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Vol. X. JANUARY, 1890. No. 1.

THE CAMBRIAN.

A NATIONAL MONTHLY MAGAZINE,

DEVOTED TO THE INTERESTS OF

THE WELSH-AMERICAN PEOPLE.

EDITED BY

REV. E. C. EVANS,

REMSEN, N. Y.

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THE CAMBRIAN.

Now, go write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever.

Vol. X. JANUARY, 1890. No. 1.

REV. WILLIAM CHARLES ROBERTS, D.D., LL.D.,

PRESIDENT OF LAKE FOREST UNIVERSITY AND MODERATOR OF THE PRESBYTERIAN GENERAL ASSEMBLY.

The distinguished Cambro-American whose portrait we present to the readers of THE CAMBRIAN this month is well known throughout the country, and holds not only the foremost place among the leading men of his

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estimable wife and a son and daughter. There are also two sisters still living in this country—Mrs. Armstrong, wife of Dr. Armstrong, Wilkesbarre, Pa., and Mrs. Williams, whose sons, Williams Brothers, are well known and carry on a successful wholesale business in Wilkesbarre, Pa.

Though his field of labor has been chiefly among the American people, yet he is always ready to identify himself with his own nationality and to take part in all movements tending to advance them temporally and spiritually. He has frequently preached in his native tongue in our Welsh churches both in Wales and America, and frequently contributed articles of real interest and merit to the Welsh religious press of the country, and many younger Welsh brethren in their efforts for an education and in their ministry have always found in him generous encouragement and sympathy.

THE LANGUAGE AND LITERATURE OF WALES.

BY REV. EDWARD D. MORRIS, D.D., LL.D.

PROFESSOR OF SYSTEMATIC THEOLOGY IN LANE THEOLOGICAL SEMINARY, CINCINNATI, OHIO.

(A paper read at the meeting of the Modern Language Association of America, 1889.)

Gentlemen of the Association: I am led away by an inherited love for a language familiar to me from childhood, by a pleasant recollection of studies pursued to some extent in earlier years, and by my sense of what may be more immediately serviceable to the Association, to speak as a special theme of *The Welsh Language and the Welsh Literature*, especially as these may present themselves for consideration, during the long period from the sixth to the fifteenth century.* Without claiming any exhaustive or technical acquaintance with the old Cymraeg, or attempting any thorough account of its extensive and delightful literature, I shall be content if what may be said respecting them shall awaken in other minds even a tithe of the interest which the subject has aroused, both long ago and more recently, in my own.

The first glimpse of the Cymry, as we gather it from Grecian and Roman History and from Keltic tradition, reveals to our vision a tribe or a concourse of clans grouped around certain hereditary leaders or chieftains, making their way gradually from the great eastern cradle of the race, probably along the valley of the Danube and across ancient Gaul, pushing before them several Gaelic tribes which had anteceded them in their migration, and crowded on in turn by those

---

* The following books may be consulted on the general subject here discussed:

MYFYRIAN ARCHÆOLOGY OF WALES: A Compilation. 3 vols.
SKENE, W. F.: Four Ancient Books of Wales.
PUGHE, WM. OWAIN: Heroic Elegies of Llywarch Hên.
WILLIAMS, EDWARD, (Editor): The Iolo Manuscripts.
GUEST, LADY CHARLOTTE: The Mabinogion.
TURNER, SHARON: Vindication of the Genuineness of the Ancient British Poems.
STEPHENS, THOS.: Literature of the Cymry
DAVIS, REV. EDWARD: Celtic Researches.
RHYS, PROFESSOR: Welsh Philology.
GIRALDUS Cambrensis, Itinerarium.
JONES, JOHN: History of Wales.
POWELL, THOS. M.: History of the Ancient Britons. (American).
WILLIAMS, R. REV.: Biographical Dictionary of Eminent Welshmen.
ARCHÆOLOGIA CAMBRENSIS: A Journal.
CYMMRODORION: Transactions of, etc.

It may be added here, that the writer has felt at liberty to draw somewhat upon articles written by himself, and published in the *Bibliotheca Sacra*, 1850 and 1853. The facts given in the address have, however, been verified by more recent investigations in this interesting field.

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tribes of Asiatic origin who afterwards found their abodes in central Europe, until at length they rested from their half nomadic and half warlike wandering, a part in Brittany, the larger part across the Channel in the southern and central portions of the British Isles. Here CÆSAR found them at the date of his invasion, and here after a long conflict, and after their many sanguinary and exhausting strifes with Pict and Scot and with one another, the Roman Empire succeeded in establishing its authority over them, though always in the face of determined revolt, and always through bloody sacrifice. Here also Christianity found them, and in the person of men like Augustine endeavored to lift them above their old Druidic religion, and educate them into the better faith of the Gospel. Of their general characteristics and manner of life, we learn something from TACITUS, (Agricola) and CÆSAR, (Commentaries) from the somewhat questionable testimony of GILDAS, and from various other sources, all revealing a state of society in which the introductory seeds of a healthful civilization have planted themselves, but in which savage instincts and savage tastes, like mischievous weeds, still largely possess and taint the soil. Their language was a commanding form of that old Keltic speech, which existed for many centuries in one type in the Gwyddelic or Irish, the Scottish Gaelic, and the dialect of the Isle of Man; and in another type in the Cymraeg, the Cornish and the Armoric dialect of Brittany—all traceable backward through their close affinities on one side with the kindred dialects of Gaul, on the other side with both the Greek and the Latin tongues, to some common origin in the old East. SKENE in his Introduction to the "Four Ancient Books of Wales" lays much stress on "the great distinctive dialectic differences" between these two types of the Keltic stock, affirming that these differences "lie deep in the very groundwork of the language, and must have existed before the entrance of these several tribes into Great Britain, if not indeed before their entrance into Europe." At the same time, he maintains that "there are also analogies so close, vital and fundamental, as to leave no doubt that these languages are all children of one common parent;" and in confirmation of this view, he quotes an eminent Welsh scholar of the present day as declaring that two-thirds of the vocabulary of these six dialects are substantially the same.

