use his own words) "any of the Rev. Evan Jones's who have had a call." If he is really desirous of obtaining and giving any circulation to the truth, he will take every possible means he can to investigate it, lest he should be found guilty of a breach of the commandment, "Thou shalt not bear false witness against thy neighbour." Indeed should the "Anglican Tourist," (to use the sentiments of the immortal "Hudibrastic Butler,") feel that truth has got the advowson of his conscience, he will return to Bangor and place himself under the conduct of the "Old blind Dean," who will be glad to receive him, and to assist him in making a personal inquiry. Thus, he will be able to satisfy himself and the public by contradicting the assertions he has made, and counteracting any evil which may have arisen, and any injury which the cause of religion may have suffered in consequence of their circulation. Thus also his statements will at once afford a contradiction and involve a confession. He will be happy to do this out of regard to the interests of our common faith, if not from a feeling of affection towards the Church.

I have said above, "He will place himself under the conduct of

the "Old blind Dean." Yes ; I add, that I am sorry that he had not remained in Bangor until the 24th of last month, as thus he might have accompanied the "Old blind Dean" to the service on that day, the Eve of St. Bartholomew ; to the two services of the following day ; to the prayers on the Wednesday, devoting Thursday to make inquiries from house to house in distant parts of the parish, as he would have done in the city on the previous days. He would also have followed his conductor to the service on Friday morning ; would have attended with him at the choral practise on Saturday morning ; the service on the same evening, and the second practise which follows on Sunday morning ; the "Old blind Dean" would have invited him to have breakfasted with him at eight o'clock : he should then have accompanied him to the Welsh service and sermon a little after nine ; after which he should have placed him in a stall in the choir after the first and second services (leaving the anthem and the sermon) ; he should have hurried him from the Cathedral and conveyed him 4 miles of a very hilly road to the chapel of ease named above. After the service and sermon there, he would have returned with him to Bangor in time for the evening choral service, sermon, etc., when, after the interval of  $\frac{1}{4}$  hour, he would find himself sitting in one of the seats of the nave during the performance of Welsh evening service, sermon, etc., closing before 8 o'clock, when the "Old blind Dean" trusts that the "Anglican Tourist" would have done him the favour of taking a comfortable tea with him at the Deanery, closing the day by joining with him in the family devotions."

I have made answer to your correspondents's letter without using any terms of reproach. I have adopted only the advice of our great poet, viz., "You must speak by the card or equivocation will undo you." I have not shot out my arrows, even "bitter words," even though, "as the fire kindled," I might have been disposed "thus to speak unadvisedly with my lips." "A soft answer turneth away wrath." My words then have been dictated by that spirit with which our Church, through Christ its Head, ever imbues the minds of its sincere and faithful members. Assuming that I am possessed of this spirit, I cannot but be consistent with myself in assuming that the "Anglican Tourist" possesses a kindred spirit. He will therefore heartily join with me in expressing his approbation of the following words of the son of Sirach, with which I close my letter ; "Blame not before thou hast examined the truth ; understand first, and then rebuke. Answer not before thou hast heard the cause. Strive not in a matter that concerneth thee not. My son, meddle not with many matters ; for, if thou meddle much, thou shalt not be innocent. If

thou hast understanding, answer thy neighbour ; if not, lay thy hand upon thy mouth."

I am, Sir, your humble Servant,

#### THE OLD BLIND DEAN.

N.B.—I hope your readers will exercise the same patience in perusing the answer as in reading the attack, notwithstanding the opinion conveyed in the well known axiom that "men like short accusations better than long answers."

About the end of the year 1858, the children of the Bangor National Schools presented the Dean with a handsome Family Bible, together with the following address, as a testimony of their great love and esteem. The address was read by one of the pupils on behalf of himself and the other scholars, and was couched in the following terms :

"Dear Mr. Dean,—We, the boys and girls of this school, are glad of the opportunity, before breaking up for the holidays, of wishing you a merry Christmas and a happy New Year.

We also beg leave to thank you for the kind interest you have at all times taken in our spiritual and temporal welfare, and it is our sincere prayer that your valuable life may be spared for many years, that others may receive the kindness which you have shown to us, and when your earthly career is over, you may be received into the heavenly garner, and hear those blessed words of our Lord, "well done thou good and faithful servant, enter thou into the joy of thy Lord."

The following stanzas composed by the late Mr. Martin, Editor of the North Wales Chronicle, expressive of the children's gratitude to the Dean, was then sung by them, assisted by the Cathedral Choir.

Dear Mr. Dean,  
Our good kind Dean,  
We long have loved you well,  
Your noble parts  
Have won our hearts,  
Much more than we can tell.

You kind have been  
Good Mr. Dean,  
To bring us here to School,  
Where we may be  
In harmony—  
And learn to live by rule.



And when this life  
 And all its strife,  
 Shall ended be in heaven,  
 We hope to sing  
 Before our king,  
 The joys which you have given.

The Dean replied,—“ My dear children, I was quite unprepared for the very kind salutations which have just given me, and what I shall have to say, will be more from the heart than the head ; but what comes from the heart goes through my head also. You have been pleased to esteem me as your benefactor. I have now been here 50 years—being 79 years of age next birthday—if it shall please God to extend my life to that time. The establishment of this Institution owes its existence more to circumstances than to any merit which I possess. It came under the auspices of the Bishop in that day, who was my father in law, and what I then did, I did subject to his approval. When this room was built, the town consisted of a few houses, and very few persons understood the English language ; and I well remember what the Bishop said to me when this room was first opened.” Well this room said he, “ can never be filled ;” and having a tendency to being a little jocular, I said it was like John Gilpins wig, sure to fit if made large enough. It has since proved too small, if it was then thought to be too large. I lately said at a meeting of a demonstration that was to take place here, that the School had been used for nearly every purpose except as a slaughter house, and so it had. It had been a Church, and meetings of the Society for the Propagation of the Gospel—for Promoting Christian Knowledge—National Society, and of the Bible Society, have been held in it ; Clubs have met in it ; and it has been made a Barrack for the Queen, and you see it has been a very useful room ; but it was originally built for bringing up children in the nurture and admonition of the Lord.

I have had many masters, I should have said, we have had many masters, but there never was a master who conducted himself with so much credit to himself and so indefatigably discharged the duties of the School, as the present one. The number of those who have been elevated to lawyers offices—to pulpits—the post office—and many offices of trust, will long testify upon what principles these school children are taught. In fact the master and mistress have both done their duty with equal credit to themselves and deserve well of you all. You wish me prosperity in this life, and eternal happiness in another. As long as I continue to receive the wages of the Church, I shall continue to do the work of the Church, and hope I may be

enabled to say with the Apostle, "I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The ven. gentleman concluded his affecting address in the words of Hooker : "Lord, wherein I have failed, pardon me, for I plead not my own merits but the forgiveness of my demerits for his sake, who died to purchase pardon for penitent sinners ;" after which he invoked the blessing of God upon that day's proceedings.

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## CHAPTER VIII.

**Remarks on the State of Church Schools in connection with the Committee of Council on Education.**

**THE** subjoined 'Remarks' were made by Dean Cotton and published in a pamphlet. The subjects treated of are : (1) Religious Education. (2) Qualifications of National School-masters. (3) The main objects of National Schools—Dissenters and the Church. (4) The most effective means of educating the lower orders in the principality. The 'Remarks' will repay perusal as emanating from one of such great experience and who was certainly before his age on the question of education. They are also doubly interesting at the present time when modern Dissenters evince so much hostility to religious education in day schools.

"Yet stay a while, consider well ; are they not senseless fools  
Who, for the Science and the Silver of these modern Schools  
Neglect the Word of God, no less the Church's Golden Rules ?"

And here we must not omit to mention the great services rendered to the cause of religious education and dissemination of Church principles by the 'Bangor Diocesan Board of Education,' established in the year 1848, through the exertions of Dean Cotton and other clerical and lay friends of education. Its liberal grants to young persons to perfect themselves as National School-masters or mistresses, and its grants in aid of the salaries of masters and mistresses in parishes or districts where their support was one of peculiar difficulty, added much to the efficiency of the religious knowledge of the schools under the control of the Board, and the inspection of its honorary Inspectors.

It is the opinion of those who are anxious to bring up the Children of the poor in religious, moral, and Church principles, that the present System of Education is not calculated to meet their wishes, or the wants of the poorer orders. It is evident that some Masters are more anxious to have a number of children on the list for the sake of the Capitation Grant, than to advance them in the knowledge of the Scriptures, and the instilling into them good Church principles.

They are particularly regardless of their attendance at the Sunday School and at Divine Service. The Masters appear not to consider their Sunday engagements as a matter of primary importance. Indeed it is not probable that the young persons bred in our Training Schools should attach themselves to the duties of a Sunday School ; if it is true, as is stated, that they are not in the habit of attending regularly as Teachers in the Sunday Schools in those towns in which the Training Schools are placed. If this is so, the most important part of their own education is neglected. The Sunday School is the very best School in which they themselves can imbibe religious principles, and in which they will best learn how to give a religious tone, and to impart religious knowledge to the children who may afterwards receive instruction from them. The Master of a National School, if he is to be entirely efficient, should be such as I now describe :—

The Master or Teacher (for he should be both), should possess a religious mind, should be a man of strict moral conduct, and be strongly imbued with Church principles. He should love children and delight in the office of teaching them. He should be able to induce the children to love him, and to delight in being taught by him. He should prefer the advancement of the children, whether spiritual, mental, or moral, before his own interest. He should neither regard the favours of their parents nor dread their frowns.

The conductor of a School should also use his uttermost effort to maintain a placid state of mind. His pupils should never be able to entertain a suspicion that in his correction of faults he can be actuated by passion or act without due deliberation. And that he may confirm this favourable opinion in their minds, he will let a considerable time elapse between the commission of the fault and the infliction of the punishment. If moved by anger, he will lose his influence over the minds of his pupils, and discourage them from the desire of pleasing him by striving to correct themselves. He must preserve also a perfect consistency of conduct ; and thus assure his pupils that they may so fully depend upon him that he will not pass over an offence on one day, which he has visited on the preceding day, or deny the approbation to one which, under similar circumstances, he has awarded to another.

Conciliation without compromise should be the motto of every Master and Teacher of a school. He should be most scrupulously careful to avoid anything which may create an opinion that he is in any degree actuated by partiality. I say this, because I know there are cases in which Masters permit some of their scholars to absent themselves from Divine Service in the Church, while others are

excused from attending with the children, and are privileged to attend there as private scholars under the charge of their own friends. Now the effect of this last indulgence, to say nothing of the former, is productive of evil, both as it respects the Master himself and the minds of his scholars. This apparent partiality creates an opinion unfavourable to the character of the Master. The public are led to infer that he is actuated by a worldly or other unworthy motive, receiving in return some recompense for granting this privilege to the favoured few. As it regards the minds of the children themselves, it leads those who are thus favoured to assume a little self-importance, and leaves the remainder of the children under a feeling of disgust towards their Master, and jealousy with respect to their fellows. *The main object of Church schools*, is to ground the children well in the knowledge of the Holy Scriptures, and to imbue them with Church principles. An education so conducted, and that consistently, and without compromise, will certainly be productive of the best effects. This is not merely a matter of opinion, or an assumption, for the proof may be seen in the action of a school for nearly 30 years, where this system of training has been strictly observed. The young persons who have been brought up in this Institution are now filling situations of responsibility and respectability, with credit to themselves and satisfaction to their employers. The Bible and the Book of Common Prayer should form the two corner stones upon which should be founded the education of the sons of the Church of England. These should be especially, though not exclusively, studied. It is feared that the children of our schools are not sufficiently instructed in the character of the Prayer Book, and are not made to understand that it is an epitome of the Book of God. They are not imbued sufficiently with an entirely devotional spirit, nor is there instilled into them such a sober piety as may guard them against the wild enthusiasm which is now going abroad, which tends to make young persons both presumptuous and profane, and extinguish all rational religion. Indeed the very form of godliness is not enforced in some places, as I once evidenced in a school while singing a hymn preparatory to their proceeding to the Church Service. In this case the children, instead of being directed to stand up and preserve a reverent posture, were permitted to lean or loll indifferently on the desks before them, while remaining in a sitting posture. I am sorry to add, that the masters generally are not disposed to imbue their scholars with religious, moral, and above all with Church principles, and I feel assured that this most important part of their education will be entirely neglected, unless the Clergy

take this part upon themselves. I have submitted the above remarks to many of my brethren amongst the Clergy, and to some of the laity who take an interest in the schools : some of these admitted them to be just. I also submitted them to one of the Inspectors in connection with the Committee of Council of Education, who entirely concurred with me adding that it was impossible to speak in terms too strong with respect to the neglect shown to the religious, moral, and Church principles of the children. He afforded me the following idea, which I convey in these lines :

“ Away with *graphy, logy, metry* ; science for the head,  
And give me solid food, to feed the mind and heart instead.”

The rebuke which is intended to be given by the following extract from a humorous publication, to a system of education now too general, may be as appropriately given to the system pursued by some masters, conducting schools in connection with the Council of Education.

“ Father,” said a lady of the new school to her indulgent spouse, as he resumed his pipe after supper, one evening, “ you must buy your dear Georgiana an English grammar and spelling book ; she has gone through her French, Latin, and Greek, Music, Drawing, and Dancing, and now she must commence her English studies !”

Some there are, who, while they give their pupils a small smattering of science, neglect the weightier matters of the law ; the reading, the understanding, and the applying the Word of God. Let me recommend to these the following text from the Book of Nehemiah, as a rule by which they ought to act, both as it respects their pupils and themselves : “ So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading.”

To proceed with my remarks : The Dissenters wish to induce the Clergy to permit the master to compromise their principles, in neglecting to imbue their children with Church principles, and not to require their attendance upon the Service of the Church on every Sunday. But surely the Clergy will not give place to these men, “ no not for an hour ;” thus betraying the interests of the Church to which they have sworn allegiance, and bringing up the children of the poor in schism, making the Church a society for the propagation of religious and political fanaticism. There are few men among schoolmasters who understand the art of teaching. Many there are who would rather preach than teach. By this I mean that they would rather show what they themselves know than draw out from the minds of the children what *they* know, *they* teach

their children rather to answer mechanically than mentally. The great art is to teach children to think, to depend upon themselves, and to draw upon their own resources. It is very interesting to watch the struggles of a child while in the act of endeavouring to express his mind. The child will often describe what he means very significantly, though defectively for want of language.

I subjoin the following extract from a work entitled "Trench Upon Words," which will be read with interest and establish the opinion I have given of the importance of bringing moral and spiritual forces to bear upon the mind and affections of the child.

"There is no such fruitful source of confusion and mischief as this:—Two words are tacitly assumed as equivalent, and therefore exchangeable, and then that which may be assumed, and with truth, of one, is assumed also of the other, of which it is not true. Thus, for instance, it often is with 'instruction' and 'education.' Cannot we 'instruct' a child, it is asked, cannot we teach it Geography, or Arithmetic, or Grammar, quite independently of the Catechism, or even of the Scriptures? No doubt you may, but can you 'educate' without bringing moral and spiritual forces to bear upon the mind and affections of the child? And you must not be permitted to transfer the admissions which we freely make in regard of 'instruction,' as though they also held good in respect of 'education.' For what is 'education?' Is it a furnishing of a man from without with knowledge, and facts, and information? Or is it a drawing forth from within, and a training of the spirit of the true humanity which is latent within him? Is the process of education the filling of the child's mind as a cistern is filled with waters brought in buckets from some other source, or the opening up of its own fountains? Now if we give any heed to the word 'education,' and to the voice which speaks in the word, we shall not long be in doubt. Education must educe, being from 'educare' which is but another form of 'educere'; and that is 'to draw out' and not to 'put in.' To draw out what is in the child, the immortal spirit which is there, this is the end of education; and so much the word declares. The putting in is indeed most needful, that is, the child must be instructed as well as educated, and the word 'instruction' just means furnishing; but not instructed instead of educated. He must first have powers awakened in him, measures of spiritual value given to him, and then he will know how to deal with the facts of this outward world; then instruction in these will profit him; but not without the higher training, still less as a substitute for it."

I will now make a remark as to the most effective method of

educating the children of the lower orders in the *Principality*. The Welsh children, thinking as they do in their native language and speaking in the same, find it difficult to attain to a perfect pronunciation of the English tongue and yet more so to a full understanding of its terms. I submit therefore the following plan to the consideration of the conductors of our National Schools, under a hope that it may enable the children to attain at once to the knowledge of the two languages, the knowledge of which will prove most advantageous to them in their intercourse both with the higher and lower ranks.

