THE LIBRARY.

THE TREVECCA PRESS.

LITTLE over a mile from the town of Talgarth, in Brecknockshire, is the hamlet of Trevecca in the parish of Talgarth. The place is well known by name to Welsh people, because it is the home of a theological college belonging to the Welsh Calvinistic Methodists, and also because it played an important part in the religious life of Wales in the eighteenth century.

Much has been written about Trevecca in connection with revivalism and the religious history of Wales, but no account has appeared of the printing-press established there as a part of the religious community organized by Howell Harris.

The Methodist movement in Wales has a history of its own. Howell Harris, a native of Trevecca, was one of the leaders of the movement, having been deeply stirred by hearing the vicar read in the parish church at Talgarth the exhortation to attend the Holy Communion. This conversion of Howell Harris was productive of important results. He went as a missionary preacher throughout Wales, and, in conjunction with others, was the cause of the greatest religious revival Wales has

ever seen. After some years of strenuous itinerant preaching, he settled down in his native home about the year 1751, preaching daily to those who came together to hear him.

Gradually Harris's converts of earlier years gathered round him at Trevecca, and he was persuaded to build a house where they might dwell together. At first people came and tarried for a time, returning afterwards to their homes; but later the 'family' settled at Trevecca numbered about one hundred persons, besides those who came and went. They lived mainly in the building erected by Harris, though some settled on farms and in cottages near. The 'family' was maintained by its own labours: all worked; those who were trained craftsmen pursued their callings, the others of both sexes engaged in agriculture, weaving, and other occupations. All the proceeds of their industry went to the common stock. The 'family' began to settle itself in its strange abode about 1752.

The aim of Harris appears to have been to found a community of Christian people dwelling together after the manner of the early church as described in the New Testament, he being the ruling head. A masterful man, full of missionary zeal, he succeeded for a time. During his lifetime, and afterwards, so long as there remained ardent spirits fired by his teaching and example, the community flourished. Then it dwindled away for lack of new converts, undergoing a slow process of extinction until, in 1840, the survivors were pensioned by the Welsh Calvinistic Methodist body, and the build-

ing converted into a college for students intending to enter the ministry of the denomination. And as a ministerial college it exists to-day. The survivors were known as 'Yr hen bobol' (the old people), and many quaint stories are still told of their sayings and doings.

Amongst the people who came under the spell of Howell Harris was Selina, Countess of Huntingdon, who, although belonging to a different religious persuasion, showed her admiration by establishing at Trevecca a college for ministerial students, in order that her students might have the advantage of Harris's preaching. Lady Huntingdon's college was afterwards removed to Cheshunt. The building which it occupied at Trevecca is now a farmhouse.

At what date a printer appeared as a member of the 'family' is unknown, nor is there any record of the origin and operations of the press. I think, however, it may be assumed that amongst the people who settled at Trevecca there was at least one printer sometime before 1770. A book issued by the press is dated 1766 in Roman numerals, but this is almost certainly an error for 1776. With this exception the known issues begin with 1770 and go on continuously for thirty-five years.

Thomas Roberts, who started as a master printer at Carnarvon in 1796, served his apprenticeship with the Trevecca printer. His parents joined the community when he was a small boy. He was born in 1760, and may, therefore, have become an apprentice soon after the starting of the press. He remained at Trevecca until he was thirty-six years

of age, and his name occurs in 1792 as the person to whom letters relating to the Trevecca publications are to be addressed. So far this is the only name that has emerged from the obscurity surrounding the years 1770-1796. Howell Harris doubtless grasped the importance of so valuable an ally as the printing-press in his missionary labours. It was also a means of bringing some money into the coffers of the community. The press was set up in a cottage, about one hundred yards from the building in which the 'family' lived. At one period a school was kept in the same cottage. The house still stands. It is superior to the ordinary cottage of the countryside.

Only vague memories of the press survive, and these I have written down from time to time as they were gathered. No written records seem to be known. The publications of the press have been zealously collected for the Welsh department of the Cardiff Public Library, which now has about eighty of the hundred or so works issued.