The beginnings of intellectual life and culture among the ancient Britons are traceable directly to the remarkable institution of Druidism—an institution established more or less fully from very early times among the various Keltic tribes both British and Continental, but which reached its finest consummation among the Cymry alone. The Druids or Derwyddon (probably from *derw*, an oak), were originally a religious or priestly order solely, analogous to the organized priesthood of ancient Egypt or of modern India, growing up during successive ages out of the needs and the stimulations of that strong and fruitful natural faith, which PROFESSOR RHYS has recently described in his volume on "Celtic Heathendom." * As this priestly order became more thoroughly organized, and therefore more widely influential, it naturally began to assume other functions than those of religion; it shared with chieftains and princes in the framing and even the administration of law; it became also a teaching order, gath-

* *Hibbert Lectures, 1886*, on the origin and Growth of Religion, as illustrated by Celtic Heathendom.

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ering into its own hands all available knowledge, and imparting such knowledge pedagogically to the people. By degrees it became a poetic or bardic order also, and by the skill of its numbers in both poetry and music commended itself more to the patronage of the nobles, and to the favor of the lower classes. At length, by this process we find three orders coming into existence from the druidic stock, closely related, yet growing more distinct in name and function: the priest, the philosopher, and the bard. Of the functions of the priesthood proper, we have suggestive illustrations in the still existing *cromlechau* or temples as at Stonehenge, in other relics remaining especially in the sacred Isle of Mona, the modern Anglesey, in the religious triads some of which at least may claim druidic origin, and in the surviving traditions of their worship and their sacrifices, sometimes as cruel as they were impressive in their influence upon the common people. HUME has said that no form of idolatrous worship ever attained such ascendancy over mankind; and another English historian declares, though with something of prejudice in his tone, that no system of superstition was ever more fearful —none ever better calculated to impress ignorance with awful terror, or to extort implicit confidence from a deluded race. What the druidic philosophers held and taught in the recesses of their schools, which none but the choicest youths were permitted to enter, whose instructions were never written but always verbal, and whose lessons no one might reveal to the uninitiated except at the hazard of barbaric penalties, we can only surmise from what we learn of their dominating influence for centuries over all classes, and especially over the ruling families of the nation. That the druidic bards sang welcome songs of love, hymns of praise to their patrons, odes of triumph in battle, elegies to the slain hero, and commemorative threnodies to the dead, we know as assuredly and by the same process as we know that there were poets in Greece before HOMER sang, though few if any of these poetic products have survived to our time.

What is important now is simply to note the influence and impact of such a body of men as the Druids, in these three varieties, came to be upon the mental life and experience of the Cymry during the long period which began before the Christian era, and continued down, with an increasing intensity, to the fifth and sixth centuries when Welsh literature may be said to have first embodied itself permanently in written language. That the Druids themselves had such a written language, there is little reason to question; but the mystic secrecy with which they enshrouded alike their knowledge and their instructions, has always precluded any close estimate of their linguistic abilities and attainments. Their preparatory work was oral, and therefore evanescent so far as enduring form was concerned. though by no means evanescent in the impression it made upon the popular life during that formative era. Had it not been for the druidic order, and especially for the school of philosophy and the school of poetry established by it, we might have searched in vain through many succeeding centuries for any literature worthy of the name.

With this brief reference to what Druidism was and what Druidism did for the primitive Cymry, we may now descend to the sixth century, and to the historic triad of Welsh poets whose productions have been preserved to our time: TALIESIN, ANEURIN and LLYWARCH HEN, or Llywarch

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the Aged. The question respecting the authenticity of these poems has been settled substantially in their favor; first by Sharon Turner, and more recently by Skene and other reliable authorities in Keltic lore. It is altogether probable, however, as Skene admits, that poems by unknown or obscure authors during the two or three centuries following and perhaps later, have found their way surreptitiously into the large list of poetical productions which bear the name of Taliesin. There are four manuscript volumes, in which the writings of these earlier bards have been preserved; the Llyfr Du or Black Book of Caermarthen, compiled during the twelfth century, in the reign of Henry II.; the Book of Aneurin, traceable to the latter part of the thirteenth; the Book of Taliesin, transcribed early in the fourteenth; and the Llyfr Coch or Red Book of Herget, compiled at different times during the fourteenth and fifteenth centuries, and now in the library of Jesus College. We have a complete collection of these poems in the original, and also a valuable translation, preceded by an important discussion of the problem of authenticity, and of other matters of interest in this connection, in the "Four Ancient Books of Wales."