The Clergyman, or master, will take copies of the Duoglott Testament, or Prayer Book, and putting one of these in the hand of every child of the first class, he will direct one of them to read a short portion of the same in the English language. He will tell the other children, to fix both their eyes and their attention upon the corresponding Welsh portion, and follow him who reads. He will next direct another to read the same in Welsh, while the others fix their minds upon the English portion, which has been before read. Thus, the whole class will be instructed in two languages at once, and these will expound each other, and mutually meet in the mind of the learner. A Cambrian child, perhaps, will find himself quite abroad in "sundry places," but he will find himself at home "mewn amrywiol fannau." When he repeats the 19th Psalm, he will wonder when it is said that "there is neither speech nor language, but their voices are heard among them;" but if he turn to the Welsh version of the same passage, he will find this apparent contradiction removed, for he will understand, "Nid oes iaith nac ymadrodd, lle ni chlybuwyd eu lleferydd hwynt." This passage indeed has been mistaken by English persons, who had not given credit for the equivocal character of the English language, nor made an allowance for obsolete terms. Even Addison appears to have done so in his paraphrase of this Psalm. His words are as follows :—

"What though no real voice nor sound  
Amid their radiant orbs be found."

The child, in reading the 4th verse of the 95th Psalm, will be placed in "corners of the earth," from whence he may have a distant and indistinct view of "the strength of the hills," but when he has read the Welsh version, his capacity is wonderfully enlarged, for he encompasses at once in his embrace both "gorddynderau" ddaear," and also "uchelder y mynyddoedd." If he seeks to pray in the words of our Collects, he will perhaps, suppose that in two of



he asks God to "hinder" him, "in all his doings," for so he also interpret the word "prevent," but when he turns to Collects in his own language, and finds the corresponding "rhaglaena," he takes comfort, and finds that "ni allwn ni hur gweithredoedd da, hoff a chymmera lwy gan Dduw heb aw trwy Grist yn ein rhaglaenu." (See 39 articles.) Again, in Litany, he sees that he is to pray for the "Prince Consort," he does not understand what the term "Consort" means, takes the word perhaps for the name of some foreign Prince; then he looks to the opposite side of the page and reads "rysog, Priod y Frenhines," then his piety and loyalty are renewed. In the 1st Book of Samuel are the following words of : "The Lord who delivered me out of the paw of the lion he paw of the bear, will deliver me out of the hands of this king." The following is the Welsh version of the same words. "Arglwydd, yr hwn am hachubodd i o grafange y llew, ac o balf i, efe a'm hachub i o law y Philistiad hwn." Here the good teacher will not fail to lead his pupil to compare the two and to observe the superiority of the latter. Here he will find that an appropriate instrument is given to each, the lion, the lion and the man; the claw or crafange to the first, the paw or balf second, and the hand or llaw to the third.

In the Litany the following words occur: "O Lord deal not with us after our sins, neither reward us after our iniquities." And an adult what was here meant by the word "after." answered it meant to ask God not to punish us after we committed "sin" and "iniquity." I directed him to look at the Welsh Prayer Book where he found the following words; "yn eiddo pechodau." These words in Welsh entirely explained the words in English, and answering to the English words, "according to sins." If an Adult might mistake the meaning of the word "sin," how much more likely would it be for a child to err in this respect.

In the 17th Chapter of the Acts of the Apostles, and the 19th we are told that the people brought St. Paul unto Areopagus; in the 22nd verse we are told that St. Paul "stood in the midst of Mars Hill." Now, if the Welsh child should be asked whether Mars Hill and Areopagus were different places he would naturally answer "Yes;" but if he was directed to look in the Welsh Bible, he would answer, that the same place was meant. If he asked why he thought so, he would answer, "Because they have the same name." This would give the Teacher an

opportunity of shewing the learner that the latter was only a translation of the former.

In the Litany we have the following sentence : " In all time of our tribulation, in all time of our wealth," &c. The word "wealth" here does not convey the sense of riches, but weal, prosperity, or happiness; as opposed to "woe." "As we love the weal of our souls and Bodies,"—*Bacon*. "The weal or woe in thee is placed,"—*Milton*. This word "wealth" is not understood in its proper sense even by some among our English congregations, much less by a Welsh child. Let us then refer such a child to the corresponding version in the Welsh language, and he will read thus "Yn holl amser ein tralloed, yn holl amser ein gwynfyd," &c.

Let the English-Welsh, or (if you please), the Anglo-Cymro scholar, read the following passage in the Communion Service. "If any man sin we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." The words "advocate" and "propitiation" are of Latin origin. What does he know of these? What sense can he affix to them? Let him turn to the parallel passage in the Welsh version and he will read thus: "Os pecha neb, y mae i ni *Eiriolwr* gyd â'r Tad, Iesu (Grist y cyfiawn; ac efe yw'r *iawn* dros ein pechodau ni." Let him also compare the words "righteous" and "propitiation" with the words "cyfiawn" and "iawn" in the Welsh version. Such a comparison will not only tend to explain but to add strength and give increased significancy to the latter.

When young persons are thus taught to compare two languages together, it will give them a great enlargement of mind. They will compare together the grammatical construction of each, and understand the etymology and full significancy of words. This will give to the Welsh children an immense advantage over the children of a like grade and of similar circumstances who possess the English language only. This portion of their instruction I would commit principally to the Clergyman of each parish, who will also give effect to this mode of instruction by easy expositions in familiar terms, and that in both languages, I should hope that every Clergyman would devote at least one day in every week to this work, in addition to his attendance at the Sunday School. Surely no Pastor can be better employed, or so efficiently as in attending to the younger members of his flock. How shall the older members digest strong meat if the younger are not fed with the sincere milk of the word. If the aged are to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," their children must be brought up in

the "nurture and admonition of the Lord." These must read, mark, and learn, before they can inwardly digest the Holy Scriptures which were written for our learning. Let the Ministers then give their whole heart and strength to this work, and we shall bring up the next generation as a people "prepared for the Lord," and qualified to value and prefer the ministrations of the Church above the services which are now relished by those who frequent the congregations of our Dissenting brethren. I desire not to impose heavier duties upon others than those which I practise myself, and I should be unhappy if I should be ever impelled to say—

Younger and abler pass'd these by;  
How strong are they, how weak am I!

As I have said before—It is very interesting to watch the struggles of children to express what they mean, when a question is put to them. If they are permitted to think, and encouraged to do so, it affords them satisfaction, and they take a pleasure in learning. The following are the answers of children, both in the Town and in Rural Districts, which show that they will reason if they are both permitted and prompted to do so.

I asked a child in a rural district, who never heard the English language but during his school hours, what was meant by a vision. He answered, "mind awake, body asleep." I asked another, to give me an instance of the humility shown by our Lord. He answered, "he told a man that wanted to go with him that he had no place to lie down," meaning, "nowhere to lay his head."

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When some of the little boys in our National Schools are questioned as to the meaning of certain words or passages they sometimes answer, "I can tell you in Welsh, but not in English." The fact is, they understood the meaning, but could not express it fully, so as to satisfy themselves. A girl in a country school was asked why Christ was said to be of the house of David. She answered, "Because he was of the lineage of David." Certainly the children of peasantry in Wales have made an advance upon some of the children of the gentry in England during the period of the last sixty or seventy years. This will be believed by those who read the following story. A gentleman of great respectability was speaking of the slovenly manner in which the Catechism was allowed to be repeated when he was a child, and also the utter neglect of conveying to the child the meaning of that which he repeated. He said: "I went with my mother to a place bordering on the sea. When I saw the sea for the first time in my life, I cried out

'Mamma, why, I now see the sea, but where is all *the tindem* is? meaning, the sea and all that in them is?' We have indeed made an improvement upon the manner of repeating the Catechism, when the children were permitted to forsake faith as well as sin. I allude to the following question and answer: "What is required of persons to be baptised?" "Repentance whereby they forsake sin and faith," &c.; omitting the comma after the word *sin* and thus causing the child to declare that the forsaking of faith is required of persons to be baptized.

A Clergyman exercising one day the upper class of a country school in the Prayer Book on the plan which I have stated above, selected the Gospel for the Seventeenth Sunday after Trinity. In this Gospel the word "rooms" occurs more than once, he did not ask the children what was the original meaning of the word "rooms," knowing, as he did, many amongst English readers did not know its meaning. He referred them therefore to the Welsh version, when they understood the word "*eistedd-leoedd*," signifying "sitting places," or "seats." The word "rooms" signified the same, and not "chambers" or "rooms," in the present acceptation. In the life of "Cardinal Wolsey, by Cavendish, his gentleman usher, is the following passage: "When the Cardinal came in to see the guests, he bade them 'keep their rooms.'"

I subjoin the following extract from the life of Dr. Richard Hooker, by Isaac Walton, and quote it as a pattern upon which all parents and schoolmasters should imbue the minds and form the manners of the children whom God or good men have committed to their care.

Speaking of Dr. Hooker's instructors, the historian thus expresses himself: "His parents and masters laid a foundation for his future happiness, by instilling into his soul the seeds of piety, those conscientious principles of loving and fearing God, of an early belief that he knows the very secrets of our souls, that he punisheth our vices, and rewards our innocence; that we should be free from hypocrisy, and appear to men what we are to God, because first or last the crafty man is caught in his own snare. These seeds of piety were so seasonably planted, and so continually watered with the daily dew of God's blessed spirit, that his infant virtues grew into such holy habits, as did make him grow daily into more and more favour both with God and man; which, with the great learning that he did after attain to, hath made Richard Hooker honoured in this, and will continue him to be so to succeeding generations."

In closing these remarks I am happy in being able to add that, at meeting of the "Board of Education" resolutions to the following effect were adopted, viz :—

That rewards should be given to those children who were most proficient in Scripture History, Catechism, Liturgy, and Church History, after the annual examination by the Diocesan inspector.

I cannot deny the friends of education in general, the satisfaction, nor schoolmasters in particular, the advantage, which they will both receive by the perusal of the following extract from one of the Reports of the National Society for promoting the education of the poor in the principles of the Established Church.

"The history of the National Society is not only a history of the more mechanical parts of education—of the building and improvement of schools, and of the establishment and management of training colleges—it is also in a great measure, a history of principles, and of the growth and progress of public sentiment with regard to the real meaning and import of education and the legitimate means of promoting it. The fundamental principle of this society—a principle which now seems happily to be very generally recognised and approved—has ever been, that all education deserving the name must be based upon religion; and that education in its full and proper sense, cannot rightly be said to be carried on where definite religious belief and religious principle do not pervade the whole teaching of a school. Your committee believe that much fewer persons than formerly are now to be found, who would contend that it is not necessary to education that special religious instruction (as it was called) should be given in a school, and who think that the children of persons of all religious tenets may safely be placed in the same school, under the same teacher, and be taught those general truths of religion only on which all their parents are agreed. Against such a notion, the National Society has always entered its earnest protest, contending, that to profess to be educating a child, and yet to make nought, or to make light, of definite religious belief and principle, is to engender in youth the most fatal habit of mind and thought, and to sap the foundation of all religion in the breast. The children brought up in such a school would breathe an atmosphere of hesitancy and doubt on almost all matters of Revelation; and the necessary tendency of such a scheme would seem to be, to produce in their young minds a coldness towards religion, if not to stamp them with a positive scepticism. Again, others have said that, while they agreed with the National Society in rejecting the notion of placing

children in a school where the master should so contrive to generalize religion, as to inculcate nothing except what men of all forms and shades of religious opinion might be brought to agree upon, yet that another scheme was feasible, for educating together all children, irrespective of religious tenets—namely, that the schoolmaster should professedly and distinctly impart secular and literary instruction only, and that certain fixed hours should be set apart, at which the ministers of religion might attend, in separate rooms, to teach religious belief and religious principle. To this plan, the Society has ever opposed its leading principle—that education is not education, unless religion is throughout its pervading essence; for education means much more than instruction. To educate a child, “the master must do more than impart certain lessons. The master should be more than a clever, expert teacher. You want to bring mind in contact with mind—the mature mind of a religious master in contact with the impressible mind of the scholar. You want the innermost spirit of the man to hold converse with the innermost spirit of the child. You want the heart of the child to catch some of the holy fire of religion, which should burn in the breast of the master, and breathe through all his actions. Religion is not only imparted in set lessons, but in the whole course of school discipline—by example, by gesture, by look, by the turn of a phrase, by a kind of mental contagion, which may be understood, though it can hardly be described. Do what you will the child will look up to the schoolmaster as his educator, and the schoolmaster will mainly contribute to form, not only the future mechanic, but the future man. And shall the schoolmaster be one who is forbidden to name the name of Christ? Nay, if you will give the child a chance of growing up a religious being, the master must be a person who is religious; he must be one whose spirit will prompt and urge him, upon every occasion, to seize the moment when the heart of an erring child is warm and malleable, for impressing it indelibly with some of the touching words, or with the still more touching example, of our Saviour. No one has such opportunities as the schoolmaster for doing this; but if the master is not permitted—nay, bound—thus to bring forward the doctrines and precepts of Christianity, and to found all his rules and his discipline upon them,—if these things are not interwoven naturally with the daily school routine, but are merely taught in a cold set formal way, at stated intervals, then, at the very best, the child insensibly learns to look upon religion as a medicinal drug, to be occasionally resorted to, instead of regarding it as the very bread of life.”

## CHAPTER IX.

Marriage of Miss Ann Cotton—Her Death—Extract from *Merthyr Telegraph*—Death of Bishop Bethell and appointment of Bishop Campbell—The dispute about the Minor Canonry—A description of England and Wales in verse—Extract from Lecture delivered at the Bangor Sailor's Christian Institute.

IN the month of October, 1859, Miss Ann Cotton, Dean Cotton's youngest daughter was married to the Rev. Evan Lewis, then Vicar of Aberdare, now Rector of Dolgelley, and Chancellor of Bangor Cathedral. She died in December of the following year. The "*Merthyr Telegraph*," commenting upon the death of this estimable lady, says :—

"In the street and market-place, in the poorest of poor homes, by the most wretched of wretched beings, a lady was once very often met doing deeds of charity in a pure, kindly-hearted manner. On the lips of a hundred her name hung as that of a benefactress, and wherever we went, her praises were the theme of pleasant conversation. Sad to write that one so good is now no more, and that a life, which in all human likelihood would have been so useful, has been so abruptly closed. Let us while penning our humble tribute to the dead, direct attention to the noble example she gave us—and hope that other women following in her steps may in good deeds and pure womanly sympathies, awaken ever during memorials of the past." The same paper, in commenting upon the severity of the weather, and the necessity of adopting measures for the relief of the distressed poor, says, "The poor of Aberdare never lost a better friend, nor the world a better woman than she who was so cruelly torn from the field of her Christian labours, but a week or two ago—the lamented wife of the Vicar of the parish. And it is much to be hoped that the kindly disposed ladies of the town will see that the part which Mrs. Lewis so nobly sustained during her life time, be well played out. Had this good lady lived, it is more than probable that she would have found means ere this to establish some kind of temporary institution to help out the efforts of private charity during the present trying crisis, and we heartily trust that such a desideratum will not long be "conspicuous for its absence."

On the 19th April, 1859, Bishop Bethell died, at the advanced age of 86 years, having presided over the Diocese

for 29 years, and was succeeded by the Venerable Archdeacon Campbell, who, as Rector of Merthyr, had, by his good judgment, earnest piety, unwearied labours, and his conciliatory, but at the same time, firm and consistent character, won the respect and admiration of both rich and poor.

In the year 1850, on the death of the Reverend Hugh Price, Bishop Bethell appointed the Reverend Evan Pughe to succeed him as Vicar Parochial and Vicar Choral of Bangor, both of which appointments had from time immemorial been held by his predecessors, the right of collation being always vested in the Bishops of Bangor.

In the year 1860, the Dean and Chapter disputed Mr. Pughe's right to hold the office of Vicar Choral or Minor Canon, alleging that the late Bishop had inadvertently collated him to both offices, and that his lordship had overlooked the fact, that by sec. 44 of 6 and 7 Vic. c. 77, he had been divested of the patronage of Vicarage Choral, which section enacts, "That henceforth the right of appointing Minor Canons shall be in all cases vested in the respective Chapters, and shall not be exercised by any other person or body whatsoever; and that so soon as conveniently may be, and by the authority hereinafter provided, regulations shall be made for fixing the number and emoluments of such Minor Canons in each collegiate or Cathedral Church, provided that in any case there shall not be more nor less than two, and that the stipend of each such Minor Canon shall not be less than one hundred and fifty pounds a year," This dispute caused much unpleasantness at the time, but it was finally settled by the Ecclesiastical Commissioners confirming Mr. Pughe's appointment.

The following lines descriptive of England and Wales were composed by Dean Cotton; intended for the use of young children, and particularly for the children of Infant Schools.



## THE TOUR OF ENGLAND.

## 1

*LITTLE England* has forty Counties in all,  
 Some great and some middling, and one very small ;  
 Six Northern, four Western, eight Eastern ; and mind,  
 Three South East, twelve Midland, seven Southern you'll find.

## CHORUS.

If you'll hear all my song,  
 And it shall not be long,  
 We'll visit them all in their turn.

## 2

*Northumberland* stands at the top of the tree,  
 And *Cumberland* next with his hills you will see ;  
 Then *Westmorland* for its lakes and slates so fam'd,  
 And *Durham* oft times with its Bishoprick nam'd.  
 If you'll hear all my song, &c.

## 3

Then *York* with its Ridings the next on the roll,  
 And *Lancashire*, known for its weavers, and coal ;  
 Then *Lincoln*, so rich in its coast and its soil,  
 And *Nottingham*, where they spin all the while.  
 If you'll hear all my song, &c.