Assuming that the book dated 1766 is wrongly dated and really belongs to the year 1776, the press starts with a regular output from 1770, in which year two small hymn-books, both in Welsh, were printed. Hymns, indeed, form a respectable portion of the Trevecca books—small books mostly, sometimes of not more than a dozen pages, but of interest to the student of Welsh bibliography, because they are the first issues of hymns which have been sung continuously down to the present time. Written during the fervour of the great revival, they caught the spirit of that movement, and

spread throughout the revival area by means of the press; they were sung with the enthusiasm which then, as now, characterized the singing at Welsh revival meetings.

The Trevecca Press started its career with a small book of hymns written by John Thomas of Rhayader-on-the-Wye, a noted revival preacher, and the writer of many excellent Welsh hymns. He had already issued four parts of a series which he called 'Caniadau Sion' (Songs of Zion). No copy of Part I is known. Part II was printed at Carmarthen in 1759, Parts III and IV at Bristol in 1762 and 1764. The fifth part was issued from Trevecca in 1770, the sixth from Trevecca in 1786, and all the parts in one book two years later. Although not to be compared with William Williams of Pantycelyn for the richness and beauty of a large number of his hymns, Thomas yet breathes the same inspiration and lilt, and at his best he is very successful, and quite as popular as 'Pantycelyn.' His hymns have never ceased to be sung in Wales since they first appeared, alike by Churchmen and Nonconformists. They are simple in diction, full of the revival exultation, and some of them are peculiarly suitable for that frequent repetition of a line so common with Welsh congregations when moved by preaching and singing.

This repetition of a line or stanza is a survival of practices which were much criticized during the eighteenth century revival. The congregation indulged in groaning and loud talking, as well as loud singing, repeating the same line or stanza over and over thirty or forty times, cried out '*Gogoniant*'

(glory), '*Amen*,' and other exclamations, and even took to jumping until they became quite exhausted.

There were other hymns besides those of John Thomas printed at Trevecca. The press was largely used for propaganda in connection with the religious revival, but there was also a certain amount of commercial work executed. Under the former heading would come the hymn-books, small and unpretentious in appearance, but most of them now eagerly sought after. All the hymns were written in Welsh, except one little volume containing translations from Isaac Watts, whose works were very popular in Wales, many being translated and frequently reprinted. The Trevecca Watts of 1791 is a very rare book.

The great hymnist of the Welsh revival, William Williams of Pantycelyn, had published most of his hymns before 1770 at Bristol and Carmarthen. He was, however, a loyal supporter of the Trevecca Press, and his last hymns were printed there in 1787, a small booklet of twelve pages only, containing fourteen hymns. After his death the Trevecca Press reprinted his greatest work, an epic poem '*Golwg ar Deyrnas Crist*' (View of the Kingdom of Christ), which had previously been printed at Bristol in 1756, and at Carmarthen in 1764.

A collection of some of his hymns published elsewhere during his lifetime was also brought out under the title '*Caniadau y rhai sydd ar y Mor o Wydr*' (Songs of those who are on the Sea of Glass). Though not coming within the definition of a hymn-book, another publication may be men-

tioned here because it contains the first printed appearance of a hymn which is in great favour during the present Welsh religious revival. The title is rather long, and I forbear to give it in the original; a paraphrase of it in English will, however, be useful. '*Letter from David Jones the Pilgrim to John Williams the Poet, giving a short account of the life and death of the Rev. Mr. Christopher Bassett of Aberthaw, with an elegy by John Williams in the form of a letter to David Jones.*' The first letter is in prose, the second an elegy in verse, but the interest centres in the third item, a hymn by John Williams prefaced by a statement that it was written at the suggestion of Mr. Bassett. The story is that a few months before his death Mr. Bassett called at the door of John Williams's house and suggested that he should write a hymn on the words in Isaiah lxiii, 1, 2, 3, 'Who is this that cometh from Edom with dyed garments,' etc. The suggestion was acted upon, and the result forms a pathetic part of the memorial booklet to Bassett. The hymn is a triumphant song, hailing Christ coming from the victory on Calvary.