(*To be continued*).

AN INTERESTING LECTURE ON "COAL."

DELIVERED AT THE WELSH BAPTIST CHURCH, SCRANTON, PA., NOV. 8, 1889,

BY MR. BENJAMIN HUGHES, GENERAL SUPERINTENDENT OF THE D. L. & W. COAL MINES.

"Coal," the speaker said, "is an elaborate subject. Its economical value and its importance in the arts and sciences and the great power envolved from it by its conversion into heat and power make it a prime factor in the world's progress." Its domestic uses were then considered. The coal mines are our India and Peru. We are told that the diamond is nothing but pure carbon. A diamond hardly as large as your finger's end is worth thousands of dollars, but according to a just estimate of utility a ton of coal is far more valuable. The most striking proof of what coal is doing for us is shown in the progress of population.

Coal has been known for some hundreds or thousands of years, but the discovery of its numberless products is confined to the present century. Illuminating gas was unknown 100 years ago; petroleum has been in use only 40 years, and it is scarcely more than 100 years since some one discovered that stove coal in this country was inflammable. It is only about 70 years since the first coal was sent to market in Pennsylvania. The first thought in regard to coal is that it is made to give heat or warmth; the next that one of its principles is to illuminate, but there are obtained from it the means of producing over 400 shades of color, the chief of which are saffron, violet, blue and indigo. There is also obtained a great variety of perfumes from coal as cinnamon, queen of the meadows, wintergreen, thymol (a new French perfume), vanaline, magenta and heliotropine. The explosive agents derived from coal were enumerated and its medicinal qualities. Among other products of coal are resin, asphaltum, lubricating oil, varnish, the bitter taste of beer, etc.

Some of the leading journals of the day have been speculating on the probable exhaustion of anthracite and other coal in the United States, assuming also that the world's supply of coal must be chiefly obtained from this country. In looking up the subject we find that there are large areas

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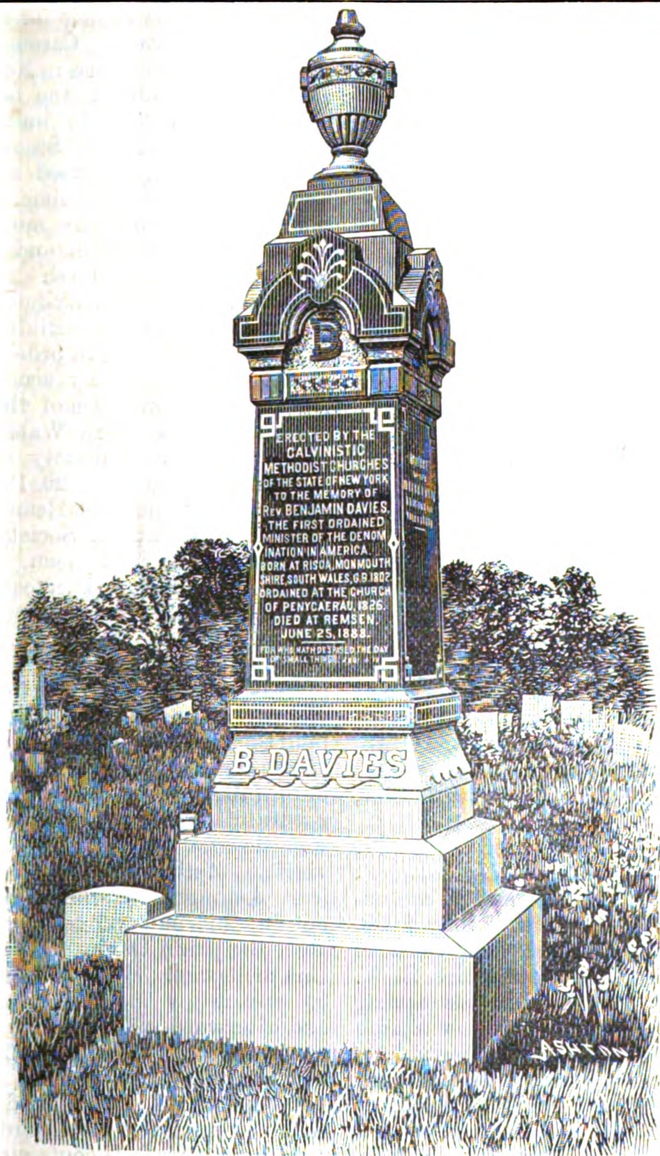

REV. BENJAMIN DAVIES' MONUMENT.

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came from Chepstow, in Monmouthshire. They spoke good English, though sprinkled of course with some provincialism."