## 4

In *Derbyshire* the Peak we'll see if you please ;  
 In *Cheshire* we'll eat a good slice of their cheese ;  
 In *Shropshire*, of ale, we will take a small sup ;  
 In *Stafford*, the pott'ries shall find us a cup.  
 If you'll hear all my song, &c.

## 5

By the *Leicestershire* spires, so taper and tall,  
 Thro' *Rutland* of Counties the smallest of all,  
 We'll pass to *Northampton*, nor stay to alight,  
 Since we purpose to sleep at *Bedford* that night.  
 If you'll hear all my song, &c.

## 6

And now, my good children, where next shall we rest ;  
 We'll travel thro' *Bucks*, and so on to the West ;  
 We'll see *Warwick* Castle tho' out of our way :  
 At *Worcester* the china we'll see the next day.

If you'll hear all my song, &c.

## 7

For *Her'ford* and *Ross* we'll set out the next morn,  
 And see *Monmouth*, where Henry the 5th was born ;  
 The orchards of *Gloster* we'll pass on our way,  
 And tarry at *Oxford* the whole of the day.

If you'll hear all my song, &c,

## 8

But stop, let us see, as we are going all round,  
 We must here turn about, and double our ground ;  
 And to *Huntingdon* go, and take a full view  
 Of *Cambridge's* fam'd University too.

If you'll hear all my song, &c.

## 9

The *Turkeys* in *Norfolk* are famous we know,  
 We will have a slice ere to *Suffolk* we go ;  
 Next over the fens of *Essex* we'll travel,  
 Then roll away o'er the *Hertfordshire* gravel,

If you'll hear all my Song, &c.

## 10

We're now got to *London*, so great in renown,  
 Of *England* itself, the great Capital Town ;  
 In *Middlesex* standing with *Westminster* too,  
 Embracing each other as Children should do.

If you'll hear all my song, &c.

## 11

Thro' the County of *Surrey* we'll now take our ride,  
 Thro' *Kent* down to *Dover*, and there we'll abide ;  
 Tho' out of our country we may not advance,  
 We will have a peep at the country of *France*.

If you'll hear all my song, &c.

## 12

To the shores of *Sussex* we next will repair,  
 The Forests of *Hants*, and *Berks'* pastures so fair ;  
 The broad downs of *Wiltshire* we'll gallop along,  
 Nor *Stonehenge*, nor *Sarum* omit in our song.

If you'll hear all my song, &c.

## 13

In *Dorset* and *Som'rset* we'll tarry awhile,  
 Their beautiful coasts all the time will beguile ;  
 And *Devonshire* too, so mild and so bold,  
 So fam'd for its vallies and worthies of old.

If you'll hear all my song, &c.

## 14

To conclude, and to make an end of the Land,  
 We'll make at the Land's-end of *Cornwall* a stand ;  
 And since that in every place you have been,  
 You'll remember, I hope, the things you have seen.

## CHORUS.

As you've heard all my song,  
 And you thought it not long,  
 You shall travel to Wales in its turn.

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 THE TOUR OF WALES.
 

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## 1

THE Country of *Wales* has twelve Counties to name,  
 Six Northern, six Southern, in number the same ;  
 On three sides you will find it wash'd by the main,  
 And the fourth bounded close by England's fair plain.

## CHORUS.

If you'll hear all my song,  
 And it shall not be long,  
 We'll visit them all in their turn.

## 2

The County of *Flint*, stands the first in our tale,  
 With its castle ; and next the beautiful vale  
 Of *Denbighshire* ; known to each man of good taste,  
 Who tours not (as some) thro' the country in haste.

. If you'll hear all my song, &c.

## 3

We'll ask for a Guide, and to *Snowdon* we'll go,  
 And look on the Map, which is spread out below ;  
 The birth place of Edward the Second we'll seek,  
 We'll see every thing, tho' we tarry a week.

If you'll hear all my song, &c.

## 4

We can't leave *Carnarvonshire* yet, but we'll wait,  
 The Quarries to see, ere we pass *Menai Strait*,  
 Through the grand Iron Tube to *Anglesey Isle*,  
 Whose Mines, Bays, and Beauties shall keep us awhile.

If you'll hear all my song, &c.

## 5

But as we return ; we will surely repair  
 To that beaut'ous Bridge, which hangs in the air ;  
 View the Tubular Bridge, for thus we shall see  
 They differ in make, but in merit agree.

If you'll hear all my song, &c.

## 6

And next *Merioneth*, its hills crown'd with wood,  
 Where the water-falls pour along as a flood :  
 With *Ffestiniog's* vale, when seen you will say,  
 You may live there a year, and think it a day.

If you'll hear all my song, &c.

## 7

Then *Montgom'ry* stands next ; now *five* we have past,  
 Of *North Wales*, the County the sixth, and the last ;  
 The mountains are neither much wooded, nor steep,  
 Yet its hills are adorn'd with herbage and sheep.

If you'll hear all my song, &c.

The County of *Radnor* shall keep us a day,  
 We'll *Cardigan* see, and go down to its *Bay* ;  
 Next *Pembroke* we'll visit, which justly may boast,  
*St. David's* Cathedral, and *Milford's* fair Coast.  
 If you'll hear all my song, &c.

*Carmarthen* we'll visit, we must without fail,  
 So fam'd for its rich and beautiful vale ;  
*Glamorgan* we'll visit, which ever was fam'd,  
 As the Garden of Wales, as once it was nam'd.  
 If you'll hear all my song, &c.

Last to *Brecon* we'll go, for who would pass by,  
 Nor linger a time on the Banks of the Wye ?  
 Then here we will stay ; we've no more to rehearse,  
 Then farewell to you, and farewell to my Verse.

## CHORUS.

So you've heard all my song,  
 And although 't was not long,  
 You have seen every place in its turn.

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We make the following extract from a lecture delivered by Dean Cotton, at the Bangor Sailors Christian Institute, established in the year 1860, in which the Dean took a great interest.

I proceed now in tracing out the progress of education. Encouragement was given more and more in every succeeding age to instruction in reading and the circulation of the word of God. It must be remarked however that at the early period of 1698, when the S.P.C.K. was established a great stimulus was given to education. This Society now circulates annually upwards of six millions of books of a religious and moral character, and the Diocesan committee founded at Bangor circulates no less in every year than 1400 copies of Bibles, Testaments, Prayer Books, Books of Devotion, School Books, Tracts, &c.

In the year 1804, the Bible Society was formed which circulates nearly forty thousand copies of the scriptures annually. The National Society formed in the year 1811, established to promote the religious and moral education of the children of the poor in the principles of the established church. This society effected this by making grants towards erection of the Schools in every part of the kingdom, "That the national religion should be made the foundation of national education," was the basis on which the society was formed, and to a steady attachment to this principle are mainly due those results which may now be thankfully recorded. Boards of Education have been formed in almost every Diocese; nearly 12,000 schools, containing 1,100,000 scholars are in union with the society; assistance has been given towards the building of 9122 school-rooms and 2138 teachers residences, the erection of 23 training schools has been secured, a large body of trained teachers has been sent forth, (no less than 8761 having been supplied from the Society's own Institutions,) numerous schools have been organized; the work of Diocesan Inspection has been encouraged. For these various purposes the society has distributed three quarter of a million of money, and the result secured by that distribution is itself a matter of deep thankfulness. Of this sum, the Diocese of Bangor alone has received £4337. But it is a yet higher cause for rejoicing that the labours of the society have been abundantly blessed in awakening the public mind to the claims of the great cause for which it was instituted, and that there now exists an overwhelming preponderance of opinion in favour both of its principles and its objects. Parliament has expressed its sense of the duty of promoting national education, and has uniformly declined to sanction any plan of general education in this country, which does not embody religious teaching. Attempts have been vainly made to introduce some scheme which shall merge into one common indefinite system all instruction in spiritual truth. The committee believe it to be a most important part of the work of the society, to watch such attempts, and to arouse the members of the Church of England, to resist any encroachment on that teaching which is provided in Holy Scripture and the Book of Common Prayer. Grants have been made since last audit amounting to £3867 by the aid of which 176 school-rooms affording accommodation to 20,278 scholars, and of 80 Teacher's residences have been secured. The City of Bangor is infinitely indebted to this society for the liberal grant of £155 made towards the erection of our National School built in the year 1821. This room has been of inestimable advantage to this place, considered as it respects its primary purpose, no less than

children have been admitted into it during the period of 40 years. The young persons so educated of both sexes have given great satisfaction to the promoters of this establishment by the manner in which they have conducted themselves in life. The greater part are keeping establishments on their own account, or filling stations of responsibility in which they have gained great credit to themselves given satisfaction to their employers, of these many are enjoining ones varying from £50 to £150 per annum. This room so aided the National Society has so far been beneficial to this place and neighbourhood, but it has been available for almost every other use beside that of education. It has been employed as a church, a place for the use of religious, benevolent and scientific societies, for their annual meetings; of these no less in number than 20 have been accommodated; concerts and lectures have been held in it. It has been employed as a refreshment room, a room for Friendly Societies, children and adult clubs; Horticultural, Agricultural and Zoological Societies have held their meetings in it. It has been employed at the Elections as the hustings, and during the stay of the army in this neighbourhood it was used as a barracks for her soldiers. It has now probably served its generation, and will be superseded in respect to the secular purposes to which it has been appropriated by a superior room, with which the place will be accommodated through the munificence of Colonel Pennant.\* Since the establishment of the National Society, British Schools have been aided, and Government through the medium of the Council of Education has afforded encouragement by Grants of money to Schools in connection with the Council. It appears from well authenticated documents that the year 1818, when the population amounted to 11½ tens, the children educated in this nation in public charity schools of day scholars amounted to 674,883, and on Sunday 477,255. In 1833, the population was 18 millions, day scholars were 2,144,378, Sunday scholars 2,407,642. As we have no information of the number of scholars at the last census in 1861, I can give no statistics as to the number of scholars or the proportion between Day and Sunday attendance, but it is highly satisfactory that I am able to

Up to the year 1869, seven years after the death of Dean Cotton, this room was used to be used for educational purposes, but owing to its being in a dilapidated condition, and surrounded by unhealthy premises, Government threatened the withdrawal of their annual grant, unless new buildings on a new site were erected; the school was consequently sold, and is now replaced by a terrace of houses. In the year 1870, through the exertions of the Reverend John Pryce, M.A., Vicar of Bangor, and spacious National School-rooms were opened in Garth Road, at a cost of £8000, the foundation stone of which was laid by Lady Penrhyn on the 18th day, 1868, and the land given by Lord Penrhyn, supplemented by a donation of towards the building fund.

remark that the increase of the number of scholars has borne vastly more than a proportion to the increase of population. It will be seen also, and will contribute to our satisfaction that Sunday Scholars have increased in a greater proportion to the number of Day Scholars. It will appear that in the year 1857, not less than 2½ millions of adults and children in our Sunday Schools were enabled in different degrees to read the Holy Scriptures. This circumstance as it refers to Sunday Schools forms a subject of great satisfaction, inasmuch as the instruction on Sundays must be one of an entirely religious and moral character unmixed with secular matter. It affords also additional satisfaction that this instruction is carried on by persons who are in heart and soul entirely devoted to the work. They who are appointed masters of our week day Schools may consist of some men who are conscientiously disposed to bring their children up in the nurture and admonition of the Lord, but this may not be the case with respect to them all. These men undertake the work for a remuneration, and they may undertake it loving their dues better than their duties. Some may be hirelings who care not for the flock. But it is not so with respect to Sunday School teachers, they undertake the work hoping for nothing again but the spiritual welfare of the children. They are not hirelings they care for the flock, and if not ready to lay down, are ready to give their lives for the flock, and thus it has ever been found that the best Biblical teachers of our Day Schools are those who have been voluntary teachers of Sunday Schools. It is fully allowed that the Sunday School is the very best School for the formation of masters of Day Schools. The reason of this is evident. These persons undertake the work of teaching for the love which they have for the work, and the regard which they feel for the best interest of their children. This regard for the children naturally begets a love of the children for them. Thus a mutual attachment is formed which produces the happiest results, neither the work of teaching nor learning is burdensome to either party, and as the wishes of both are combined with the work—the work is well done by both. One word more concerning the National Society. The system of this Society combines both daily and Sunday instruction. It has afforded to the lower orders all that is necessary to fit them for their stations in this life, and to prepare them for a better, according to Nehemiah this system has taught them to “read in the book of the law of God distinctly, to give the sense, and has caused them to understand the reading;” and also to be conversant in Scriptural Geography, in writing, and arithmetic. Systems of more modern date and science of less value as it respects these young persons, somewhat to the exclusion



e weightier matters of the law, have lately been introduced into schools. An inspector of the Council of Education gave me the wrong idea which I have thus versified.

Away with graphy, logy, metry, science for the head,  
And give me wholesome food to feed the mind and heart instead.

and now to close my remarks before I give some anecdotes of the of teaching in the olden times by the worn out, shrunk, and erred pedagogues and daft old dames of which I gave a hint e ; let me conclude by congratulating every seaman, whether nt or absent, upon the ability which they now possess of reading books as afford them necessary information for their state of and the duty which it involves ; but above all that they possess can read, mark, learn and inwardly digest the contents of the of Life, which can steer thro' the waves of this troublesome d, no man forbidding them. The ability I say to study this whether in sickness or in health, by land or by sea, especially engaged on the sea, or in distant lands when separated from friends and their home. When they take up their Bible and of Prayer, and refer themselves to their God and Saviour who his power can raise the storm or make a great calm, so that the as thereof are still, tho', carried up to heaven and down again to deep, and their soul melteth away because of the trouble, they feel that there best and surest friend is ever with them, and will g them to the haven where they would be.

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## CHAPTER X.

The Dean's Blindness—Activity—"A Modest-wish"—Illness and Death—The Funeral—Extract from 'North Wales Chronicle'—Extract from 'Chester Courant'—Extract from Funeral Sermon—Inscription on tombstone and tablet,

IN the Dean's younger days his sight had never been good, and as he grew older, it gradually failed him, until about the age of seventy, he became almost blind.

Notwithstanding this most trying affliction, and his advanced age, his intellect and activity continued quite unimpaired. To the very last he took the liveliest and most active interest in all religious and social matters, and was punctual to fulfil all his engagements. He always devoted Saturday to prepare for Sunday duties, in committing to memory either the Epistle, Gospel, Lessons, or Sermon, or whatever part he chose to take in Divine Service. He was present, almost invariably, at Llanllechyd Church on the first Sunday of every month to administer the Holy Communion to the parishioners; and at Bangor, he would willingly and cheerfully, co-operate with and assist the Vicars in their parochial work.

Within a few weeks of his death he was as active as ever in examining schools, and he might be seen almost every day, led by some friend, walking the streets of Bangor, visiting the sick and dying, "the fatherless and widows in their affliction," and administering to the spiritual and temporal wants of the poor and needy among whom he resided, "as it is written, he hath dispersed abroad, he hath given to the poor; his righteousness remaineth for ever." No one seeking relief at the Deanery House door was ever sent away empty, and if sometimes, owing to this indiscriminate giving, his charities were bestowed amiss and abused, he might with propriety say, like the immortal Bishop Wilson, "I had rather give to ten unworthy than that one

erving person should go away without relief." The Dean  
er thought of saving money, for he would not make  
chandize of his heritage, and from first to last his activity,  
rality and almsgiving were most exemplary, for he fully  
fied almost with his dying breath, his grand motto through

"as long as I continue to receive the wages of the  
urch, I shall continue to do the work of the Church."

The following lines were composed by the Dean, which he  
racterized as "A modest wish," and may be taken as  
ository of his own feelings.

"O ! that I had ten thousand iron tongues  
A throat of brass and adamantine lungs ;  
My bones of marble made, in steel encased,  
Wire drawn my muscles, and whale-bone my waist !  
My veins of gutta percha thick and tough,  
My skin of flint, and thin but thick enough ;  
Ubiquitous my body, and my mind  
Always infallible in every kind ;  
My moments, months ; my pennies turned to pounds ;  
I'd give, go, hear, pray, preach, read, run, say, sing,  
Talk, write, walk, work, beyond all bounds.  
Give me the man who will not blow away,  
Melts not in dews of night nor heat of day ;  
Not salt, nor sugar, not a bit the thinner,  
Loving his duty better than his dinner,"  
Of him (whatever his age) the proverb's just,  
" Better it is to rub out than to rust."

The immediate cause of the Dean's illness, which lasted  
a short time, was a cold, caught in going on a very wet  
damp day to examine a neighbouring school, which  
lted in a very severe attack of his old complaint—  
chitis, and on Wednesday evening, May the 28th,  
2, at half-past nine o'clock, the revered and "good Dean  
ton," breathed his last, in the 83rd year of his age, at  
Deanery House ; and on Wednesday, June 4th, his  
tal remains were deposited in the grave of his first wife  
he old churchyard, under the shadow of the Cathedral,

over which he had presided for so many years, amidst deep sighs, the shedding of many tears, and every manifestation of the profoundest grief and respect for one of the greatest philanthropists that Wales has ever seen.