Pwy welaf o Edom yn dod,
 Mil harddach nâ thorriad y wawr?
 Yn Sathru dan Wadan ei Dro'd
 Elynion yn lluoedd i'r llawr!
 Ei wisg wedi lliwio gan wa'd,
 Ei Saethau a'i Gledddyf yn llym!
 Ei harddwch yn llanw'r holl wlad,
 Yn ymdaith yn amllder ei Rym?

There are four verses in the hymn as here printed; others were added later. Anyone who has heard

this hymn sung during the present revival will not soon forget it. It was sung with thrilling effect as the recessional hymn at Llandaff Cathedral after the Welsh service for last St. David's Day, to the well-known English tune, 'St. Andrews.'

The Press also published many *marwnadau*, or elegies, a form of literature very popular with Welsh poets, especially during the revival. The *marwnad* is a poem setting forth the virtues of a deceased person, the composition varying in quality from mere rhyming up to some of the best poetry in the Welsh language. As a rule, these elegies had only a limited and local circulation. A few, however, circulated far and wide. Hymnists well-beloved of the Welsh people, like Williams of Pantycelyn, Morgan John Rhys, and John Thomas, wrote many elegies. Some of the best-known Welsh hymns, sung to-day throughout the land, made their first appearance as parts of, or appendices to, *marwnadau*. These compositions often contain the only surviving biographical data relating to men and women who in their day took prominent parts in the religious life of Wales. The practice of composing elegies still flourishes. One of the most interesting issued from Trevecca commemorated the Rev. David Jones of Pontypool. It was written in Paris by a well-known Welsh Baptist minister, Morgan John Rhys, a native of Glamorganshire. Rhys was a warm sympathiser with the French Revolution, and wielded a trenchant pen, but his opinions were not shared by any large number of his fellow-countrymen. In the elegy he refers to David Jones as being 'with his harp in the life'

(eternal), and of himself as 'in the capital city of France,' the word 'Paris' being inserted in the margin. Several of the verses breathe the spirit of the Revolution. One verse, 'Heded yr Efengyl hyfryd,' has long been one of the popular hymns of Wales.

About the same time, Morgan John Rhys was concerned in another Trevecca publication, a magazine called 'Cylch-grawn Cynmraeg,' of which two numbers were printed at Trevecca, one at Machynlleth, and two at Carmarthen. The magazine is full of the Jacobin opinions of its editor, who had returned from his visit to France more deeply imbued than ever with the spirit of the Revolution. Only five numbers of the magazine appeared. Rhys came under the notice of the English Government as a dangerous person, and had to fly the country. He went to America, where some of his descendants are still to be found.

The religious books were also mainly Welsh, though a few are in English, the most important being 'Christ Revealed, or the types and shadows of Our Saviour in the Old Testament, opened and explained by T. Taylor, D.D. Part I. London, printed 1653, reprinted at Trevecka MDCCLXVI' (? MDCCLXXVI).

The 'Christ Revealed' is not so rare as a booklet of sixty-nine pages, 'A Love Letter, or a Compassionate Address to Young People and Children,' issued in 1783. It is a translation from the Welsh made by the author, John Thomas, whose hymns have already been mentioned. The Welsh version was printed in 1777. 'The Life of Howell

Harris' was issued in Welsh and also in English; and so was the 'Last Message and Dying Testimony of Howell Harris.' These, with two or three sermons, and the works of Edmund Jones, hereafter to be dealt with, exhaust the list of English publications.

There was a book of domestic medicine in English and Welsh, two parts, 1793-1796, one of many similar Welsh publications. The domestic books of the Welsh people, herbals, manuals of domestic medicine, letter writers, and similar publications, have never been collected and studied.