About the year 1636 another Welsh minister, the Rev. John Jones, a naof Abergavenny, the birthplace of William Wroth, often called "the apostle of Wales," fled over to New England. He was trained at Jesus College, Oxford, and very likely imbibed the principles of the Puritans under the ministry of Wroth. He became under the ban of the bishop, and had to quit his country so as to follow the dictates of his own conscience. He was ordained or installed co-pastor with the Rev. Peter Bulkley of the Congregational Church, Concord, Massachusetts, April 6, 1637. Many of his old acquaintances and relatives from Abergavenny, Llanfaches, Cwmtillery, in Monmouthshire, came over and settled in Concord. In about eight years after, many families from this church removed to Fairfield, Connecticut, and Mr. Jones went with them, and became the pastor of the new church. Thus the Welsh spread over New England from year to year, and the result is that we have several Welsh names in towns and settlements there, such as Bangor, Monmouth and Milford, in the State of Maine; Milford in Massachusetts; and Conway in New Hampshire. As the birthplace of Roger Williams, the founder of the State of Rhode Island, is still in dispute, some asserting that he was born in Cornwall, others claiming that he was born in Carmarthenshire, South Wales, we shall not press the matter too positively, only asserting that the highest authorities on Welsh history still claim him as a Welshman, and a near relative of Oliver Cromwell. Elihu Yale, founder of Yale College, was a native of Plas Ial, in Denbighshire, North Wales. Presidents Jonathan Edwards and Noah Webster were also of Welsh descent. We often heard the late Henry Ward Beecher referring with great pride to his Welsh great grandmother, Mary Roberts. Indeed we could name scores of men and women of great note who trace their pedigrees to some Welsh families.

(To be continued).

THE LANGUAGE AND LITERATURE OF WALES.

BY REV. EDWARD D. MORRIS, D.D., LL.D.

PROFESSOR OF SYSTEMATIC THEOLOGY IN LANE THEOLOGICAL SEMINARY, CINCINNATI, OHIO.

The longest poem in this collection, containing nine hundred and twenty lines of various meters, and the only one unquestionably attributable to Aneurin, is the "Gododin," which describes the bloody battle of Cattraeth, fought in A. D. 540 between the Cymry and the Saxons, and resulting in the complete overthrow of the Cymric forces and the slaughter of nearly all the leaders. Aneurin was himself a warrior in the battle, and after witnessing the destruction of the army took refuge in the college or convent of Cattwg in South Wales, where he composed his graphic and touching elegy. In the progress of the ode, the several British chieftains are introduced and characterized, the incidents of the battle are given, the fall of one hero after another is described with melting pathos, and the whole scene from the first onset to the final overthrow is pictured with remarkable animation, and with a degree of terse strength and linguistic skill which fully justifies the assignment of the poem to a foremost place among the productions of that primitive age. The writer of the article on "Celtic Literature" in the Encyclopedia Brittanica, says that in the brevity of the

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narrative, the careless boldness of the actors as they present themselves, the condensed energy of the action, and the fierce exultation of the slaughter, together with the recurring elegiac note, this production exhibits some of the highest epic qualities.

The poems of the princely bard, Llywarch Hen, of which twelve are extant, consist in part of heroic elegies and in part of personal thoughts and experiences, especially in view of advancing age. They are simple in structure and meter, and their range is relatively limited, yet they are remarkable for strength of expression, for picturesque imagery, and for genuine poetic grace and fervor. Stephens says of this bard that, though a warrior and treating warriors, his forte does not lie in heroic poetry; his descriptions of manners are happy, and the incidental allusions are strikingly descriptive of the age; but his chief power lies in pathetic lamentation, and his elegies contain many fine sentiments. But neither Aneurin nor Llywarch is equal to Taliesin, either in the number of productions still extant, or in the range and power of their poetic genius. Eliminating from the long list of poems ascribed to him both those which betray in themselves a later origin and some which possibly were composed by earlier bards whose names have not certainly come down to us, we have still a large and interesting series of productions unquestionably his own,—some of them descriptive of the sanguinary conflicts of the period and commemorative of chieftains who fell in them,—others celebrating the name and praises of Urien Reged, his princely patron,—others referring to the personal history and experiences of the poet, and to more general themes. The translations given by Skene, and especially those which treat of war and battle, justify the statements of a high authority respecting Taliesin, that his poems show more skill in composition, finer ideas, bolder images, and more intense passion than those of any other poet of the age.

The description, perhaps more stilted and fervid than calmly accurate, which Taine in one of the opening chapters in his "History of English Literature" has given us of the earliest Saxon poetry, may quite as justly be applied to these primitive productions of the Cymric muse. Setting aside all that has been on insufficient grounds ascribed to these ancient authors—dropping out also the poems attributed to Myrddin and other bards whose chronology is doubtful, we still find remaining a body of literature which at once awakens attention and commands our interest. It is true that these poems were written in an uncultured age, and among a people but slightly civilized according to our modern standard. It is true that the themes with which they are occupied are comparatively few in number and meager in importance,—that the language and the style are relatively crude,—that the impressions produced within the reader are less deep and powerful than those wrought in our breasts by the commanding genius of such great poets of mankind as Homer or Virgil, Dante or Milton or Goethe. And yet who can contemplate these Cymric productions, originating centuries before the beginnings of what we may properly term English literature, treasured up through the intervening generations, and descending in their archaic simplicity down to our own time, without being deeply interested both in what they are and in what they suggest?