## THE FUNERAL,

*From the "North Wales Chronicle."*

On Wednesday last, at noon, the remains of the truly estimable Dean of Bangor were consigned, amidst universal manifestations of grief and sorrow, to their last resting place in the old churchyard, Bangor.

Early on the morning of that day, the old Cathedral bell tolled forth in mournful peals the approaching hour of interment. All the shops were closed, and business suspended, until this last solemn act of human kindness had been performed. Emblems of deep and sincere mourning were visible on all hands and in every direction; and although the funeral, strictly speaking, was known to be a private one, few seemed willing to allow the opportunity to pass, without doing honour to the obsequies of so good a man—one, who, in his personal and public character, did everything to command the respect of all classes of the community.

About 11 o'clock the members of the Bangor Sailors' Christian Institute (60 of whom were master mariners), met together, and formed themselves into a procession, previous to which they were addressed in a feeling manner by the Rev. Samuel Roberts. He briefly dwelt upon the principal traits in the character of the late Dean—the vast good he had affected by his unceasing efforts on behalf of popular education, and the loss which all charitable institutions in the neighbourhood had sustained by his death. He also referred to a *speech of his on the occasion of the Powis Memorial*, his long connection with the Bible Society as its chairman, his efforts in forming a Branch of the Shipwrecked Mariners' Society, and the debt of gratitude which they in particular, as members of *that Institute, owed to his revered memory*. An appropriate hymn having been sung, they then moved slowly along High-street, headed by the Rev. S. Roberts, and wended their way towards the churchyard, which they afterwards entered in the rear of the funeral cortege, through the lower entrance gate to the Palace and Deanery. In the

ends of the latter place, were the children of the Infant School, the first and second classes of the National School, whose fathers (and even grandfathers of some of them) were taught the first elements of education, at the Schools the late Dean of Bangor had established. At 12 o'clock, the funeral procession was formed, and moved in following order from the Deanery, through the Welsh Church to the Cathedral :—

## THE CHOIR :

Cantoris.

Decani.

Boys.

Boys.

Mr. Fletcher, Lay Clerk.

Men.

Men.

Rev. Canon Vincent and Rev. James Williams, Rev.  
Purvis, Rev. D. Evans, Rev. E. Pughe, Archdeacon Jones,  
Archdeacon White, The Lord Bishop.

## PALL BEARERS.

Rev. E. Parry.

**BODY.**

Rev. Parry Jones.

Rev. T. E. Ellis.

Rev. W. C. Totton.

H. Kennedy, Esq.

Dr. Richards.

## MOURNERS :

Rev. E. Lewis, Rev. H. J. Cotton.

F. Lear, Esq., Rev. H. Majepdie.

J. V. H. Williams, Esq., H. B. Roberts, Esq.

Mr. M'Intyre, Mr. Ferns.

Mr. Foulkes, Mr. John Parry.

The nave and aisles of the Cathedral were soon filled by a great number of the inhabitants, without distinction of creed or sect, and amongst those present, we noticed several clergymen and others, from distant parts of the Diocese. As the procession entered the sacred edifice, the well-known "Dead March in Saul," was performed with unusual pathos, and the Burial Service was most impressively read by the Right Rev. the Lord Bishop, assisted by Ven. Archdeacons. A portion of the Psalms appointed to be read on the occasion was chanted by the choir, and an appropriate Anthem sung during the offering.

The procession being re-formed, moved, through an immense concourse of spectators in the churchyard, towards the grave, in

which reposed the remains of the venerable Dean's first wife. The last portion of the beautiful Burial Service of the Church was also said by the Lord Bishop, and Archdeacon Jones, during which the coffin slowly, and at first almost imperceptibly, sank into its resting place—"that bourne from whence no traveller returneth." The choir then sang that solemn Anthem by Calcott, "I Heard a Voice from Heaven," after which, the friends of the deceased retired, and the multitude dispersed.

Thus was the Dean of Bangor, whose life was consecrated to promote the good of others, and whose death was to him a sure gain, buried in the most profound and deserved grief.

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*From the "Chester Courant."*

"In Chester, where the late Dean was well-known, his visits were always looked forward to with great delight, and there are many who will grieve at the thought of seeing his benevolent face no more. It was only recently that he had promised to deliver a lecture before the Chester Archaeological Society upon an antiquarian subject which had lately been occupying his attention. When last amongst us his interest in everything that was going on was as keen as ever, and notwithstanding his great age, there still seemed to be many years of activity and usefulness in store for him. The deceased was the uncle of P. S. Humbertson, Esq., the popular and respected member for this city,

"For many years past he had suffered from an affection of the eyes, which finally deprived him almost entirely of sight. But when this grievous affliction overshadowed him, the Dean set about with redoubled energy, to accomplish the work that was appointed him to do. With an elasticity of step altogether foreign to one of his advanced years, he might be seen any day and every day for the last quarter of a century moving about the streets of Bangor on some favourite mission of charity or goodwill, administering the consolations appertaining to his sacred office, or dispensing with no niggard hand the overplus of those earthly means, with which God had been pleased to bless him.

"And now, in the full fruition of his days, having diligently and faithfully served his Divine Master for more than half a century, the hoary head has reverently bowed at that Master's call, and the soul of the devoted pastor has returned to the God that gave it, and to the enjoyment of that everlasting peace reserved for just men made perfect."

Id an extract from a funeral sermon preached on the f the Dean, at Bangor Cathedral, on Sunday, June 2, by his friend and colleague, who has since passed rest, the Reverend J. W. Trevor, Chancellor of the and Canon Residentiary of Bangor.

reverend Canon chose for his text St. John xi. 11. ....friend sleepeth ;" and after a few preliminary , he said :—

ere, in the sanctuary of God's House, when we are contem- the death of a neighbour and brother, we must remember that anding on holy ground ; we must think of our own mortality r the event to our own spiritual improvement ; and though be painful, as it would be unseemly, to speak of *his* failings alas ! is without his failings) we should be reminded of *our* thus make our tribute of regret and affection to *him* , to our own preparation to die.

friend sleepeth." Within the last few days it has been ll to close the long life of our aged and venerable brother, of this Cathedral Church. You will see no more that well- rm, so familiar to all, so dear to many, of the inhabitants of and parish. No more will his cheerful voice, his kindly his innocent wit, be heard at your hearths or in our streets. ain will he cross the threshold to comfort the sick and ie cottage of the poor will know him no more : his welcome re ceased for ever : charity and consolation must now be red by other hands and other lips.

who now hear me know better than I can tell, how, for a half a century, he laboured in his vocation, as Vicar of h, and of late years as Dean of this Cathedral, to promote temporal and spiritual welfare of this town. You know how vere his exertions, how ardent his zeal, how unflinching his o undertake and pursue every scheme, however difficult, or romising, which had real or seeming good to recommend it. persevering, and, happily, who so successful, as he, in ; the charitable feelings, and obtaining the aid of the rich rful for his benevolent undertakings? Witness your schools, your hospital, your clothing clubs, the restoration athedral : to say nothing of the private objects of his e to the sick and needy.

But his claim to our grateful memory is not confined to the benefits which he conferred on this immediate neighbourhood. He took an active, often the foremost, part in every good work within this Diocese. To him we were, in great measure, indebted for the institution of that Society, by whose aid so many of our Parochial Churches have been restored, or re-built, and enlarged: and I believe it would be found, that to few, if any, of these, he was not a kind and liberal contributor for their cost.

Of his zealous exertions in the cause of popular and religious education throughout the Diocese, it is well-known, and thankfully will be long remembered, that he took the lead and maintained his energy to the last, in spite at first of public prejudice and opposition, content with the good man's reward of an approving conscience, and the happiness in the end of seeing the success of his labours, and the establishment of a school in almost every parish and district of the country.

Such are some of his claims, on public grounds, to our respect and gratitude. Of the excellencies of his private character it scarcely becomes me to speak in this place, much as might be justly said in *his* praise for *your* imitation. But there is one trait which I cannot forbear mentioning. I allude to the remarkable placability of his temper.

The undertakings in which he was engaged, (such I mean as those which I have mentioned,) necessarily brought him into contact with men of various dispositions and opinions, and often led to discussions not always carried on without undue excitement, and objections, and difficulties were often raised. I have myself been present on such occasions, nor will I presume to say that I did not sometimes commit the fault to which I am alluding; but this I can confidently affirm, that I never heard an angry retort, or an unkind expression escape the lips of our venerable friend. I have been constrained by my sense of what was best to be done on the subject under discussion, to oppose his measures, or suggest amendments which he disapproved, but I never saw his temper ruffled for more than a moment, and the passing cloud was immediately dispersed by a genial smile, with one of those good humoured and quaint phrases which his friends knew and heard so often and so well.

But, "our friend now sleepeth;" he is gone to his rest. In a few days, the cold grave will be closed over his mortal remains, but his spirit is now with God who gave it, to live for ever in the mansions of his Father's house, with the blissful foretaste of greater glories at the



resurrection of just men made perfect. His good works on earth survive him, and they will long be the memorials of the virtues which distinguished him, and the affectionate regard which he had justly earned and had so long enjoyed. He sleepeth in the bosom of his Saviour and his God. Emphatically I have called him your friend. If to feed the hungry, to clothe the naked, to instruct the ignorant, to visit the fatherless and the widow in their affliction, be the duties and the proofs of friendship, who has earned that name if our departed brother has not? If these be the memories "which blossom in the dust," will he be soon or be ever forgotten by the people of this town and neighbourhood? Will not his name ever be mentioned with kindness, and his human infirmities, few as they were, be buried in silence and oblivion. Others there have been and will be again endowed with greater talents and distinguished by greater attainment in human learning, but it will be long before we see amongst us again *a better man*; one whose qualities of the *heart* will claim a larger share in our respect, or whose life will have been more useful and irreproachable.

But though I am sure that I have not said a word of commendation more than our departed friend's character justly deserves, and my own knowledge of him during more than forty years amply justifies, I am reminded by the place where I stand, that enough has been said for human panegyric and praise; and that there remains to be impressed upon you the great lesson which all such events as we are now contemplating ought to teach us with permanent influence and effect.

That lesson is, in few and simple words, that we may learn so to number our days that we may apply our hearts unto wisdom—that wisdom which surely we may believe our departed friend to have well acquired, and is now gone to reap its "*great recompense of reward*"\*—the wisdom of being prepared to die.

Many who heard the above sermon will remember with what eloquence, pathos and feeling, it was delivered, and its thrilling effect upon the large and sorrowing congregation assembled in the cathedral on that occasion.

The following is the inscription on the Dean's tomb stone :—

\*Heb. x. 35.

*Here lieth the Body*

OF

JAMES HENRY COTTON, B.C.L.,

HE WAS 28 YEARS VICAR OF THIS PARISH, AND AFTERWARDS  
24 YEARS DEAN OF BANGOR,

He died on the 28th day of May, 1862,

AGED 82 YEARS.

“By thine Agony and Bloody sweat,  
By thy Cross and Passion,  
By thy precious Death and Burial,  
By thy glorious Resurrection and Ascension ;  
And by the coming of the Holy Ghost,  
Good Lord deliver us.”

Some time before his death, the Dean had requested Mr. Foulkes, the present Sacrist of Bangor Cathedral, to see that these beautiful words of the Litany of our Church, should be inscribed upon his tomb stone ; Mr. Foulkes was accordingly entrusted to draw up the above inscription.

A brass tablet raised to the Dean's memory at Bangor Cathedral, bears the following inscription.

*In Memory*

OF THE

VERY REV. JAMES HENRY COTTON, B.C.L.,

23 YEARS VICAR OF THE PARISH OF BANGOR, AND 24 YEARS  
DEAN OF THIS CATHEDRAL,

Having zealously and faithfully laboured in his  
Heavenly Master's Service,

HE ENTERED INTO HIS REST 28TH MAY, 1862,

AGED 82 YEARS.

“Lord now lettest thou thy servant depart in peace.”

## CHAPTER XI.

**Dean Cotton's Personal Appearance—Character and Churchmanship—Bangor Eisteddfod—Two Welsh Elegies—Memorial Church—Restoration of Bangor Cathedral—Removal of Testimonial Window—Letters of Sir George Gilbert Scott in explanation.**

**I**N stature Dean Cotton was somewhat tall, graceful and well built, and was possessed of much physical energy and activity. His face was pale and care worn ; his forehead, shaded over by his long silvery-white hair, high and receding ; his eyelids were partially closed ; his nose Roman in form ; the cheeks sunken, and the lips thick ; and his face bore a very reverend and genial countenance, and bespoke much kindness.

The distinguishing feature in the Dean's character was his great desire to "do good to all men," hence he was significantly called "Good Dean Cotton." It is true that he has left no valuable or lasting contributions to literature to perpetuate his memory, and his speeches—some of which were, probably, delivered at the impulse of the moment, and never intended for publication—are interesting, not so much for their intrinsic merit, as their connection with important epochs in the history of the city, parish, and diocese of Bangor, and although it may be that the late Dean was not distinguished for intellectual brilliancy ; nevertheless, his noble disposition, vivid imagination, quaint sayings, and his ardent aspirations after "whatsoever things are true, honest, just, pure, lovely, and of good report"—rendered him one of the most conspicuous and useful clergyman in the principality.

An intimate friend of the late Dean, writes :—

"The Dean's life had but one aspect—his heart was wrapped up in his master's service—he was always thinking of it—always engaged in his master's work—his whole deportment as well as his conversation showed whose servant he was—he *could* not disguise himself. He was, on one occasion my guest from the Saturday to the Monday, and

had on the Sunday an attack, to which he was latterly subject, of lymphatic pressure on the brain. After the Dean's visit one of my servants remarked, (and servants are keen observers of character,) "It does not matter, Sir, to that old gentlemen *when* he dies—*he's* ready for heaven." Emphasizing the words "*when*" and *he's*."

He had been invited to spend a few days at.....Abbey, including a Sunday. He wrote to me to request that I would invite him to my house, so that he might spend the Sunday there. Accordingly I did so, and went for him on the Saturday. Some visitors called, and it was late in the day before we could leave the Abbey. Lady—— said, "You must remain here now," and pressed the Dean very much to stay ; till, at length he said, "No, I do not like *Sundays* in great houses. So I brought him home with me."

Dean Cotton was deeply attached to the Church of England, and her liturgy, rites and ceremonies were all most dear to him ; and although he was tolerant towards Dissenters, and would willingly work with them hand in hand to accomplish any object which had the public good for its aim, and which did not involve the sacrifice of principle on his part. His principals in his own words were, "civility without servility; conciliation without compromise." Yet his tastes and principles made him recoil from dissent as a system, and he never failed to express those sentiments, whenever an opportunity afforded itself, either in the pulpit, on the platform, or in private conversation ; notwithstanding this, there were but few men who had won the affection and attachment of so many loving admirers among those who differed from him in religious points, among whom may be mentioned the late Reverend Arthur Jones, D.D., of Bangor, afterwards of Chester, to whom the Dean showed much personal kindness, and the late Reverend John Phillips, Principal of the Bangor Normal College, with whom the Dean came in contact frequently as chairman of the Bangor Auxiliary Branch of the British and Foreign Bible Society, and other public gatherings.

The Reverend John Evans, Vicar of Whixall, Whitchurch, an intimate friend of the Dean, writes :—

"A little before his death he was anxious to print some valuable remarks as a guide to young clergymen in reading the services of the

Church—interspersed with anecdotes illustrating the effects of careless reading. Owing to his defective sight, these remarks were dictated to an amanuensis, generally one of the National School boys, consequently the *whole* was a sadly confused map. At his request I reduced all into a readable form and sent it to him. We were to meet and revise my “digest,” only a few weeks before his death. I have still the rough material by me.”

In another letter Mr. Evans says :—

“If I might advise, you will not delay your publication for the sake of adding, in an appendix, the good old Dean's remarks on reading the Liturgy, &c. I have just looked over the M.S. in my possession and find that there are some 204 pages folio, foolscap size, besides some loose sheets. I do not think that justice could be done seeing the *compression* necessary to fit the remarks for an appendix. As I said, the remarks are illustrated by anecdotes—my difficulty in the “digest,” of the essay was to arrange these anecdotes in their proper places in the text, was not to give *too many*. The good Dean was so enamoured of his anecdotes that he was unwilling to omit *one*! Nevertheless, I ventured, in drawing up the paper to give a selection, and purposed to insert the others in an appendix, and this would have been the grand point to be debated had we been permitted to meet. The Dean wished me to publish the work *as mine*, which suggestion I could not of course listen to. The rough M.S. I accepted, but only to use as faithfully as I could in the Dean's behalf and mine.....I will examine the M.S. and see what can be made of it, and should recommend a separate publication. The anecdotes alone would produce a sale.”

At a local Eisteddfod held at Bangor, on the 21st day of July, 1863, a prize of three guineas and a silver medal was offered for the best elegy on the Dean. Twenty one compositions were received. The first prize was awarded to Robyn Wyn, and the second best was the composition of the late Reverend John Hughes, Vicar of Pontlottyn, Glamorgan. The two elegies differ in their ideas, and we insert them here for the benefit of our Welsh readers.