The Welsh religious books are interesting for many reasons. It is a curious fact that while the Welsh write excellent original poetry, they have produced comparatively little in prose except sermons or controversial works. For the edifying of converts, and the awakening of an interest in religion, books had to be translated from English. I know of only one original Welsh work in prose from the Trevecca Press, 'An Advice (or Exhortation) to the Welsh,' in twelve chapters, by Morris Roberts of Bala. It is a treatise on practical theology. Amongst the works translated into Welsh are: Bunyan's 'Doctrine of the Law and Grace unfolded'; Archbishop Ussher's 'Emmanuel, or the Mystery of the Incarnation' (translated by Williams of Pantycelyn, with a translation of Lord Bacon's 'Paradoxes,' and two hymns added); Bishop Beveridge's 'The New Creature in the Religion of Jesus Christ'; Nathaniel Taylor's 'Defence of Infant Baptism'; Joseph Hall's sermon 'On the Sufferings of Christ'; John Owen's

'Treatise on the Safety of a Believer'; Fisher's 'Marrow of Modern Divinity'; Fawcett's abridgment of Baxter's 'Contemplations on Death'; an abridgment of Baxter's 'Call to the Unconverted'; Obadiah Grew's 'A Sinner's Justification'; Bogatzky's 'Golden Treasury for the Children of God'; and Charles Wesley's 'An Alarm Call to a Careless World.'

The last book and some of the others have a note which, translated, reads: 'This book is not for sale, but is the gift of a well-wisher to his fellow-countrymen.' At the end is 'A Serious letter to a Sinner about the State of his Soul,' by W. Adams. This letter, in English, was published at Bristol in 1754. Adams was a minister of Lady Huntingdon's Connexion, and may have visited her college at Trevecca.

In 1789 appeared the first issue of a work by Thomas Charles of Bala, 'A Statement of the Faith of the Calvinistic Methodists in the Form of a Catechism,' which has since been reprinted at least one hundred times, and is in use to-day. Curiously, this catechism was not translated into English until 1867. The Calvinistic Methodists are essentially a Welsh church. Of late years more attention has been given to English, but as a denomination they still adhere closely to the Welsh language as far as possible.

Among the friends of Howell Harris was Edmund Jones, an Independent minister of Aberystwith, near Pontypool, Monmouthshire. Edmund Jones was a devout but quaint character, and a fervent believer in apparitions and other occult

phenomena. The Trevecca Press printed for him two books, now extremely rare, 'A History of his Native Parish, Aberystroth,' and 'A Relation of Apparitions of Spirits in the Principality of Wales, to which is added the remarkable account of the apparition in Sunderland,' etc.

The former book was printed at Trevecca in 1779, and published at eighteenpence. Jones was moved to write this work by a letter in the 'Gentleman's Magazine' for April, 1755, 'from a Gentleman who desired such accounts from parishes as I have given of the parish of Aberystroth. If this gentleman is now alive he would be glad to read this account, especially as I can tell him that his letter did in some measure influence me to write it.' He seems to have taken the schedule of questions printed in the 'Gentleman's Magazine,' and answered them as fully as possible for his parish, adding (what the magazine does not mention) an account of the superstitions.

An illustration of his belief in the supernatural may be aptly quoted at the present time, when so many remarkable stories are current of supernatural manifestations in connection with the revival in North Wales. Writing of the visit of Howell Harris to Aberystroth in 1738, and the intense religious awakening which resulted, he says:

Of this happy time, there was, a little before, an Omen seen by several. I saw it myself, in the evening of a Lord's day after I had preached at *Ty yn y Veed*. It was a white Cloud in a clear sky, and a perfectly calm evening, in the form of a Bow, of an equal breadth, reaching over the middle of the valley, from one Mountain to another, from

East, to West, which continued visible for some time; and it was a notable sight to look upon.

In the book on 'Apparitions' he relates a long series of ghost stories relating to Monmouthshire and the counties of Wales. This book was printed at Trevecca in 1780, and reprinted, partially, at Newport in 1813. There is some evidence of an earlier edition having been printed at Bristol in 1767, but up to the present I have failed to light on a copy. The original manuscript of the 'Apparitions' (see illustration) is now in the Cardiff Public Library. The Newport edition was printed from one of the earlier editions, not from the MS., which contains a number of relations added after the edition of 1780; in fact, the last entry with a date is 9th January, 1790, when Edmund Jones was eighty-eight years of age. He died in 1793. All three editions are now extremely rare. The book contains so much quaint lore, and is so often sought after, that a new edition is worth consideration. The Folk Lore Society might well add it to their publications.