It is to the centuries immediately following this primal era of poetic development that the "Mabinogion,"

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a curious collection of prose tales and romances, some of very early and some of later origin; and also the first three extant histories of the Cymry, are generally referred—those of Gildas, of Nennius, and of Tysilio. The "Brut" or Chronicle of Tysilio, though its antiquity has been strenuously challenged, is printed in the Myfyrian Archæology as a reliable production of that early age. A copy of the "Historia Brittonum" by Nennius is in the Vatican Library, with an important appendix, bringing the narrative down to the tenth century. An interesting reference by this author to certain *antiquis libris nostrorum veterum* seems to indicate that these two or three histories were not the first historicrl records of the Cymric people, but rather were based upon older works which have not been preserved. In any event, the writing of such history becomes a witness almost as valuable as the poetry just considered, to the grade of intellectual life which the nation had at this early day attained.

Wending our way through the tangled tradition of these centuries, we come at length at the opening of the tenth century to the illustrious era of Hywel Dda, who during his reign of five and thirty years established among the discordant British chieftains a degree of unity never before attained, and made the nation for the time secure against foreign assault. Hywel has been styled the Welsh Justinian; and the code of laws which he caused to be compiled from the traditional code of Dyfnwal Moelmud and other ancient sources, stands out in Cymric history as a monument to his wisdom, and at the same time an enduring testimony to the state of culture and morals in the nation itself. The story of the formation of this legal code, of the share of princes and wise men in its elaboration, of the voluntary acceptance of it by the people, of its being borne by Hywel himself to Rome, there to receive the papal approbation and endorsement, is hardly less striking than the story of the English Magna Charta; and the fact that this code remained as the fixed law of the realm down to the period when the Welsh surrendered their independence to Edward I. of England, is abundant proof of its extraordinary value. No one can read it, in its various branches, without being led to see in it as in a mirror a remarkable illustration, not merely of the moral temper of the Cymry nine centuries ago, but also of the high degree of development which their language had then attained as an expression and index of their intellectual life.*

But our chief concern with this Hywelian code relates to the unique provisions made in it for the protection and support of the bardic order. In it the bards were divided into three classes, according to their skill and understanding; the *Eisteddfod*, or concourse of bards for the purpose of poetic competition, was established by law; the *Pencerdd*, or Chief of Song, attained his office by regal appointment, and his salary and privileges and immunities were carefully prescribed. He received at his installation a harp which he was never to part with, and at every public festival it was his duty to sing in poetic strains in honor of his lord. Other duties, such as the preservation of royal and princely genealogies, the imparting of instruction to noble youths, and assistance in the management of civil affairs, were also assigned him. In general, the poet

* A splendid copy of the "Laws of Hywel Dda" with an English translation has been published during this century by the British Government,—edited by an accomplished Welsh scholar, Aneurin Owen.

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laureate of England with his special place and remunerations is but a feeble representative of the *Pencerdd* in the good old days of Hywel Dda.

PRINCIPAL EDWARDS ON EXPOSITORY PREACHING.

Principal Edwards of Aberystwyth, delivered lately the annual address to the students of the Baptist College, Bristol. He took for his subject "Expository Preaching." He commenced by a reference to the appearance of a great preacher in the person of Mr. Spurgeon at a time when preaching seemed to be losing its power, and said he did not suppose there have been, since the days of the Puritans, so many men of mark in the English pulpit as there are at present, in that and in almost every school of theology. He spoke of the advance in exposition over Doddridge, Scott, and Barnes, all of them most worthy men, but as interpreters of the New Testament they were nowhere. They were bound, hand and foot, by a narrow and deadening theory as to the nature of inspiration, which led them to seek consistency between different passages at the cost of sometimes perverting the meaning. This was fatal. For his part, while he believed the Bible to be the Word of God, he thought it safer to expound Scripture on the supposition that it is not inspired at all than on the supposition that its inspiration consists in a verbal and mechanical uniformity and dead level of ideas. He went on to advocate the merits of expository preaching, saying that, speaking with some reserve and admitting exceptions, he thought they must say generally that in these days the expositors are not preachers and the preachers are not expositors. In the course of his remarks he said:—"A volume recently appeared on Isaiah, which made his prophecies at least intelligible to us. Mr. Smith has not modernised Isaiah. That would indeed be unpardonable. But he has done what is much better; he has shown that human nature and human difficulties were precisely the same things in other garb then as they are now, and thus he has made Isaiah a real teacher and a living messenger to our age. Is not this much better than allegorical misapplication of texts of Scripture?"

OWEN GLENDOWER: OR GWALIA'S LAST STRUGGLE.

BY H. J. FORREST, AUTHOR OF "CROMWELL IN WALES," "TUDOR AND PLANTAGENET," &C.

CHAPTER XXIII.—THE ESCAPE OF GLENDOWER.

"To mortals' common fate thy mind resign:
My lot to-day to-morrow may be thine."—
LADY JANE GREY.

The Tower of London! What terrible associations cling around that frowning fortress! The history of the tower is so interminably woven into the history of England that there is not a reign from William the Norman to George II. in which it did not play a prominent part. The mere recital of some of the names of the more illustrious prisoners who have spent a portion of their lives within its walls bring to the mind of the student of history a thousand remembrances of a sad and mournful character. The plebeian Flambard, Bishop of Rochester; the faithful Hugh de Burgh, whose only crime was the grandeur of his soul; the poor Welsh prince, Griffith, who death anticipated by only a few days in his unsuccessful attempt to escape;

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THE CAMBRIAN.