MAE'N DEON hybarchus yn awr wedi marw,  
 Fe roddwyd ein DEON dan briddell y bedd  
 Mae'r galon yn gwaedu yn adsain ei enw,  
 O'r hawddgar bendefig ! urddasol ei wedd

Tyr'd Awen alarus, O tywallt dy ddagrau,  
 Ni raid iti wrido am wylo yn awr,  
 Ni roddwyd dan leni yr oerion briddellau  
 Un gerid'n fwy anwyl, un berchid mor fawr.

Os ydoedd yn estron o ran ei waedoliaeth,  
 Ein bryniau a garodd yn moreu ei oed ;  
 Ei enaid a hudwyd gan swynion ein talaeth,  
 'Rwy'n caru'r llanerchau a sathrodd ei droed ;  
 Hen ddinas Caerlleon ddychafa ei chwynion,  
 Mae dagrau y *Cymro* yn gymysg â'r *Sais*  
 Wrth gofio rhinweddau dysgleirwch y *DEON* ;  
 Bu'n gyfaill i ryddid, bu'n elyn i drais.

Mae talu ymweliad âg argel ei wely  
 Yn agor cuddfeddau y fynwes yn awr ;  
 Wel dyma orweddffan y gŵr y mae Cymru  
 Mewn hiraeth o'i golli, ei galar sydd fawr :  
 Ar ddydd ei gynhebrwng, olwynion masnachaeth  
 Gydsafodd yn llonydd, yn deyrnged o barch,  
 Yn offrw m gwladgarol i'w bur goffadwriaeth  
 'Roedd gwreng a boneddig yn dylun ei arch.

Y newydd o'i farw darawodd ein dinas  
 A iasau llesmeiriol o ofid a brow ;  
 Trwm alar a lanwodd y bwthyn a'r palas,  
 A'r gweithiwr a safai â'i bwys ar ei raw ;  
 Pob sect ac aethyddiaeth gyd-deimlant ei golli,  
 Galaru amdano wna'r ienanc a'r hen ;  
 Trom ergyd anaele i gymoedd Eryri  
 Fu dydd claddedigaeth fythgofus y *DEAN*.

Bu'n anrheg fendithiol o ddwyllaw Rhagluniaeth  
 I'n dinas Esgobol, pwy ddywed ei gwerth ?  
 A'i fywyd llafurus fu'n ddirfawr wasanaeth  
 I buro ei moesau, i grefydd bu'n nerth ;  
 Bu'n fflangell ar bechod ar hyd ei faith yrfa,  
 Bu'n gyfaill moesoldeb, pob rhinwedd a bri,  
 Bu'n darian i rinwedd, bu'n elyn pob traha,  
 Ei glust oedd agored i'r tlawd dan ei gri.

I'r achos na wyddai fe chwiliai ein harwr,  
 Oedd Job mewn haelioni, i'n dinas bu'n dad ;

Oedd frawd i'r pendefig, oedd gyfaill y gwanwr,  
 Bu'n fendith annhraethol i gylchoedd ein gwlad :  
 " *Cymdeithas y Beiblau* " sy'n wyl o'i golli,  
 Fe gwmpodd ei Llywydd, pwy leinw ei le ?  
 Ar ddydd ei gŵyl mwyach, pwy, pwy geir i'n lloni  
 Mor llawn ei arabedd, mor selog ag e' ?

Ein " *Heghws Gadeiriol* " yn awr amddifadwyd  
 O'r aelod fyddlonaf, a'r swyddog o fri,  
 O'r DEON hybarchaf yn *Mangor* a welwyd,  
 Pa ryfedd ei gweled yn wyl yn lli' ?  
 Tyr'd Awen alarus, cusana'i droedolion,  
 Mor ddystaw, llafurus, y llanwai ei swydd !  
 Rhag ofn ei olygon y ciliai gwŷr trawsion,  
 Yr amuw ni safai, gan farw yn ei ŵydd.

O heol i heol bu'n ymlid pechodau,  
 Oedd halen santeiddiol, yn puro pob lle,  
 Bu'n angu a dinystr i lu o hen gampau  
 Fu'n warthrudd a *staen* ar gymeriad ein tre' ;  
 Halogwyr y Sabboth, gloddestwyr, a meddwon,  
 Geryddai yn llym, adferodd i'w fri  
 Y dydd a gysegrwyd gan Arglwydd Dduw Seion,  
 O'i lafur mwynhau y tawelwch gawn ni.

Oedd gyfaill i addysg, pwy, pwy all amgyffred  
 Fath fendith ardderchog fu ef yn ei ddydd ?  
 A phwy a geir ini all adrodd y golled  
 I lu o dylodion am dano ef sydd ?  
 Na wrided y gwŷr a fu'n derbyn o'i gedion,  
 Hyfrydwch ei enaid oedd cwmni y plant ;  
 Gwnaed llu yn foneddwy'r drwy haeledd ein DEON,  
 " Yn gwneuthur daioni " y byddai y sant.

Rhown dro i'r ysgoldy am unwaith i'w wrando  
 Yn holi ac ateb fel plentyn ei hun ;  
 Pwy gaid yn gymhwysach na'r DEON mwyn yno ?  
 Ymryson i'w ateb y byddai pob un ;  
 Fe wyddai e'r llwybr i feddwl y plentyn,  
 Astudiodd athroniaeth ieuenctid ein gwlad,  
 Ac arnynt chwareuai fel cerddor â'r delyn,  
 Ein DEON gyfrifid, yn athraw a thad.

Ysgolion y wlad alarant o'i golli,  
 Yn iach iddynt mwyach ei wel'd yn eu mysg ;  
 Yn iach am ymweliad ar ddydd mawr yr holi,  
 Yn iach iddynt dderbyn o'i gynghor a'i ddysg ;  
 Yn iach i Eryri am noddwr y tlodion,  
 Hoff gyfaill y weddw alarus a'r plant ;  
 Wel, wylwch am dano, fu'n derbyn o'i gedion,  
 Yr Eglwys a wyla am golli y sant.

Ei enaid wfreiddiwyd yn adsain cerddoriaeth,  
 Mor felus y pynciai ef glodydd yr Iôr,  
 Ei lais cryf a chwyddai ar danau tonyddiaeth,  
 Oedd *organ* ei hunan yn nghanol y côr :  
 Ar dabyrddau fy nghlyw mae'i lais eto'n aros,  
 Mor gryf yn ei henaint, mor dyner a mwyn !  
 Ei gân ydoedd lawn o hudoliaeth yr eos,  
 Yn orllawn o geinion cerddoriaeth a'i swyn.

Ond gwag yw'r areithfa—bu farw'r pregethwr,  
 Ein Heglwys a gollodd y fyddlon gynghorwr ;  
 Mor ddiwyd y daliodd hyd ddyddiau penllwydni,  
 Yn nghanol ei wendid, ei lesgedd, a't ddellni !  
 Ei gof oedd yn fywiog, a'i sel oedd yn danbaid,  
 Ac "achos yr Arglwydd" wresogai ei enaid ;  
 Yn y gwaith y byddai ei fyfyrddod ef beunydd,  
 Nis gallai yn unman ddim aros yn llonydd.

Mae mainc yr Ynadon yn wag am ei golli,  
 Symudwyd cynghorwr addfwynaf o honi ;  
 Mae'r dagrau yn gwlychu aelwydydd y tlodion  
 Am golli eu noddwr a'u cyfaill mwyn, ffyddlon ;  
 Yn gwisgo'i galarwisg mae'r Eglwys Gadeiriol,  
 Am Fugail, a Deon, ac Aelod rhinweddol.

Tra ni yn galaru, mae ef yn molianu  
 Tuhwnt i'r wahanlen, yn nghwmni yr Iesu ;  
 Fe groesodd yr anial, cyraeddodd fro Seion,  
 Mae'n chwareu y delyn, mae'n gwisgo y goron ?  
 Sych ymaith dy ddagrau, nac wyla, O Eglwys,  
 Cyraeddodd ein DEON hardd "*ddinns paradwys*."

O Dduw, bydd drugarog o'i anwyl wehelyth,  
 Arosed ei enw yn Nghymru'n dragyfyth !

PLORATOR.



HEN Gaerlleon ! er nad oedd  
 Corron o freninol âch,  
 Uchel urddas roddodd arnat,  
 E' fu'n chwareu'n blentyn bach  
 Rhwng dy furiau adfeiliedig,  
 Ychwanegodd at dy fri,  
 Llawer garant sain dy enw  
 Am it' fagu'n DEON ni.

Gyda chleddyf mawr yr Ysbryd  
 Traethodd it' am Iesu mād,  
 Gyda chleddyf dynol dysgodd  
 Lu i ymladd tros eu gwlad :  
 Ond pan oedd blodeuyn bywyd  
 Ar ymagor, collais ef ;  
 Mwy yw'n colled ni yr awrhon,  
 Er bod Corron yn y nef.

Colli un a garai'n henwlad  
 Ddarfu in' pan hunodd ef,  
 Noddwr iaith a meibion Gwalia  
 Sydd yr awrhon yn y nef ;  
 Wyla'r cerddor am ei fyned,  
 Er ei fyned idd yr ŵyl,  
 Lle mae'n canu'n fwy ardderchog,  
 Yn ngwresawgrwydd nefawl hwyl.

Yn mhlith rhengau gwir wladgarwyr  
 A dyngarwyr nid yw'n awr ;  
 Ysgolaig rhagorol gwypodd  
 Pan y torwyd ef i lawr :  
 Un oedd ef a berfaith lanwodd  
 Yn ei oes yr enw *dyn*,  
 A grynhoedd ei holl rinweddau  
 Idd ei enaid mawr ei hun.

Hael wasgarai'i wênau tirion  
 Nes y ffoai ofn y gwan,  
 Ac ymdrechai'n wastad guddio  
 Ei uchafiaeth yn mhob man :  
 Nid oddiar esgynlawr swyddaw!  
 Yr edrychai ef ar ddyn,  
 Na, ystyriai ei gyd-ddynion  
 Fel yn frodyr iddo'i hun.

Angel pur gwarcheidwol addysg  
 Sydd & thristwch ar ei rudd,  
 Ac ar feddrod Corron dduwiol  
 Hir yr wyla ef yn brudd,  
 A dysgyblion addysg wylant  
 Foliant iddo am ei waith,  
 Teimlad llawer un nis gellir  
 Ei arwisgo'n iawn mewn iaith.

Morwyr, ar wylt donau'r eigion,  
 Ar serenog noswaith oer,  
 A ddarllenant eu hoff Feiblau  
 Yn ngoleuni cân y lloer,  
 Geirwon ddwyllaw sych'r dagrau  
 Am eu ffrynd, nad ydyw mwy,  
 Ond dych'mygant fry ei weled  
 Yn hoff wenu arnynt hwy !

Ac yn anedd clyd y gweithiwr,  
 Llawer anwyl fam a thad  
 Ddysgant wersi Corron dduwiol  
 Idd eu hastud blantos mât :  
 Pan fo'n pydru y rhieni,  
 Plant eu plant a'u dysg un wedd ?  
 Cyn eu collir, llawer blwyddyn  
 Lithra'n ddystaw idd ei bedd.

O ddyngarol Gristionogion,  
 Ni chewch weled mwy ei bryd  
 Yn dysgleiriaw pan yn dadleu  
 Am "Feibl i bawb o bobl y byd :"  
 Pwy deilynga'r gadair lanwyd  
 Am flynyddau ganddo ef  
 Sydd yn awr ar gadair euraidd,  
 Yn telynu yn y nef ?

Cynllun o weinidog ffyddlaw  
 Ydoedd, tra bu yma'n byw  
 Anwyl Briod, Iesu'i Brynwr,  
 Garai'n nesaf at ei Dduw :  
 Llamai'i galon pan y llwyddai,  
 Ar ei rhan dyrchafai'i lef,  
 Yn ei bryder tros yr Eglwys  
 Rhyw ail Eli ydoedd ef.

Serch ei galon llynai wrthi,  
 Ac ystyriai'n werthfawr fRAINT  
 Cael hyrwyddo cynydd Eglwys,  
 "Hâd yr hon yw gwaed y saint,  
 Eglwys gredai a orosai  
 Chwyldroadau'r llawr i gyd,  
 Ac a safai'n gadarn golofn  
 Uwch dinystr erch holl bethau'r byd.

Hen Eglwysi fu yn dyoddef  
 Oesol wyntoedd blin y nen,  
 A thrwy nenau'r rhai y ffrydiai  
 Gwlaw a gwres yr haul uwchben,  
 A adferwyd ganddo'n llawen  
 Oddiwrth eu ffaeledau gynt,  
 Fel yn awr y gallant herio  
 Holl ruthriadau gwlaw a gwynt.

O ! nid ffugiol ydyw'r dagrau  
 Wylir am y "DEON DA,"  
 Er yn pydru yn y beddrod,  
 Clod diragrith lluoedd ga :  
 Ar ei feddfaen llawer deigrryn  
 Ddisgyn, er nas gwybydd ef,  
 Oddiwrth lygaid fu yn syllu  
 Arno'n traethu am y nef !

Ger yr Eglwys a adseiniodd  
 Eiriau'r galon am y groes,  
 Y gorphwysa ef yn dawel  
 Oddiwrth lafur mawr ei oes :  
 Yn mhriddellau'r glyn yr hunna,  
 A bendithion ar ei ben,  
 Ar y llanerch engyl wenant,  
 Wrth ymwibio trwy y nen !

Pan na byddo ôl adfeilion  
 Byd na lleuad, haul na ser,  
 Aur orielau nef y nefoedd  
 A ddadseinia'i nodau per,—  
 Nodau synant archangylion,  
 A enilliant wên yr Oen  
 Fu yn wrthddrych serch ei galon  
 Tra yn teithio byd y poen.—DIADDURN,

For many years before the Dean's death, it had been his most earnest wish to build a church at Upper Bangor, for the benefit of the increasing population, and the accommodation of visitors in summer; but it was not his Heavenly Master's will that he should see this great work completed. Prior to his death, he had succeeded in collecting about £1,400 for the building fund, towards which he was himself a very liberal contributor. During a visit to Liverpool, the late Dean made a house to house collection towards this projected church, and in looking over the subscription list, now before us, we find that in Canning Street and neighbourhood he collected £102 16s. 0d. This church, which the late Dean had desired so much to see completed, was consecrated on the seventh day of September, 1867, as a memorial church, under the name of "Saint James." The entire cost of the church, as now completed, amounted to nearly £6000. The late Mrs. Price of Bryn-y-mor, gave £1000 towards the endowment, in addition to £450 towards the building; and the Bangor Diocesan Church Building Society £280.

A brass tablet placed in the porch of the above church, bears the following inscription:—

A.D. 1866.

"THIS CHURCH WAS BUILT TO  
THE GLORY OF GOD AND TO  
PERPETUATE THE REMEMBRANCE  
OF THE ENTIRING ZEAL AND  
PIETY OF HIS FAITHFUL SERVANT

JAMES HENRY COTTON,

WHO DIED MAY 28TH, 1862,

AGED 82 YEARS,

HAVING WORKED IN HIS LORD'S VINEYARD  
FOR 28 YEARS AS VICAR OF THE PARISH OF BANGOR,  
AND AFTERWARDS FOR 24 YEARS AS  
DEAN OF THE CATHEDRAL."

In the year 1868, the Dean and Chapter undertook the restoration of Bangor Cathedral on a very extensive and elaborate scale. About £22,000 have been already spent, out of which sum Lord Penrhyn contributed £6,135, but it will require some £10,000 more before the restoration is complete, as the nave is untouched, and the steeple has yet to be built.

During the above restoration, Dean Cotton's Testimonial Window, of which we have given a full account at page 85, was removed and replaced by another very handsome stained window, representing scenes from our Lord's Life—the gift of Lord Penrhyn. The following letters of Sir George Gilbert Scott, the Architect, will explain why the Dean's window was removed.

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31, late 20, Spring Gardens, London, S. W.,  
December 7th, 1871.

DEAR SIR,—I owe you many apologies for not having answered your letter earlier.

I am rejoiced to hear Lord Penrhyn's munificent offer, and I feel favourable to that alternative which embraces the decoration of the roof, &c., but in saying this I do so in the full hope and confidence that by some other means the present east window may be removed and glass of a more suitable character substituted for it. This window was put in during the very early days of the revival of the then almost lost art of painting on glass; and, though executed with the best intentions, is really quite unworthy of its position, and as long as it remains where it is will be a very serious blemish upon the restored choir. Messrs. Clayton and Bell have of late been specially successful in producing excellent works in the style suited to this window. Possibly some position in the nave might be formed for the lights of the present east window.—I remain, dear sir, your very faithful servant,

GEO. GILBERT SCOTT.

The Rev. Charles W. F. Jones, hon. sec. to the Restoration Committee.

Spring Gardens, London, S. W.,

August 3rd, 1872.