There is a reference to this book in 'The Juvenile Tourist' (3rd edition, 1809), by the Rev. John Evans, who kept a school at Islington. Evans was born at Pontypool, and revisited it during his tour. He writes:

I shall just notice the *apparitions* and *fairies* with which Wales is said to abound. A venerable minister, Mr. Edmund Jones, now deceased, published some years ago a pamphlet, in which were retailed all the tales of the kind which he could muster up throughout the principality. I now sought for this, but in vain; probably parents had

wisely committed it to the flames. I read it when a boy, and under its influence have been fearful of my shadow!

In his preface Edmund Jones tells us that upon an honest review of the matter he had no reason to question the truth of the substance of these relations. In the MS. he has written down several instances of 'happenings' to himself and his 'dear spouse' (for so he always called his wife), especially after they went to reside at a house called The Tranch. Reading his relations in the twentieth century, one cannot help the feeling that there must have been a very active colony of rats there.

Jones also printed other things at Trevecca—sermons mostly, with curious titles. He was strong in the types and figurative parts of Scripture. An instance of this occurs in his sermon (Trevecca, 1777) 'Samson's Hair, an eminent representation of the Church of God,' and (Trevecca, 1781) 'Two Sermons, first of the Creatures going into Noah's Ark: typically representing the salvation of God's elect church in and by Jesus Christ, second of the Creatures going out of the Ark to Mount Ararat typically representing the removal of the church militant out of the state of grace into the state of glory,' etc. Both these were also issued in Welsh.

Edmund Jones was the son of John Lewis, and was born, and died, in the parish of Aberystwith. According to a Welsh custom, he adopted as his surname the christian name of his father. He being Edmund ap John, would be known in English as Edmund Jones. An elegy on him was printed at Trevecca the year following his death.

A
Relation of Numerous And
Extraordinary Apparitions
of Spirits Good And Bad,
In the Principality of Wales
And the County of Monmouth;
Together with Observations About
them, And Instructions from them;
Designed
To Confute, And to prevent the
Infidelity of Denying the Being
And apparition of Spirits; Which
tends to Irreligion And Atheism:
Collected By Edmund Jones
Minister of the Gospel.

TITLE OF EDMUND JONES' 'APPARITIONS.'
From the Autograph MS. in the Cardiff Public Library.

One Trevecca printed book, 'Gardd o Gerddi,' by Thomas Edwards, known as Twm o'r Nant, differs from all others. It is a collection of songs; the title means 'Garden of Songs,' and it is the only example, as far as I know, of secular poetry printed at Trevecca. It is dated 1791, with no reference to printer or place. In the autobiography of the author, however, we read, 'I was withal collecting subscribers towards printing a book of songs, that is, "Gardd o Gerddi." That was printed at Trevecca; I paid £52 for that, and I took my leave of two thousand copies.'

Twm o'r Nant was a native of Denbighshire, and a typical example of the Welsh native poet. With few opportunities for acquiring education, yet eagerly overcoming obstacles (even manufacturing ink for his own use, none being procurable otherwise), he throughout life combined the pleasures of authorship with the hard toil necessary to provide a living for himself and his family. By occupation he was a haulier, and he was an expert at removing very large timber. It is said that he was the first to use a crane for hoisting large trees on to the timber carriage instead of the old plan of rolling the logs up a couple of planks placed against the timber carriage to form an inclined plane. There is a story told in the author's autobiography about a Carmarthen man who built a ship in a wood a mile and a quarter from the river, and who, when the ship was completed, was unable to move it. Twm o'r Nant credits himself with overcoming the difficulty and getting the ship launched on the river Towy.