Now, go write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever.

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HON. ELLIS H. ROBERTS,

ASSISTANT TREASURER OF U. S., NEW YORK.

The story of the life of Hon. Ellis H. Roberts, at present Assistant Treasurer of the United States at New York, is one full of encouragement and hope to the diligent and aspiring young men of to-day; and this encouragement comes especially home to young Welshmen, from the fact that there is no question as to Mr. Roberts' national relationship to them. He is a thorough Welshman in all but the place of his birth. His paternal grandfather, Ellis Roberts, kept the "stone store" in Llanuwchllyn, Merionethshire, for many years. The late John Edwards (*Eos Glan Twrch*), used to relate that in his youth he frequently went to Ellis Roberts' store to buy goods. Watkin, son of Ellis Roberts, was the father of Hon. Ellis H. Roberts. Another son was a preacher, well known as Roberts

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our shores; among them several ministers of the gospel and eminent men of the churches and Sabbath schools. But before we refer to these we should point out a few of their predecessors. The Rev. Enoch Morgan, pastor of the Welsh Tract Baptist Church, near Philadelphia, Pa., who came over to America in 1701; and his brother, the Rev. Abel Morgan, pastor of the Baptist church, Pennypec, Pa., who followed his example in crossing the sea in 1711; and the Rev. Benjamin Griffiths, pastor of the Baptist church, Montgomery, Pa., a half-brother of the two Morgans, who emigrated in 1710, and was ordained in 1725. And the Rev. Thomas Griffiths, whose church in Pembrokeshire emigrated with him in a body in 1701, and was known as "The Welsh Tract Church," in Delaware. Several of those who arrived in 1795 made Philadelphia their headquarters for a season, and from there some went to Utica, Steuben, and other places in Oneida Co., N. Y.; others went with the Rev. George Roberts, brother of the eminent Rev. John Roberts, Llanbrynmair, Montgomeryshire, North Wales, to Ebensburgh, Pa.; and others went to Newark, Granville, and Welsh Hills, O. In 1796 the eminent layman, Ezekiel Hughes (father-in-law of Dr. Chidlaw), Edward Bebb, and David Francis from the old church at Llanbrynmair, which has given the largest quota of its number to America of any one in Wales all through the succeeding years, landed at Cincinnati when it was but a small town. The land west of the Miami was unsurveyed, so they squatted for a while at Blue Rock Creek, and there on May 28, 1800, was Rachel, the first white child born in that township. In 1801 Ezekiel Hughes and others bought several sections in Paddy's Run and its vicinity. A son was born to Edward Bebb, December 8, 1802, who was the first white child born in that township, and he rose to be a governor of Ohio—the Hon. William Bebb.

[*To be continued.*]

THE LANGUAGE AND LITERATURE OF WALES.

BY REV. EDWARD D. MORRIS, D.D., LL.D.

PROFESSOR OF SYSTEMATIC THEOLOGY IN LANE THEOLOGICAL SEMINARY, CINCINNATI, OHIO.

Under such nurture, poetry became from the tenth century onward a national art and a national passion. We see indeed after the death of Hywel the return of internal rivalries and distractions, the struggles of various aspirants after the supreme authority, the successive invasions of the national domain by Scot and Gwyddel, by Saxon and Norman, and other similar causes tending to repress the national culture not merely in this but in every form. Still there survived, as the interesting *Itinerarium* of Giraldus Cambrensis shows us, much of the old poetic and literary spirit. In the earlier half of the twelfth century we discover what Williams in his "Biographical Dictionary of Eminent Welshmen" styles a great reformation under Gruffydd ab Cynan, one of the most celebrated princes of North Wales—a reformation or reconstruction, during which Welsh literature reached a high degree of perfection, and a brilliant succession of poets appeared extending down to the close of the national independence in the century following. The poetical productions of this period are too numerous to receive more than a passing notice in this cursory sketch. There are still extant three poems by Meilir, one of them a remarkable ode, full of elevated religious sentiment and written in his old age on the "Marw Ysgafn," the placid dying of the bard; twelve by Gwalch-

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mai, of which the most noted are the ode to Owain Gwynedd, prince of North Wales, and a hymn to nature, so skillful in diction, so flowing in its melody, and so lofty in thought and aspiration, that it has not improperly been compared with what Wordsworth has written on the same theme; a larger number by Cynddelw, who was fitly called *Prydydd Mawr*, the great poet, and whose fame surpasses that of any contemporary both for mastery of the language and for rhythmic grace and power; five by Einion, the son of Gwalchmai, and an inheritor of the rare genius of his father; eight by Hywel ab Owain Gwynedd, prince as well as poet, who sang of war and love with a peculiar grace and charm alike of fancy and of rhythmic expression; and finally two by Owain Cyfeiliog, a Welsh prince celebrated alike in war and literature, a patron of bards and himself a bard of great prominence and excellence. One of the two odes of Cyfeiliog is entitled the "Hîrlâs," and is in substance a princely song of welcome to the chieftains who have shared with him in a recent victory. The *Hirlas* was a drinking-horn, long and blue, rimmed with silver, and capable of containing a large libation; and the poet imagines his noble guests gathered around him at the table in his own palace,* and bids his cup-bearer fill the horn, and carry it round from warrior to warrior, while he sings the praises of each, their valor, their loyalty, their successes and triumphs, in strains of peculiarly graceful melody. Those who have fallen in battle are also celebrated in appropriate verse; and the horn goes round and round, until all have tasted the flowing mead, and have received the royal commendation, when the poem concludes with the words:

"Now, my boy, thy task is o'er;
Thou shalt fill the horn no more.
Long may the King of kings protect
And crown with bliss my friends elect;
Where liberty and truth reside,
And virtue, truth's immortal bride,
There may we altogether meet,
And former times renew in converse sweet!"

Two things may properly attract our attention before we leave this interesting period; the large infusion of Christian thought and feeling, and the special prominence given to music, in conjunction with these poetic productions. Mr. Gladstone in his address at the national *Eisteddfod* held at Wrexham, spoke with enthusiasm of the Welsh as a deeply religious people—a religious people from the time when they harbored the old Christian religion in the fourth, fifth and sixth centuries, while it was driven out of the great bulk of English counties. The tribute is justly paid, and he who reads the "Marw Ysgafn" of Meilir or the religious poems of Cynddelw, or even the "Hîrlâs" of Cyfeiliog, will not fail to see that at that period at least if not before, Christianity had wrought itself permanently and inextricably into the conviction and life of the people.

The harp also had by this time taken the place of honor which it has ever since held as the elect instrument of music among the Welsh. Is there not a suggestive key to some of the special qualities in any race or nation, to be discovered in what we find to be their favorite instruments of music? The barbaric monotone of the drum,

* One who has journeyed along the Welsh coast from Conway round through Bangor and Carnarvon, by Harlech to Aberystwyth and beyond, and has seen the old castle ruins perched like eagles on many a high hill or craggy summit overlooking the sea, much like those that make the Rhine so beautiful as well as historic a river, cannot fail to have had some new impressions as to the manner in which these old Welsh princes and chieftains lived and flourished in their strong abodes seven centuries ago.

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the thin whistle of the fife, the blatant outcry of the bugle, the wheezy droning of the bag-pipe—are they not all indicative of elements and tendencies inherent constitutionally in the people who adopt and cherish them severally as their chosen mode of instrumental melody? The Hebrew and the Welsh have found their musical ear best satisfied with the harp; and of the two nationalities the latter has been by far the most constant and enthusiastic in its devotion. To praise the harp, to sing of its graceful form and tender melodies, to extol it above all other instruments of music, has ever been a grateful task to the Cymric music. One of the poets speaks of it as having:

"Iaith enaid ar ei thannau."

(The language of the soul on its strings.)

and another declares with enthusiasm that there are

"Mil o leisiau melysion.
Mêl o hyd ym mola hon."

(A thousand sweet voices, all of them honey,
Incarnate in this.)

and a third, remembering perchance that the harp is the only instrument that finds mention in the apocalyptic descriptions of heaven, sings of it:

"Odlau saint yw adlais hon,
Llais yn fawl llys nefolion."

(Its notes are as the odes of the sanctified:
It is a voice in the praise of the court of the heavenly ones.)

From the twelfth century onward, we find the harp enthroned in the Welsh heart, and sounding its mellow strains in the public *Eisteddfod*, in the halls and feasts of the nobles, and even among the common people, as the elect instrument of the nation. The *Eisteddfod* also, or general congress or convention of bards and literary men, which had been instituted as early as the eighth or tenth century, became after the twelfth one of the established institutions of the land. Full provision was made for it by law; gifts and prizes were furnished by the reigning princes; its annual convocations were attended by enthusiastic thousands, and its honors were sought with as much eagerness as ever animated warriors on the field of battle. Of the bards of the period extending from the twelfth to the close of the fourteenth century, we have the names of more than sixty whose productions have been preserved, and of nearly as many more whose writings have wholly perished with the lapse of time. Many scores of manuscript volumes of Cymric poetry belonging to this period, are still in existence, though within the last two centuries, several important collections have been destroyed by accidental conflagrations; the Hèngwrt Collection alone is said to contain four hundred such volumes. And while the number of acknowledged bards steadily increased, the range of their themes increased also; war, especially after the fusion of Wales with England early in the century, ceased to be the main topic of song. With the reign of peace, and the civilizing changes that followed the better establishment of civil order, and especially with the more and more dominant influence of religion, Welsh poetry came to cover a much wider field, and to present itself to view in forms at once more varied and much more elaborate.