MY LORD,—In reply to your enquiry, I beg to say that I think that the glass from the old east window of Bangor Cathedral, will, if placed in the south or any window of the choir be wholly out of keeping both with the new glass of the window and with the general colouring of the choir. I would therefore strongly advise that it should not be introduced there. Possibly some position may be found for it in the nave. At the same time there can be no doubt that so large a window on the sunny side will, if allowed to remain untempered and clear, throw such a body of light upon the inner face of the east window as materially to damage its effect. It would of course be much best that this window also should be filled with stained glass, though its colouring should be such as not to clash with but to aid that of the east window.....I have the honour to be, my Lord, your lordship's most obedient humble servant.

GEO. GILBERT SCOTT.

The Right Hon. Lord Penrhyn.

We should not omit to mention that a portion of the Dean's Testimonial Window has been placed in the nave of the Cathedral over the west door, prior to the re-opening of the Cathedral.

Had the worthy Dean been destined to see this great restoration of the Cathedral, with which his whole career was so closely identified, during his long connection of more than half a century, no one would have rejoiced more at its completion, and no member of the Church militant would have re-echoed in heartier strains, those prayerful words of old, "Peace be within thy walls, and prosperity within thy palaces. For my brethren and companion's sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

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## APPENDIX I.

THE able and interesting letters which form this Appendix were kindly contributed by personal friends of the late Dean, and will be read with double interest as emanating from those who knew him so well and had frequent opportunity of observing and judging his character.

## LETTER A.

THE LATE VERY REVEREND DEAN COTTON,

I had the privilege of the intimate friendship of the late good old Dean for a quarter of a century, and was closely connected with him in the cause of the education of the poorer classes in National Schools. He was the originator of these Institutions in the Diocese of Bangor.

At the time when he commenced his work in earnest, there existed in the minds of many of the higher classes in the Diocese a strong prejudice against the education of the children of the poor. The Dean was the very man to combat and overcome this feeling. Highly connected and well bred as he was, with most genial manners and a fund of wit and good humour, he seldom failed to convince his opponents and very frequently won their countenance and support. He was possessed of unflagging zeal in the cause of religious education in Church schools and took much pains and exertion in promoting them.

Wherever a school was to be built, opened or examined, he neither regarded trouble, distance or expence. He proffered his willing aid and ready co-operation even in the most out-lying parts of the Diocese. It was a favourite saying of his, "that prayer patience and perseverance did wonders, and verily, he acted according to this maxim. His labours were incessant, his patience most exemplary, and his prayers constant and unceasing.

The Diocese of Bangor is as deeply indebted to him for his exertions in the work of education as the Diocese of St. Asaph is to the late Bishop Dr. T. Vowler Short. They were men of different gifts but of the same spirit, they both proved great benefactors to Church Education in North Wales, and many generations yet to come will rise and call them blessed. I esteem it as one of the happiest circumstances of my life that I enjoyed the friendship and the confidence of these two excellent men.

T. THOMAS,  
Vicar of Llanrhaiadr and Canon of Bangor.

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LETTER B.

LLANFAELOG RECTORY, ANGLESEY,

August 12th, 1878.

REV. AND DEAR SIR,

Since the death of the late venerable and venerated Dean Cotton in 1862, it has often occurred to me that it was a matter of regret that no one had taken in hand to prepare a memoir of so worthy a clergyman, distinguished by so many private and public excellences, and who during his long career was the honoured instrument of such great and extensive good in the Diocese. I was therefore very pleased to learn that this great desideratum was at last to be supplied, and that it was proposed to publish a record of his "Life and Speeches," &c. Though the memory of the good old Dean is doubtless enshrined in the esteem and affection of those to whom he was best known, and that no monument is needed to preserve in their minds a recollection of his bright Christian character, with his many admirable qualities, yet some "Reminiscences" of him in a permanent form cannot fail to be acceptable to his numerous admirers as well as prove useful to those who



come after us. You accordingly deserve much credit for undertaking such a work, and I trust that through the aid of materials furnished by some of the late Dean's friends, together with other sources of information, you may be enabled to compile a volume replete with interest and instruction, as well as in some measure worthy of so good a man.

As a native of Bangor, whose earliest and most sacred associations are entwined around the old Cathedral, with which he was so long and officially connected, first as Vicar, and afterwards as Dean, it was my privilege to be well acquainted with him. I sat long at his feet, as one of the guides of my youth, from whose teaching both in private and public, I derived many a useful lesson, and to whose example I looked up as a model for imitation in his pastoral and ministerial work. I can thankfully say that many early impressions for good, which I received from intercourse with him, are indelibly engraved on my mind, and I never knew one, whose life appeared to me more pure, more benevolent, and more thoroughly imbued with love to God and to his fellow-men.

In his private and social relations, Dean Cotton was uniformly kind and genial—the life and soul of whatever circle he was in—and never more in his element than when “condescending to men of low estate,” and ministering to the wants and comforts of the poor, whether young or old. He was a man of a truly devout spirit and of deep piety, but his piety was of a cheerful type, realizing the description given by Cowper that “true piety is cheerful as the day,” and like the village pastor, “He ALLURED to brighter worlds and led the way.” I do not remember hearing an unkind word from him of any one, and a common suggestion of his, especially to young persons, was to accustom themselves in company to speak of *things*, rather than *persons*, as a safe-guard against giving way to

censorious remarks. He possessed an almost inexhaustible fund of facetiousness, which found expression in a flow of witticisms, puns and repartees. Rarely did he address any meeting connected with any object of charity, but that he interspersed his speeches with happy plays on words, suitable to the occasion, which put the audience in good humour and often in fits of laughter. I would possibly only travel over ground already pre-occupied by some other of your correspondents, if I were to cite generally such of his sallies. Let one out of many suffice. When once speaking at Carnarvon at a concert got up in connexion with the Ragged School, just then established there, the Dean observed "that having unexpectedly been called to address the meeting, he was so unprepared that he was sure he would make only a *ragged* speech, but *hemmed* in as he was by so many ladies, they would, he hoped, help him to *darn* it, and between them all he might expect to turn up some tolerable *patch* work." And a right good piece of handy-work he did turn up too. Equally happy did I often find him, in private company and at public meetings, turn off the keen edge of bitter raillery or blunt the pointed shaft of controversy by some seasonable pun or jocular observation, e.g., that of all the many *Isms* of the day, by which Christian Unity was so unhappily marred, save me, said he, from the *rheumatism*, as the *worst of them all*." On one occasion I well remember an Oxford graduate of distinguished scholarship, and who had a strong leaning to Romanism, staying with his pupils at Bangor. When spending an evening at the Deanery, he was strongly recommending to the Dean the perusal of a book marked by decided Romanistic tendencies. The Dean, when pressed hard on the subject at last said, "The author has a *squint* towards *Rome*, has he not?" To which Mr. C. replied, I would rather *squint* towards *Rome* any day, than towards *Geneva*." The Dean instantly rejoined,

with characteristic good humour, I would rather not *squint either way*, but prefer *looking straight ahead*." This, besides happily terminating a not very pleasant subject, was, too, a striking illustration of the good Dean's *via media* views on the Church controversies of the day.

As a Parochial Clergyman and Pastor, during the 25 years he was one of the Vicars of Bangor, he was in every department of his clerical duties always most exemplary, indefatigable and devoted. Residing as he then did a short distance from the town, he never as he observed to me took *a walk, as such*, except on pastoral duty. He was untiring in visiting the sick and the poor of his charge ; and as the then excellent national schoolmaster—still surviving—can testify, he almost daily visited the parish schools, and invariably attended the Sunday school, stimulating the teachers and children by his example and precept. His devotional feelings seemed to be moulded in the ritual of the church, and whether few or many came together to the week day services, his whole soul seemed to be wrapped up in these holy exercises. Some expository lectures delivered by him on the Prayer Book are amongst my earliest recollections, and doubtless many like myself were established in our attachment to the Church by his many excellent observations, ably meeting the objections of separatists from her communion and enforcing the arguments from Holy Scripture and the history in favour of her forms of prayer and her apostolic order and discipline. His frequent advice to young clergymen and those in course of preparation for the ministry—(and of this he was himself a model,) was to strive to *pray the prayers—to read the lessons, and to deliver the commandments*.

As an instance how observant he was of the force and significancy of the language of the Prayer Book, I shall never forget how he on one occasion impressed on his hearers the beautifully striking gradations in the Com-

munion Service, where, as he observed, the Church teaches us first to pray, CLEANSE the thoughts of our hearts; when cleansed to INCLINE them to keep the law, and when so inclined, that the Holy Spirit would write all God's Laws in our hearts—stereotyping them there, so as to form part of our inner life.

Good Vicar Cotton—verifying in his own person the observation that “those who have most to do find time to do still more,” was uniformly zealous and active on behalf of the great religious societies of the Church, and the several charitable institutions of his parish. To him the Diocese is mainly indebted for the first formation of the Branch of the S. P. C. K., in 1812, established as it was *for the purpose of reducing the publishing price of the Parent Society, so as to bring its Bibles, Prayer Books, and other publications within easier reach of the Day and Sunday Schools then springing up in the Diocese.* He was himself a regular house to house collector for this and other societies and as a proof that charity, especially that branch of it grows by exercise, he was wont to say that when he entered on his parochial charge, he had only *one* annual collection. This he then found it difficult to accomplish, but by the gradual growth of new objects, the charity of his parishioners grew in the same proportions, so that he lived to see thirteen collections in the year, every one of which exceeded in amount the one solitary collection with which he first started. It was often amusing to hear him recount the difficulties with which he had to contend in his begging campaigns for a time, and how he overcame them by his three p.p.ps., patience, perseverance and prayer. Sometimes when appealing on behalf of Church Missions he was met by the objection that “charity begins at home,” when these very people gave *least* for *home* objects. To them his ready answer was that when charity *really begins at home, it loved, too, to roam abroad.*” Others sought refuge

in grumbling that there were too many collections in the year, but by bringing them to book and showing them the actual amount of their aggregate contributions, as well as *how little their religion cost their pockets* in the year, they became ashamed of themselves and the appeal as a rule eventually proved successful.

Dean Cotton, too, was in advance of his age on many public questions, and none more so than the education of the poor and working classes, in which department he pre-eminently proved himself the "poor man's friend" in this Diocese. Long before this important subject had taken hold of the public mind and come to the front, as is now happily the case, he more than half a century back was actively engaged in establishing and superintending Schools for Elementary Education. It was a common saying with him that education without religion was like placing in a man's hand a dangerous instrument, without giving him the knowledge how to use it to his own advantage. Nor did he confine his exertions in this direction to parishes with which he had official connexion, but for many years he travelled over the length and breadth of the Diocese as "Unpaid Inspector;" laudably exerting himself in the establishment of Schools, where none existed—in the improvement of the quality of the instructions and in the encouragement of the teachers, when there were few to cheer them in their uphill and often thankless work. Again and again did I hear him review the difficulties with which he had to contend, owing to the scanty support from the owners of property generally, arising chiefly from the then prevailing prejudices against the spread of education. The great want, too, of duly qualified and trained teachers was long felt by him as a grievous obstacle in his philanthropic efforts, many being as he used to say "like teapots, which could make good tea, but could not pour it:" possessing natural ability, but without the faculty and aptness to

impart knowledge, and still more of them without any education to fit them for teaching others. Through good report and evil report, the good Dean, however persevered in the good work with such materials as were available. In the face of all disadvantages, he worked nobly and untiringly, and his mission as a pioneer in the great cause of popular education was beyond all praise. He was permitted, too, to live, to witness the removal on the one hand of many old fashioned prejudices against the spread of education, as well as a great improvement in the quality of the teachers on the other. Many gratifying fruits of his beneficent labours were realized by the multiplication of schools, and a growing appreciation of the advantages of education. Many young men under his fostering care were raised from the humbler walk to respectable and useful positions in life, some as clergymen, and others as tradesmen, several of whom still survive a credit to themselves, and a blessing to society. Other educationists have in these more auspicious times entered into his labours, and through the liberal aid now extended for some years to the education of the working classes by the state and by the landed proprietors of the country generally, this great work is being promoted in some proportion to its vast importance, but the Diocese of Bangor should never forget what it owes to the late revered Dean Cotton, who long before the tide of popular education had set in, stood alone and foremost in the onward march.

My almost filial admiration of good Dean Cotton will, I fear have carried me to too great length, and perhaps beyond the space you may be able to spare for my remarks, but I must ask your indulgence for one or two further observations in reference to his connexion with Church Building and Restoration. Here again, he rendered most valuable services to the Church in the Diocese. In the course of his travels as "Unpaid Inspector" of Schools, he

made a point of visiting periodically most of the parish churches throughout the Diocese, which were then, with rare exceptions, extremely dilapidated and comfortless. His spirit was stirred within him to see the houses of God in the land thus lying waste, for he loved their stones and it pitied him to see them in the dust." This led to the establishment of the "*Diocesan Church Building Society*," for which the Diocese is mainly indebted to him. Its formation was proposed by him at the visitation of Bishop Bethell, in 1837, and in the following year its organization was completed. Its good effects throughout the Diocese have been very considerable in the promotion of the erection of new churches, as well as rebuilding and repairing old ones, there being now comparatively few churches, which have not been benefited by it. During his incumbency, the parish church of Llanllechid and District church of Pentir were re-built. As far back, too, as 1826, the Cathedral of Bangor at that time used also as a Parish Church, being in a deplorable state of dilapidation and utterly unfit for public worship, underwent extensive reparation and re-fitting at a cost exceeding £5000, mainly raised through his exertions. We at this distance of time can hardly estimate the difficulties in this way of carrying out such an undertaking and great allowance should be made for any defect in architectural taste, as well as general arrangement, but all must agree that his memory is entitled to all honour for his painstaking efforts in providing such greatly improved accommodation. We have fallen upon happier times, when a revival of Church architecture and ornamentation has become so general. Under the auspices and through the praise worthy exertions of Dean Vincent, we have been privileged to witness a far nobler restoration of our venerable old Cathedral, in a manner more worthy of its sacred purpose, as well as its historic interest, and carried out so far with admirable taste and beauty.

Let us hope and pray that this deeply interesting event may prove a new and bright era in the history of our Cathedral, that new life from above may be infused into all its services, that its scriptural ritual may be carried out with earnestness and spirituality, and that henceforth the mother church may be a model to the other churches of the Diocese in the ever-living fire on her altar, in the fervour of her worship and her faithful testimony for "the truth as it is in Jesus."

Yours very faithfully,

ROBERT WILLIAMS.

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LETTER C.

2, CLEVELAND TERRACE, SWANSEA,

June 25th, 1878.

REV. AND DEAR SIR,

I am glad to find from Messrs. Nixon & Jarvis' circular that you are about to publish a memoir of the late Dean Cotton. Having enjoyed the privilege of his friendship for many years, I had frequent opportunities of hearing from his own mouth some of those choice examples of innocent wit, as well as some pithy sayings of a graver kind, which so eminently characterized him, and which may perhaps be new to most of his acquaintance. I was first brought into contact with him on the occasion of my ordination in 1844, and subsequently met him at a meeting held in the National School-room, Carnarvon, in 1846, for the purpose of establishing a Training Institution, in connection with the established Church for the education of young men to serve as teachers of National and Elementary Schools. At this meeting, the Dean was asked to move one of the



resolutions. On rising for the purpose, he said, "I do not know why the secretaries have given me this resolution to propose, I suppose it must be owing to the position I hold in the Church. But here again, I am frequently at a loss ; for I would have you know, gentlemen, that I am Rural Dean, as well as City Dean. But one thing I trust will never take place, and that is, for my rusticity to overcome, or drive away my urbanity!" Of this institution, the Dean was ever a warm and liberal supporter, feeling as he did how important a step it was towards raising the tone of education to train and educate fit and proper persons as teachers. When I subsequently become principal of this Institution, the worthy Dean continued to take an active part in its management, and on several occasions attended the harvest gatherings of schoolmasters which were held each summer, from 1849 to 1854, as well as the various committee meetings, &c. At some of these harvest gatherings he addressed the assembled masters, and gave them the results of his own experience as a Promoter and "Unpaid Inspector" of Schools. His words, both from the cheerful tone in which they were spoken, and from the happy illustrations which they afforded, particularly when recalling his experiences of schools and teachers during the earlier period of his life." When the Dean first came to Bangor, he entered upon what was at that time regarded as an unusual course of procedure, namely, a crusade against ignorance. He made a tour of inspection throughout the diocese in order to ascertain the number and condition of its Elementary Schools. On one occasion he was met by the rector of the parish, whose greeting was, "Well, Mr. Dean, at it again ; riding your old hobby," to which the ready reply was "yes, I will ride it to the death." These tours of inspection were annual, and during a long course of years he came into contact as might be supposed, with a great variety of teachers of all conditions and grades.