Popular fancy attributed his skill in removing huge trunks of trees to Satanic aid. Himself of a superstitious turn, he may have fed the wonder of his countrymen by pulling out a book and consulting it when engaged in a difficult operation. He is said to have had two books, one for raising and one for lowering—devils and timber.

His literary tastes date from early boyhood. He says that before he was nine years of age he wrote two interludes, which his mother burnt. Before the age of twelve he played in interludes, being chosen to act a woman's part on account of his good voice. He continued to play parts until he was twenty-one, when he came under some religious influence which caused him to abandon acting for a time. Some years afterwards, meeting with reverses, he returned to the interlude as a means of restoring his fallen fortunes.

His method was to tour through Wales to fairs and markets, and to act his own compositions with a wagon for a stage, and an inn or barn in the background for a dressing-room. The acting was in the open air, and drew large crowds. Twm o'r Nant tells us that he made much money in this way. His best interlude, 'The four pillars of the State,' was a great favourite. He lashed out at clergy, lawyers, bailiffs, and stewards in caustic but witty dialogue, to the great delight of his audiences. Most of his interludes are ethical in character; not over-scrupulous in morality himself, he nevertheless exposed and held up to scorn the immorality of others. The eminent preacher, Thomas Charles of Bala, once remonstrated with him about the bad

qualities ascribed to so many of his characters, and received the reply: 'Look you, Mr. Charles, after the sheep—I'll look after the wolves.'

His wife was a Methodist, and it was probably her influence which restrained him at the threshold of manhood. His daughters also were devout Methodists, and late in life he, too, came more under the same influence.

For some time before the printing of 'Gardd o Gerddi' he had been hauling timber in Carmarthenshire and Brecknockshire; and this fact, combined with the connection he and his family had with the Methodist movement, accounts for his book being printed at Trevecca. There was a dash of the old leaven left in the author, however, and one short poem, not to the Methodist taste, crept into the book. It occurs on page 148, and in all the copies I have seen a piece of paper with substituted verses is pasted over the objectionable ones. The paste-down occurs in two different forms. Copies appear to have been issued with poems printed on the paste-down, for which, later, a second paste-down, with other verses, was substituted. The 'contents' correspond with the paste-down in each case. I have seen no copy in which the 'contents' contains the cancelled poems.

I have said that Twm o'r Nant is a typical example of the native Welsh poet. His songs and ballads and his interludes are known to-day to every Welshman—yet they were all written in the scant leisure of a man of toil. When hauling failed him he became a keeper of a turnpike gate, or a strolling player. Though he never, apparently,

have resulted in a serious loss to its chief promoter. I think the very small print was against its ready acceptance by people accustomed to the quarto Bible. Copies of the book frequently occur, though like most Welsh books it is getting rarer. The prospectus announcing this Bible is dated 1786, and the issue of the parts commenced in 1788, the work being completed in 1790. Copies of the New Testament occur separately.

Turning now to the external features of the Trevecca books we find that, after the manner of the time, the printing office contained a small case of ornaments. The same ornaments are found in books of the period printed at Bristol by Felix Farley and at Carmarthen by John Ross, a fact not generally recognized, and which has led to some books being wrongly assigned to Trevecca. This case of ornaments was drawn upon for the construction of head- and tailpieces, according to the taste and skill of the compositor. Here are some examples from Trevecca books arranged in chronological order:

HEADPIECES.

1774-

1775.

ceased to belong to the ranks of the toilers for a hard living, yet he possessed gifts and powers of expression which give him considerable rank as a playwright, a ballad writer, and a satirist. That is the case of many of the Welsh writers of poetry; but this is not the place to quote instances, though we may take as an example Daniel Owen, the tailor of Mold in Flintshire, the best Welsh novel writer Wales has yet produced, to whom a statue was recently erected in his native town.