It would be a pleasant task to speak of some among the more conspicuous poets of this era, and especially of Dafydd ab Gwilym, with his hundred sons, to his beloved Morfudd, his beautiful ode to the nightingale, his many hymns of nature and of devotion. Gwilym has been styled the Cambrian Petrarch, and a high authority has said that no modern poets sing more sweetly of the woodland, the wild flowers, the voice of birds,

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and the other charms of external nature. It would be pleasant also to carry your thought onward into the fifteenth and sixteenth centuries, and to bring into view the rapidly increasing mass of Welsh literature, the still greater elaborateness and richness and power of the national poetry, the growth of theological and religious productions, illustrative of the wonderful change which Christianity had wrought in the heart and life of the people. It would be still more pleasant to speak even in outline of what has transpired in the intellectual life of the principality of Wales during the past three hundred years:—to tell the story of other poets even greater than those already named; of modern authors whose productions are worthy of a wider range than a principality so small could furnish; of the great preachers of Wales such as Christmas Evans and John Elias, whose power in the pulpit as exhibited in their terse and potent diction, their graphic imagery, their poetic and oratorical skill, their religious fervor, has never been surpassed in modern times*; to describe particularly those peculiarities of Welsh poetry, its remarkable rhythm and grace, the sweetness of its melody, its varied and difficult measures, its singular alliteration (*cynghanedd*) or repetition of certain letters within the lines, as well as its facile rhyming both within and at the close of each succeeding measure—all of which combine to give it a unique place in the poetry either of ancient or of modern times.

But at this point the stream widens and widens, so that one can hardly see from shore to shore. Craving your indulgence therefore, I venture in closing this cursory address to make some brief plea for the closer study of the Welsh language and literature, and for the elevating of that literature and language to a far higher place than is generally accorded to it. Proffessor Rhys in his lectures on "*Celtic Heathendom*," quotes a distinguished German scholar as saying that the great attraction of Keltic philology consists in the fact that every haul of the net, without exception, brings in a rich spoil. And Rhys himself broadens the assertion so as to make it include Keltic archæology, myth, history and religion, as well as Keltic speech. It is to be remembered that this old Cymraeg has preserved its integrity and vitality through a long period and in defiance of most serious besetments, and is at this hour not only richer in its vocabulary, more cultivated in form, more available and effective in common use, but also more ardently loved, more enthusiastically spoken than ever before; in the highest sense a living language still, and destined even in the presence of English laws, English commerce, English culture, to be spoken and written within its mountain home, it may be for centuries to come. It is also to be remembered that in comparison with the fading speech of the Gwyddel and the Scot, or the other kindred dialects of the original Keltic tongue, or indeed with the other languages of northern Europe, the Welsh is still eminently a productive language, with a vigorous and rapidly developing literature, not in the department of poetry alone, but likewise in biography and history, in various branches of theology doctrinal and practical, and to some extent even in fiction and romance. Futhermore, the many close relations in sound, in form, in grammatical structure and in other aspects, which this Keltic tongue sustains to those more conspicuous lan-

* "Some of the Great Preachers of Wales," by Rev. Owen Jones, M. A.

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guages that are indigenous in central and in eastern Europe, tend largely to increase the claim it presents to scholarly attention and study. Nor is this claim lessened but rather vastly increased if we take into the account also its remarkable affinities with those ancient languages—the Hebrew, the Greek, the Latin—from which the other modern tongues of the European continent have derived so large a proportion of their vocabulary, their structure, and their value as media of cultivated thought. To a language so remarkable as this in both its nature and its relations, a language at once ancient and modern, an Association such as yours, Gentlemen, cannot turn a languid eye or an indifferent ear.

OWEN GLENDOWER: OR GWALIA'S LAST STRUGGLE.

BY H. J. FORREST, AUTHOR OF "CROMWELL IN WALES," "TUDOR AND PLANTAGENET," &C.

CHAPTER XXV.—DAVID GAM'S RETURN.

O, mischief thou art swift
To enter in the thoughts of desperate men!"
—SHAKESPEARE.

David Gam returns to court and relates to the King and Prince Henry and the Archbishop, the adventures of his mission in Wales in tracing out the movements of Glendower; how he had been seized and placed in the dungeons of Mynyddgaer until the fight at Machynlleth had secured his release, and how, afterward, he had traced him into Flintshire and thence through Shropshire and the other English counties to London where Glendower had been seized and afterward allowed to escape.

CHAPTER XXVI.—GLENDOWER AT HOME AGAIN.

"Are not these woods
More free from peril than the envious court?"

At the beginning of the fifteenth century the term "silent highway," as applied to the Thames, was not a misnomer. Commerce did not at that time bring untold riches from Cathay and Ind to the port of London, nor was it by any means a "million-peopled city;" the supposed Civitas Trinobantum of Cæsar had, however, grown into a considerable place; the streets were first lighted with lanthorns at that period, and water was laid on from Paddington, because of an insufficient supply; the streets were partially paved, and the nucleus of the modern system of rating was formed.

Along the silvery stream which runs through the centre of this ancient city did Owen Glendower find himself being leisurely rowed after his almost miraculous escape from the Tower. The soldier who had accompanied him spoke not a word until they arrived near Westminster, when he revealed himself to the Welsh prince.

"I am Griffith Gam. Horses are ready for us near Westminster Hall. What directions shall we take?" said the faithful Celt.

Glendower started, but Griffith put his finger on his lip.

"No congratulations now," said he; "these rowers are well paid, but they are not in the secret. Trust me now, and in a few hours we shall be safe."

They landed at Westminster, where they found a pair of horses in waiting for them, and at mid-day they were riding through Windsor forest together, where they for the first time slackened speed and tethered their

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