In reviewing their qualifications, he used to say that the male portion were invariably drawn from three classes, viz: "bankrupt tradesmen, fraudulent excisemen, and sailors or cattle drovers who had learnt a little English in foreign parts." While thus contrasting the former state of things with the present, he at the same time never failed to acknowledge how great an improvement had taken place, and how much higher a sense of duty animated and influenced the trained and duly educated teachers of the age in which we live. No one in those days made greater exertions to extend the blessings of education, or devoted a larger share of his time and means in order to improve its tone and enhance its efficiency, and these efforts were continued throughout the period of half a century, during which he resided in Bangor. In his preaching he aimed at being original, sententious, and practical. A thorough master of the English tongue, his choice of terms was always judicious and appropriate. He knew the science of rhetoric well, and had a perfect acquaintance with the various figures of speech, which he delighted to illustrate by examples from Scripture or the Prayer Book. No one could fail to be impressed by the feeling and solemnity with which he read or repeated the collects, or passages from the communion service, thereby unfolding the beauty of their structure, or developing some hidden meaning, which had hitherto been unnoticed. He was particularly fond of alliterations; one of these was the following:—"prayer, patience, and perseverance will inevitably prevail." Two things he seemed especially to dislike were want of reverence in the house of God, and want of courtesy in the behaviour of the lower orders towards each other. At one time it was the custom for the servant men, who attended the Bangor Cathedral, to leave before the conclusion of the sermon. This annoyed the Dean, and was at length put a stop to by the following denunciation, "It is usual for male domestics

to slip out of this Cathedral before the sermon is finished, or the blessing has been pronounced. Pampered menials, better fed than taught, who, under pretence of getting ready their master's horses and carriages, in reality slip into the public house, there to regale themselves until the angry voice of their impatient superiors recalls them to a sense of their forgotten duties." The effect of such a pointed attack may easily be imagined; in an instant every head was hidden under the pews, every conscience felt the reproof, and from that time forward no repetition of the offence occurred. Speaking in the want of politeness observable among the lower orders in the City of Bangor, he said, "a stalwart group of young fellows will crowd around the doors of the public house, and block up the entire pavement, while they allow their betters to walk through the gutter." It is well known that the Dean took great pains to acquire a knowledge of the Welsh language, and although his success, was but partial, still he greatly admired its beauties, and acknowledged how much more forcible and expressive the translation of the Scripture, was in the one language rather than in the other. An instance of this he found in 2 Cor. iv. 17, where three words at the end of the verse in the Welsh translation seem to answer to the corresponding three at the beginning. It has not been my good fortune to hear the Dean preach in Welsh, but an instance of a pointed repartee is well known. When preaching at the re-opening of Llanllechyd Church, he took occasion to address a word to those who had abandoned the fold of the the Church for that of dissent, and after exhorting them to return, and assuring them that in no other community would they find more wholesome pasture, he said, "Y maent yn dyweyd bod yr eglwys yn hen. Y mae hi yn hen yn wir. Ond nid ydyw peth da ddim gwaeth o ran fod yn hen," and then with a pointed allusion to the modern systems which have recently sprung up amongst us, headed,

“Ac nid ydyw peth drwg ddim gwell o ran fod yn newydd.” His memory was to the last extremely retentive ; notwithstanding his loss of sight in his later years, he could repeat the entire Church Service, Psalms included, without making a mistake. He was passionately fond of music, and took the greatest interest and pride in his choir, “all of whom,” he used to say, “I have brought up myself.” He always kept a score or copy of the anthems in his decanal stall, and would follow every note as it was sung with the closest attention, joining with heart and voice in each part, no matter whether alto, tenor, or bass, and checking with the utmost promptitude the slightest inaccuracy either in time or tune, whenever it occurred. In all his intercourse in society, he was invariably affable, courteous, and conciliatory. A rude expression, or an unkind remark never issued from his lips. He was in fact the embodiment of what a christian gentleman ought to be. His sallies of wit, and his innocent jokes, were lively and frequent. Among the many which he gave utterance to, the following are worthy of record. When the Bishopric of Manchester was about to be founded, a friend asked him if he knew who the first Bishop of the new see was likely to be, “Can you keep a secret?” asked the Dean, “because if so, I will tell you. I think the Government are likely to offer it to me. Whom should they send but Dean Cotton to Manchester?” At the Aberffraw Eisteddfod, marquees were erected inside of which luncheon was spread for the bards and other visitors. A heavy shower of rain happened to fall, while they were seated at their meal ; the canvas was insufficient to keep out the moisture, and every one felt more or less damp and uncomfortable. The Dean, who was present, got up, and addressing the assemblage said “Ladies and Gentlemen, although I perceive you are all *intent*, still I fear some of you are not very *content*.” On another occasion, when taking leave of some clerical friends at Ruthin, he said,

“ And now as I look around upon you charming Vale of Clwyd, and as I fear it may probably be for the last time, I feel I must, in bidding you adieu, say “Vale, Vale.” At Llandudno on the re-opening of the Church he is reported to have made the following pun on the name of the worthy saint from whom the place is designated. “Ah! St. Tudno was a wise saint; he *did know* what a fine place this was likely hereafter to become.” In fact to record all the witty sayings of the late Dean would fill a volume. Suffice that of him it may be remarked, as it was of Hudibras,

“ For Rhetoric, he could not ope,  
His mouth, but out there flew a trope.”

The scene at his funeral will be long remembered. The Cathedral and Churchyard were crowded with sympathising friends and mourners, Dissenters as well as Churchmen acknowledged if any one deserved a future and heavenly reward, it was he, inasmuch as there was hardly a single person then present, whom he had not in some way or other benefited. This was an unexampled tribute to his goodness, and of few, if any, has a similar one ever been uttered. May the example of his labours, and the recollection of his memory, influence others to follow the same career of self-denying effort and disinterested benevolence that he so conspicuously and so long adorned.

I remain, Rev. and Dear Sir,

Yours very faithfully,

B. J. BINNS.

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## LETTER D.

PENRALLT,

20th July, 1878.

DEAR MR. HUGHES,

You are very welcome to a few of my impressions of the late Dean to whom I owed much kindness, and who was intimately known to me from the year 1852 to the time of his death. Your memoir of him is sure to be read with interest, for his memory retains a strong hold upon the respect and affection of all classes in the Diocese, and it is seldom that a man so prominent leaves so unclouded a reputation,

“The virtues of a temperate prime,  
 “Bless with an age exempt from scorn or crime ;  
 “An age that melts with unperceived decay,  
 “And glides in modest innocence away ;  
 “Whose peaceful day Benevolence endears,  
 “Whose night congratulating conscience cheers ;  
 “The general fav’rite as the general friend ;  
 “Such age there is and who shall wish its end.”

Others beside me will remember Johnson’s lines being quoted at a party, which the Dean had just left, and with what warmth they were applied to him, by those to whom he was best known.

But you will forgive me if I say that the time has not yet arrived at which the Dean’s life can be properly written. Much of what would be said in any attempt to relate his full history would now be a betrayal of confidence, and an intrusion on the privacy of others. Your book will do good service in preserving memories which might otherwise perish, but the Dean’s *whole* life and character cannot be faithfully written until the present generation has passed away, and faded letters now treasured in privacy can be given to the public.

Those to whom Dean Cotton was but slightly known remember him chiefly by his wit and his quaint eccentricities of manner and speech. But his truest characteristic was his untiring energy for good. Once in pursuit of a benevolent object he took no rest until he had attained it. Private advantage and personal ease were alike sacrificed. He started on the instant and never flagged in the chace. He was a great benefactor to this Diocese, and not soon will his labours and journeyings be forgotten. Nor did he selfishly prosecute his own plans only. Wholly free from personal jealousy he advanced the designs of others with as much ardour as his own. But you asked for recollections and I am writing a eulogy.

The Cotton arms contain jesses. These old implements of falconry, (Othello's "dear heart strings,") the Dean called hanks of cotton. No longer used in sport, he regarded them as the hanks or skeins that bound him to his beneficent undertakings.

Born of an ancient family, highly connected, and accustomed to society, his frank simplicity of manners made him a favourite with the highest, as well as with the humbler classes. He is well known to have owed his deanery to the impression he involuntarily made on the Queen (then Princess) and the Duchess of Kent during their stay in Anglesey. Many will remember a drawing surmounted by a royal crown which was preserved in the Dean's study. He had been examining the Princesses' folio on board a yacht in the Menai Straits. "I will make a drawing for you," said the Princess, "what shall it be?" That was left to her Highnesses' choice. "Then I will draw," said she, "an old Welsh woman going to market," and a spirited sketch in pencil of a woman on horse back in long cloak, and Welsh hat, with a market basket was the result; and commendably proud was the Dean of his prize.

His gifts to charities, and his constant hospitality not only prevented any saving from his income, but exhausted his private fortune, and he told me that on the failure of a savings bank of which he was a trustee, he sold out the last money he had in the funds to assist in making up the losses to the depositors. He was not alone in that calamity. The late Rev. Hugh Price of Friars was a large sufferer also, and Mrs. Price (who will always be remembered with affection and regret) used to relate at her table a pleasant story of the practical sympathy she and her husband met with on the occasion, from the father of the late Mr. R. M. Griffith.

So completely were the Dean's private resources exhausted by his uncalculating liberality, that but for the munificence of the present Lord Penrhyn, he would at one time have been in some peril. The *Cymro*, a Welsh paper, was for many years printed by Messrs. Waterlow, the present Lord Mayor's firm, under the auspices of a committee of which Lord Penrhyn and the Dean were members. With a negligence not uncommon in such cases the financial interests of the paper (with which his Lordship had nothing to do) were allowed to drift into hopeless ruin. The printers selected the Dean as a prominent member of the committee, and sued him personally for a considerable sum, the cost of some years printing. Judgment was speedily obtained, and but for the prompt munificence of Lord Penrhyn, the Dean would have been in personal jeopardy, with the poor chance only of assistance from an indifferent, or an impecunious committee.

The Dean was an elocutionist. He read and preached in a bold tone, and with great emphasis. I remember to have heard him say that he had studied under, or profited, by the Kembles. He drew from all quarters for his sermon illustrations. Herbert and Quarles were favourite authors, but he did not neglect Shakspeare or even Butler.



He surprised his audience at the Cathedral one Sunday afternoon with the long and quaint colloquy from Quarles between Justice and the Sinner, and on another occasion startled some of his hearers by quoting the couplet from Hudibras.

"Compound for sins they are inclined to,  
"By damning those they have no mind to."

He could not resist the vigorous wit of the satirist, and repeated the lines twice with great energy but out of compassion for weaker brethren exchanged the two first words of the second line for "condemning."

He was fond of dramatic literature, and promoted every rational amusement. In the year 1854, a private society for dramatic reading aloud, was suggested to him on the ground that if a single intelligent reader can render the exercise agreeable to others, the varied voice and treatment of a different reader for each part, give more individuality and expression, and avoid the awkwardness of perpetually naming the characters. The Dean fell in with the idea at once, and a party which encountered much harmless and good humoured banter at the time was the result. We read Shakspeare mostly, because every one has copies and the works of other dramatists cannot easily be got in sufficient numbers.

The programmes of this little coterie which lasted for three years lie before me. Some of the members have left Bangor, some are in distant climes, and some have made that still more serious journey from which no "traveller returns." The Dean's name occurs as Hamlet, Catesby the Duke, (As you like it,) Cardinal Campeius, (Henry VIII,) and the Archbishop of York, (Henry IV.) Some members of that circle may read this page. They will say whether its meetings were not improving, or at least pleasant; and whether the wit and geniality of the Dean did not shed over them a light which it would be well should more often gild

our pleasures. When he began to lose his sight, his parts were copied for him in large characters by one who has since taken that "still more serious journey," and who has left behind her a humbler, but a no less fragrant, memory perhaps than the Deans'.

While this Society lasted it was determined to invite Mr. Macready, then an occasional visitor to Colwyn, in the hope that he would give us an evening. A member was deputed to invite the great tragedian and offer him the hospitality of the Deanery. Two letters in answer lie before me, dated from Sherborne House, in 1855. With the modesty of a truly eminent man Mr. Macready, writes "Whatever can tend to diffuse more widely a taste for the beautiful is a public benefit. It would be a great satisfaction to me, therefore, if I could see any likelihood of being able to offer you my humble co-operation in the efforts of your society, but I am rarely so circumstanced as to have the power of leaving here for long distances, and the chances do not appear to offer me an opportunity of accepting your very flattering invitation, of the courtesy of which I am truly sensible." And again, "It seems to me scarcely within the verge of possibility that I should be led within the reach of Bangor, but if an accident so unlikely should occur, I should be happy to make acquaintance with your association." No one felt the disappointment more than the Dean.

His sight eventually left him entirely. But he retained to the last his devotion to his duty, his affection for his friends, and his cheerful serenity. He never omitted attendance and such assistance as he could give at public services, and long after sight had left him, he learned by heart the baptismal office to perform the rite for a child of a friend, and his ready reply and pleasant joke never failed him.

He might, without presumption, have said with Milton,

“ Yet, I argue not  
Against Heavens' hand or will, nor bate a jot  
Of heart or hope ; but still bear up and steer  
Right onward.”

His nights were passed in his latter years on a convertible bed (“ a bed by night, a chest-of-drawers by day,”) in his study, part of the present drawing room of the Deanery. He counted his long waking hours by feeling when no artificial light could aid him, the hands of his watch. There are few recollections more touching perhaps than that of the blind old Dean, as he is affectionately called, so counting his hours. There is another resemblance between his case and Milton's. Each had two daughters. Doubts have been entertained as to the comfort the great poet derived from his. There is no such doubt in the Dean's case. The filial devotion of his daughters (one of these again has taken that “ serious journey,”) helped to cheer and sustain him under his heavy affection and solaced the close of that long and active life to which both churchmen and dissenters owe so much.

Yours very faithfully,

H. BARBER.

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## APPENDIX II.

DURING the compilation of the foregoing pages it occurred to the Editor, that it would not be uninteresting to add hereto the names of the Deans of Bangor, from the year 1162 to the present time. We subjoin the following chronological list, from Browne Willis' History of Bangor Cathedral down to the year 1720, which is the last recorded in that book, and for the succession of Deans from that date onwards, we are indebted to Mr. Breese of Portmadoc.

A.D. 1162. ARTHUR DE BARDSEY.

A.D. 1235. GUIDO.

A.D. 1286. KYNDELW.

A.D. 1291. WILLIAM.

A.D. 1809. ANIAN SAIS, was Dean of Bangor, in 1809, but the date of his appointment is unknown. He had previously held in succession, the Canonry of Bangor and Archdeaconry of Anglesey. He was consecrated Bishop of Bangor, on the 9th November, 1809. He died January 26th, 1827, and was buried on the 28th of the same month in Bangor Cathedral, between the choir and the altar. He is the only Bishop of pre-reformation times who is mentioned as being buried in Bangor Cathedral.

A.D. 1827-8. ADAM.

A.D. 1853-9. ELIAS AP KENRIC.

A.D. 1859. HOWEL AP GRONOW OR GRONO, was made Bishop of Bangor, in 1870. He went to Rome the following year, and died there, before he had been twelve months Bishop

A.D. 1871. JOHN.

A.D. 1299. DAVID DARON. Son of Evan ap David ap Griffith, a descendant of Carradoc ap Jestyn, a Prince of

(1) Pat. 20. Hen. III. m. 6.

(2) Reg. Cantuar. (3) IBID.

Wales. He is supposed to have assumed the name Daron from his native place Aberdaron. He was outlawed in the year 1406, for aiding the conspiracy of Owen Glyndwr against King Henry the IV. This conspiracy is said to have been contrived at Dean Daron's house at Bangor, this supposition is probably founded upon Shakspeare's Henry the IV.

A.D. 1406. WILLIAM POLLARD, an Englishman, appears to have been thrust upon the Canons for their acceptance as Dean, but appears never to have been installed. He exchanged the Deanery of Bangor for the Vicarage of New Church with HENRY HONORE, who was instituted May 5th, 1410, and died in 1413.

A.D. 1413. ROGER WOODHELE, was instituted 9th June, 1413. He exchanged for St. Mary's Church, Colchester, with JOHN VAINFORT OR VANTOT, who was instituted Sept. 21st, 1416.

A.D. 1436. NIGELLUS BONDEBY, held the Deanery this year.

A.D. 1445. JOHN MARTIN, was Dean at this date. In

A.D. 1450. HUGH ALCOCK.

A.D. 1468. HUGH MORGAN. Son of David ap Rees, of the family of Presaddfed, Anglesey.

A.D. 1474. NICHOLAS REWYS.

RICHARD KYFFIN. L.L.B. became Dean of Bangor in the year 1480. He was also Rector of Llanddwyn, in the County of Anglesey, where the ruins of his house, and of the east gable of the church still remain. The greater part of this parish has now been washed away by the encroachment of the sea, and the only inhabitants are the inmates of Llanddwyn lighthouse. What remains of the parish is incorporated with the adjoining parish of Newborough. Dean Kyffin is said to have been of great assistance to Henry VII in sending dispatches and assisting

(4) Reg. Chiche.

in securing his accession to the Crown, for which services Browne Willis supposes he obtained a grant of several lands, and also liberty to found and endow a certain chantry in the South Cross Aisle of Bangor Cathedral. This chantry was dedicated to S. Catherine, and endowed with the tithes of the parishes of Llangoed, Llaniestyn, and Llanfihangel-Tinsilin. Dean Kyffyn died in the year 1502, and was buried at the entrance to this chantry, and up to the restoration of 1827, his grave was known as *Bedd y Deon du*, i.e. the grave of the Black Dean. Over the body was a grave stone, which had the following mutilated inscription in the year 1720, when Browne Willis wrote his History of the Cathedral:

\* \* \* \* \*

dicta ecclesia fundavit.....Sacerdotem.....  
ad celebrandum pro anima Obiit xiii. die mensis Augusti.