Trevecca had two founts of type—small 'pica and long primer—while a third fount, diamond, appears to have been procured expressly for the printing of a Welsh Bible. The discovery that by adding notes the rights of the king's printers and the universities in the Bible could be evaded, enabled the Rev. Peter Williams to bring out an edition of over 8,000 copies of his large quarto Welsh family Bible in 1770, printed at Carmarthen. Its sale was rapid, and edition after edition appeared. The same eminent Welsh minister, with the Rev. David Jones of Pontypool, designed the publication of a small Welsh Bible, suitable for the pocket, and to bring it within the reach of the poor, it was to be issued in parts at one shilling each. The marginal notes and references of the Rev. John Canne, first issued at Amsterdam, 1647, were translated for use in the projected book. Four thousand copies were printed and bound in full calf for sale at six shillings each. There is no record of the number sold in parts, but disputes arose between Peter Williams and the Calvinistic Methodists about points of doctrine, and the Bible is said to

1781.

1781.

1785.

1785.

TAILPIECES.

1781.

1792.

The initial capitals were surrounded with borders made up from the same case of ornaments, but not with much success, the letters being too weak for the border in every case. The head of the first page of the text of 'Y Cristion mewn Cyflawn Arfogaeth' 1784, will show this, and also give a good idea of the Press at its best.

Y

C R I S T I O N

M E W N

CYFLAWN ARFOGAETH, &c.

EPHES. vi. 14. [*Sefweth gan hynny*]

R oedd yr Apostol wedi gosod i lawr yn gyffredinol, adn. 13. pa arfogaeth fydd raid i'r milwr Crist'nogol ddefnyddio, *arfogaeth Duw*. Yn awr, rhag i neb argraphu difnyddiaeth ar yr hyn fydd ddynol, a gwneuthur mor hŷ a gosod Enw Duw ar eu heiddo eu

The tailpiece of this volume is the most elaborate, and the book the best printed of any issued by the Press. It is the second volume (of four) of a Welsh translation of Gurnall's 'Christian in Complete Armour.' The first volume was printed at

Brecon in 1775; the second at Trevecca, 1784; the third at Mold, 1796; and the fourth at Ruthin, 1809. Thomas Humphreys translated the first two volumes, and Thomas Jones, of Denbigh, the third and fourth.

An account of the founder of Trevecca was issued by the Press in 1791 in English, and in Welsh the

Yr bunydd yn Gorchysgu, A gaiff Goron Dragrwyddol.

TAILPIECE OF GURNALL'S 'CHRISTIAN IN COMPLETE ARMOUR.'

next year. The same weakness in the initial letter will be observed. The headpiece is very neat. (See illustration, page 248.)

The skilled craftsman who started the press about 1770 was, in due course, succeeded by his apprentice, Thomas Roberts, who held the position of printer until his removal to Carnarvon in or about the year 1796. His removal left Trevecca without a skilled printer, though for a few years amateurish efforts at printing continued to appear.

The death of Peter Williams, a well-known minister, whose name has already been mentioned in connection with the printing of the Welsh Bible, called forth an elegy which was printed at Tre-

A

B R I E F A C C O U N T

O F T H E

L I F E

O F

H O W E L L H A R R I S, E s q ;

W A S born at *Trevecca*, in the Parish of *Talgarth*, in the County of *Brecon*, on *January 23d. 1714.* My Parents kept me at School till I was eighteen years old; I made

HEADPIECE, INITIAL, ETC., 1791.

vecca in 1796. The title-page illustrates the sad fall of the Press.

After an interval of two or three years the press seems to have passed into private hands—the imprint 'E. Roberts and Co.' appearing on the pub-

The Hymn y mor yn berwi, 1811

lications issued; and later, in 1804, 'Hughes and Co.' The following year the Press was removed to Talgarth, as appears from the following note in Welsh, printed on a booklet: 'Mr. Hughes takes this opportunity to inform his friends especially, and the public generally, that he has removed the printing press from Trevecca to Talgarth, that is, about a mile distance (*sic*) between the one place and the other; and that he is printing in Welsh or in English all kinds of books, elegantly, correctly, and without delay.' The Hughes family continued as printers at Talgarth down to the year 1829 and possibly later.

JOHN BALLINGER.