This is supposed to have been the oldest inscription within the Church except one. What has become of this tomb stone is not known, probably it was carried away as *debris* at the restoration of 1827. Browne Willis supposes the inscription on Dean Kyffin's tomb stone, when entire, to have ran thus,

“Orate pro anima Richardi Kyffin, hujus ecclesia Cathedralis Decani qui in dicta ecclesia fundavit Cantariam et Sacerdotem ordinauit ad celebrandum pro anima, Obiit xiii. die mensis Augusti, Mccccii.

RICHARD COLLEND, ALIAS COLLAND OR COWLAND, S. T. P., instituted 18th September, 1503. He died in 1506.

JOHN GLYNN was born at Heneglwys, in the County of Anglesey, of which parish he was afterwards Rector. He was elder brother to Dr. William Glynn, sometime afterwards Bishop of Bangor. Dean Glynn died in the month of August, 1534, and was buried at his own request in the Chancel of his Cathedral. He was succeeded by

ROBERT EVANS, L.L.B., who was Rector of Llantrisant, in the County of Anglesey, since the year 1526. He was

instituted as Dean of Bangor, on the 12th December, 1584. He afterwards held the livings of Llanengan and Aber, in the County of Carnarvon, of which livings, together with the Deanery, he was deprived in the year 1554 for being married. He however succeeded, through the influence of his great friends, in obtaining the living of Llanllechyd.

RHESE POWELL succeeded Robert Evans as Dean on the deprivation, and died in the year 1557, whereupon

ROBERT EVANS became Dean a second time in the year 1557, which he held to the time of his death in 1570. He was buried in Bangor Cathedral, and was succeeded by

ROLAND THOMAS, L.L.D. born in Anglesey, and was fellow of Magdalen College, Cambridge. He became Rector of Llanganhafal, Dyffryn Clwyd, in 1562; Llandyfrydog, Anglesey, in 1569, and was instituted Dean of Bangor, on September 26th, 1570, upon which he resigned the above two livings. Dean Thomas was also Chancellor of the Diocese. He was a generous benefactor to Bangor, and he improved and settled the revenues of the Grammar School at Bangor. In his Will, dated January 3, 1586-7, he bequeaths, says Browne Willis, his body to be buried in Bangor Cathedral, near his predecessor Robert Evans.\*

\* By Will of 3rd January, 1586, Rowland Thomas, D.C.L., gave (among other bequests) as follows :—"Item I do geve and bequeth to the Cathedrall Church of Bangor xx tie nobles.—(a) Item I do geve my house called the Dean's house to my successor, and to his successors forever, together with the garden and orchard lyenge at the barne. (b)—And I do give to the poore of the parish xls. besides breade and drinke. (c)—And I do geve to my God sonne Humffrey Robinson a couple of my best goulde rings. Item I do geve all my books of statutes (d) to my nephew Roland Thomas. My wyll is that three mourninge cloakes be made of broade cloth, one for my Curate of Eskyveog, one other for Sir John Leeke (or Luke,) and another for Sir John Martin the Usher. (e)—And also my wyll is that six mandelians (f) of white and blacke cotten to be made and given to the sixe poorest men in the prishe."

(a) £6 13s. 4d.

HUGH BELLOTT, Bishop of Bangor, assumed the Deanery, June 22nd, 1588, and held it in *commendam* until August 26th, 1598, and on his releasing it, was conferred upon

HENRY ROWLANDS, S. P. B. He was born at Mellteyrn, in the County of Carnarvon, of which parish he became Rector, in the year 1572, he was afterwards Rector of Launton, in Oxfordshire. In 1584, he became Prebendary of Penmynydd, and in 1588, Rector of Aberdaron. On the 29th August, 1598, he was instituted to the Deanery of Bangor. He became Bishop of Bangor, in the year 1598. He purchased four bells for the Cathedral instead of those sold by Bishop Bulkeley. He also roofed the body of the

(b) Was "the house called the Dean's house," on the site of the present Deanery, or was it "Plas Alcock," at the corner of Lon-y-popty? A barn belonging to the Vicars stood formerly where the Vicar's garden is now, and the adjoining property is still described as Berllan Bach, (the little orchard,) but the garden and orchard mentioned in the will would seem to have been appurtenant to "the Dean's house," wherever that was. In the possession of the Revd. Daniel Evans is a Nuremberg counter dug from the site of the ancient barn in 1873, and which had doubtless been used in keeping tale of the tithes in kind.

(c) To be distributed at the funeral.

(d) Rastalls' statutes 1568, black letter (possibly one of Dean Thomas' volumes) are in the Chapter Library. Even at the date of the Will, there were no fewer than 40 printed collections of statutes, the earliest from the famous presses of Letton and Machlinia, Caxton, Wynkyn de Worde, Pynson and others. What typographical treasures may have been comprised in "all my books of statutes!"

(e) The Usher or second master of Friar's School.

(f) Mandil (fr) a cloak or mantle, Mandilion, a soldier's coat. Here doubtless mourning suits.

How do the "three mourning cloakes, to be made of broad cloth," remind us of Hamlets', "incky cloake," and "customary suites of solembre blacke," I quote from the Devonshire copy printed less than 20 years after the Dean's Will was written.

Sir, was a title formerly bestowed on the clergy, the beneficed clergy at least, as now upon knights.—H.B.



Church. "There is one beam in each ceiling of the Cross-les under which is writ Henry Rowlands' Episcopus, Bangor, 1611. This same date is under the ceiling of the nave, which plainly shews that a great part of the Church hath been repaired in Bishop Rowlands' time."

Bishop Rowlands also founded two fellowships, at Jesus College, Oxford; and in his Will gave money towards founding a School at Mellteyrn, the place of his birth. He also founded an Hospital at Bangor. We make the following Extract from his Will so far as it relates to this Hospital or Alms House as it is now called.

---

*Extract of Bishop Rowlands's Will, &c.*

AND for settling the perpetuity and Inheritance after the death of my wife, of all those my Messuages, Lands, Tenements, and Hereditaments, with the Appurtenances which I purchased of Thomas Bold, Gentleman, situate, lying, and being within the township of Castellor, Perth Kyrn, Bryn Erryr, and Rhos Owen, in the comote of Tyndaethwy, and county of Anglesey, I leave power to myself to dispose of yet hereafter, by a codicil in my will, or also by a deed of free and absolute gift to good uses; but least I be prevented by death (in majorem cautelam) then I may alter my mind. I do appoint, constitute, and make my well-beloved friends Edmund Griffith, now Dean of Bangor; Richard Gwynn, Archdeacon of Bangor; Griffith Hughes, Chancellor of Bangor; Arthur Williams, one of the Prebendaries of Bangor; Hugh Lewis, one other of the said Prebendaries; John Martin, Clerk, one of the Vicars of Bangor; David Owen, Gent. Wm. Griffith, of Pen y Bryn, Gent. and John Koythy, of Bangor, Gent. my feoffees and devisees of trust; and to them, out of a religious mind, I do hereby give, devise, and bequeath all my said Lands,

Tenements, and Hereditaments, lying and being in *Castellor, Perth Kyrn, Bryn Erryr, and Rhos Owen*, which I purchased of the said Thomas Bold as aforesaid, to have and to hold to them and their heirs for ever, to the intent and purpose, that they shall employ and bestow the profits of the same, to maintain and find *six poor Almsmen, old and impotent, of honest name and fame*, to attend divine service in the church of Bangor for ever, Wednesdays, Fridays, and Sundays, allowing to their maintenance 2s. a week a piece, to be paid by the hands of my said feoffees, by order amongst themselves for ever. One of the Vicars of Bangor, if he be found a staid trusty man, to be employed always therein, and further and above the said stipend of 2s. a piece, 6 yards of good white frieze a piece, to make them gowns towards winter every year. And that the said Lands shall remain in perpetual feoffment to that use; and that the aforesaid feoffment to whom my devise is made as aforesaid, and their heirs, shall be feoffees and devisees according to the trust above rehearsed, provided always that after the death of some of my said feoffees or devisees, the rest remaining shall from time to time take order that there be always four at the least alive in the feoffment; and that the Bishop and Dean of Bangor whensoever the feoffment is renewed, shall be two of the said feoffees to the intents and purposes aforesaid. And concerning these Almsmen, my will and meaning is, that they shall be under the government of the Bishop, Dean and Chapter chiefly, and by them and others of my feoffees to be placed and displaced when they are found culpable in any notorious crime, and namely, *drunkenness and whoredom*, or also found remiss and negligent in repairing to the Church at the time appointed. And my care is, they shall all be single men! without wives, and one of them to be elected out of the *parish of Penmynydd*, if any there be found fit for the place and do make motion for it. And

*two out of the parish of Aberdaron and Meylltyrn; and the rest out of the town of Bangor, and the parish of Bangor, Llangristiolys and Amlwch Mon,* known for their capacity to be religious, devout, and fearing God. Over whom, for God's Glory sake, I beseech and desire the Dean for the time being, because of his place in the church, to carry a hand, and to oversee that they frequent the church duly; and the nomination and election of them to be in the greater part of my feoffees, together with the Bishop and Dean for the time being for ever: but if the voices be equal, the side which the Bishop shall be of, or in his absence the Dean, shall nominate and appoint to any void place as they fall. And for a convenient house for them, I will take order hereafter in this my will; but all these bequests to take no effect until two full years after my wife's death, to whom it is appointed for her 3d. And that two years' fruit I give to raise a rent, if needs be to discharge my will, or if no need be, I give one year's fruit of the same to my Godson, Rowland Owen, Mr. David Owen's son and heir, and then immediately to be employed to the use here set down to God's honour and glory. And further, I desire and pray, that the said David Owen, and his said son after him, may be tenants of that moiety of the said Lands of Perth Kyrn, Bryn Erryr, and Rhos Owen; that is next to the said David Owen's house, in Humphrey Reynold's hands, which I suppose will be enough for him. And do desire, that my kinsman, John Jones, may have the other moiety that is next him, paying both what it is worth, for I would not have my Hospital shortened, by pleasuring of friend or kinsman whatsoever, which moiety is valued at 25l. a-year; and so much hath been offered. But if the Hospital may stand, and any of the rent spared for the service, I am well pleased for a time, so good friends as they be, otherwise not. And my said feoffees, always with the overplus of the rent that shall be to spare, to find

the Almsmen Gowns, and to keep the house in a reparation. Item, I appoint that house wherein George Steel, Register, now dwelleth, with the Garden thereunto adjoining, for my poor Almsmen to be sorted at the discretion of my feoffees ; to whom, and to their heirs, to the use aforesaid, I give and bequeath the same for ever, praying them to prevent it from ruin, and to make it fit and strong for the Almsmen, with the overplus of the rent from time to time ; and so to set the Lands as the rents may reach to pay the Almsmen 2s. weekly, which is but some 30%. 12s. yearly ; but I have been offered for the Lands 50%. a-year, (viz. :) 25%. for each payment, being two in all ; and therefore I hope there will be a good overplus for the reparation, and to buy them gowns yearly, and bedsteads, and flockbeds, and two pair of coarse sheets for each, and which I desire that my Executors do provide with the money they shall have to spare.

Bishop Rowlands died July 6, 1616, and was buried in Bangor Cathedral. His monument in the Cathedral bears the following inscription,

D. O. M.

*Pie memorie viri vere Reverendie Henrici Rowland, nuper  
Episcopi Bangor : qui obiit 6 Julii, A.D. 1616, Elatis  
Sue 65.*

RICHARD PARRY, S. T. P., succeeded Dean Rowlands, August 29th, 1599, and in the year 1604, he became Bishop of St. Asaph. The arms of Bishop Parry were gules, on a bend argent a lion passant sable. He was appointed one of the Council of the Marches of Wales, in 1608, and these arms with those of the see of St. Asaph with them, were formerly in the Council Chamber of the Castle at Ludlow. Bishop Parry was succeeded in the Deanery of Bangor, by

JOHN WILLIAMS, S. T. P., who was instituted May 8th, 1605. He was fellow of All Souls College, Oxford, 1597, and was afterwards Margaret Professor, and Principal of Jesus College, Oxford. He was also Rector of Llandrinio, in the County of Montgomery, which Rectory has been by several bishops successively held in commendam with the see of St. Asaph, the tithes being considered as part of the income of the Bishoprick. Dean Williams, died September 4th, 1613, and was buried in North St. Michael's Church, Oxford.

EDMUND GRIFFITH, S. T. B., succeeded to the Deanery. He was born in the year 1570, at Cefn Amlwch, in the County of Carnarvon. Educated at Brazenose and Jesus Colleges, Oxford. In 1599, he became Rector of Llandwrog, and in the following year Canon of Bangor Cathedral; and in 1604, Rector of Llanbedrog, he was instituted to the Deanery, September 9th, 1613. He became Bishop of Bangor, in the year 1633. He died May 26th, 1637, and was buried in his own Cathedral, near Bishop Rowlands' grave.

GRIFFITH WILLIAMS, S. T. P., born at Llanrug. He was Rector of Llanllechyd; Prebendary of Westminster, and Rector of Bennet Sherebog, London. Dean Williams was installed Dean of Bangor by proxy, March 28th, 1634. In 1647, he became Bishop of Ossory, in Ireland, with leave to hold the Deanery in *commendam*, which he did to the time of his death in the year 1672, at his house in Kilkenny, at the age of 84. He was buried in the tomb of one Nicholas Motynge, in South side of the Chancel of Kilkenny Cathedral, the episcopal city of the Diocese of Ossory. The tomb has no inscription.

WILLIAM LLOYD, S. T. P., became Dean of Bangor, May 3rd, 1673. He had also been Vicar of St. Mary's, Reading; Archdeacon of Merioneth, and Chaplain in ordinary to the Queen. He became Bishop of St. Asaph in the year 1680,

and was consecrated at Lambeth, in the October of that year. Dr. Lloyd was remarkably clever; he was a scholar of Jesus College, Oxford, at the early age of 12 years, and became Bachelor of Arts, when he had only just entered his fourteenth year. Bishop Lloyd is remarkable as being one of the seven Bishops of the tower. Although very clever, Bishop Lloyd was equally unscrupulous and very time serving.

HUMPHREY HUMPHREYS, S. T. P., became Dean, December 16th, 1680, and in 1689, he became Bishop of Bangor.

JOHN JONES, S. T. P., became Dean in the year 1689; he was also Treasurer of the Cathedral, and Prebendary of St. Asaph. He was a native of Pentraeth, Anglesey. He was Rector of Llanllechyd. Dean Jones left the interest of £100 towards the education of poor persons in the parish of Bangor, and the interest of the like sum to go towards the maintenance of a free school in the parish of Llanllechyd. He also presented to the Church a large silver flagon inscribed "The gift of John Jones, D.D. to the Church of Llanllechyd, A.D. 1719; a silver paten with the same inscription dated 1712, and a silver cup with the latter inscription and date. Dean Jones, died in the month of November 1727, aged 78 years. A tablet raised to his memory within Bangor Cathedral, is now placed above the south door.

PETER MAURICE was instituted as Dean of Bangor, on the 24th November, 1727, and was succeeded by

HUGH HUGHES, who was instituted 26th April, 1750, and succeeded by

THOMAS LLOYD, instituted 19th September, 1758.

JOHN WARREN was instituted 11th November, 1798. He died on the 16th February, 1888. A tablet raised to his memory within Bangor Cathedral, in the North Aisle, bears the following inscription :—

## IN MEMORY OF

THE VERY REVD. JOHN WARREN, M.A., DEAN OF BANGOR,  
 AND PREBENDARY OF LONGDON IN THE CATHEDRAL  
 CHURCH OF LICHFIELD, FOURTH SON OF RICHARD WARREN,  
 PHYSICIAN TO HIS MAJESTY GEORGE THE THIRD,  
 HAVING RESIDED FOR MORE THAN XL YEARS IN HIS  
 DEANERY, RESPECTED AND ESTEEMED FOR THE BENEVOLENCE  
 OF HIS HEARH, AND THE UPRIGHTNESS OF HIS CONDUCT,  
 HE DIED ON THE XVITH OF FEBRUARY, MDCCCXXXVIII,  
 AGED LXXI YEARS, AND WAS BURIED IN THIS CHURCHYARD.

---

“Mark the perfect man, and behold the upright : for the end of  
 that man is peace.” Psalm xxxvii. verse 37.

---

JAMES HENRY COTTON, instituted 31st March, 1838.  
 Died May 28th, 1862.

JAMES VINCENT VINCENT the present Dean was instituted  
 in the year 1862. He was fellow of Jesus College, Oxford,  
 and Proctor in Convocation ; and Rector of Llanfairfechan,  
 28 years. The restoration of the Cathedral in 1868-73  
 was begun under his auspices.

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