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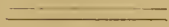
OF

Wales and the Welsh

BY

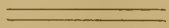


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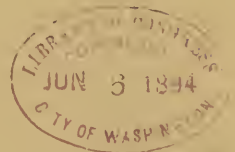
“Their God they shall worship,
Their language they shall retain,
Their land they shall lose—
Except Wild Wales.”

Taliesin, VI Century.



PITTSBURGH PRINTING CO
PITTSBURGH, PA.

1894.



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DEDICATED

TO THE

NATIONAL CYMRDORION SOCIETY,

To whose unselfish and indefatigable zeal was due the
World's Fair International Eisteddfod, held at Chi-
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in some respects the greatest gathering
of its kind ever held.



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And every spot in sylvan beauty drest,
And every landscape charms my youthful breast.”

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* THE WELSH PRESS.

“The mightiest of the mighty means,
On which the arm of progress leans,
Man’s noblest mission to advance,
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* * * * *

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—*Dr Johnson.*

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WELSH NATIONAL SONG.

Mountainous old Cambria, the Eden of Bards,
Each hill and each valley excite my regards,
To the ears of her patriots, how charming still seems,
The music that flows in her streams.

Wales ! Wales ! be

My country though crushed by the hostile array,
The language of Cambria lives out to this day ;
The muse has eluded the traitor's foul knives,
The harp of my country survives.

Wales ! Wales ! be

The land of my fathers, the land of my choice,
The land in which poets and minstrels rejoice,
The land whose stern warriors were true to the core,
While bleeding for freedom of yore.

CHORUS—

Wales ! Wales ! favorite land of Wales !
While sea her wall, may naught befall
To mar the old language of Wales.

The Early Inhabitants of Britain.

“The harvest gathered in the fields of the Past is to be brought home for the use of the Present.”

—*Dr Arnold,*

Antiquity of the Britons—Their Civilization—Conclusions of the Classical Writers—Their Domestic Life—Their Government—Sturdy Warriors—Their Commerce—Archæological Remains—The Cromlechau—Druidism—Their Priesthood.

The aboriginal settlement of countries has always been a much debated question. There is not lacking an abundance of traditional matter bearing upon the subject; but definite historical data is rare. The ancients believed that the aborigines of each country were its native inhabitants. The Germans, for instance, believed that Tuisto a Celto-Scythian king or hero, and his son Mannus, their earliest progenitors, were sprung from the soil. There was a tradition among the Britons in Cæsar's time, that the earliest inhabitants “were born in the island itself.”

The consensus of intelligent belief claims for the Celtic race an Aryan origin. It is said that the Kimmerii, the supposed ancestors of the Kymry who originally occupied the country known as the Ukraine, in southern Russia were conquered by the Scythians and settled in Armenia and Asia Minor. “There was a time, says Professor Max Müller—when the ancestors of the Celts, the Germans, the Slavs, the Greeks and Italians, the Persians and Hindoos, were living

together beneath the same roof, separate from the Semitic and Turanian races.*

These conclusions are in entire keeping with the geographical and ethnological truth of the Scriptures, which evidently teaches that the sons of Japheth, Gomer, Madai and Javan were the representatives of these races. It has been customary to smile knowingly at the Welsh literateurs who have maintained from time to time that Gomer, the eldest son of Japheth is the father of the Kymric race. The researches of modern ethnographical science, however, prove that the claim rests upon something more tangible than the asserted Celtic traditional exuberance. We read in Ezekiel XXXIV, 6 of "Gomer and all his bands." Their home is supposed to have been in the country between Syria, the Black Sea, and the Caucasus Mountains. They have been recognized as the Gimiri or Kimiri, known to the Assyrians and the Kimmerii, known to the Greeks, the Cimbri of Roman times, and the Cambrians or Cymry, the present inhabitants of Wales.

Canon Rawlinson writing of these people says: "They have been probably identified with the Cimbri of the Roman times, a portion of the great Celtic race, some of whose tribes were found in Britain when the Romans conquered it, and came to be called by them Cambri, and their country Cambria.

* * * * *

We may say therefore, that Gomer probably represents the Celtic race under one of their best known and most widely extended names, and that the au-

*Languages of the Seat of War. Page 20.

thor of Genesis meant to include among the descendants of Japheth the great and powerful nation of the Celts."

After careful investigation of many of the best authorities, we conclude that the Celtic nation, and particularly the Kymric branch of it can justly lay claim to an extreme antiquity.

It is not known when the Celts migrated from Asia to Europe. Some Welsh literateurs claim that they took possession of the continent three hundred years after the flood, or about the time of Noah's death. This statement is not authentic. The Celtic names that many of the mountains, valleys, and rivers of Europe bear, would indicate that the continent was at one time inhabited by this nation. They are believed to have first settled in Italy. Plinius says that the Umbrians, aborigines of Italy, were Gauls.

The time of the Celtic migration to Britain is also uncertain. It is thought that Herodotus, the Greek historian, 450 B. C., is the oldest author that refers to Britain, which was known to him at that time as part of the Cassiterides—Tin Islands. He says: "Of the extreme part of Western Europe, I can say nothing with certainty, because I do not admit that the Barbarians possess a river by the name of Eiridanus that flows into the sea in the North, from which place they say amber comes; and I know nothing of the Cassiterides, from whence we get our tin. The name Eiridanus which is Greek, not Barbarian, proves what I say; and on the other hand, I never met any-

one who was able to say from personal knowledge that the extreme part of Europe is sea."

As far as can be ascertained, Aristoteles, 340 B. C., is the first author that refers definitely to Britain, He calls England and Scotland, Albion, and Ireland, Ierne—West. He says: "Beyond the Pillar of Hercules, the great sea flows around the earth. there is in it two big islands called British, Albion, and Ierne, which are greater than the ones mentioned heretofore, and are situated beyond the Celts, etc."*

Polybius, B. C., 160, says: "Inasmuch as we have written so much about Lybia and Iberia, some will ask why we have not said more about the passage between the Pillars of Hercules, of the sea beyond them, and other things that concern those parts, of the British Isles, how they manufacture tin, and also about the gold and silver mines of Iberia, about which things writers have written so extensively and differed so widely."

It is uncertain which branch of the Celts reached Britain first; the best authorities incline to the belief that the Cynetians were the aboriginals. If they were the earliest settlers, they were not a vigorous people because they have left absolutely no trace of their existence in the island. One of the Triads—The Threes—(a collection of wise sayings, historical events, etc., committed to writing four centuries B. C.) says that Britain owes nothing to any one save the Kymric nation, who subdued her; prior to that she had no inhabitants, being full of tigers, wolves, beavers and large cattle.

*Aristoteles De Mundo, 3.

Some historians maintain that Brutus, a Greek, brought a large number of his countrymen to the island 1100 B. C., conquered its inhabitants, and that his soldiers called the country Britain in honor of their intrepid leader.

This story is taken from Nennius', *Historia Britonum*, which was written in the year 858, and copied by Mark the Hermit, in 945.

Nennius himself says that he got the story from some Roman writings. The story is certainly legendary in character. Other writers claim that the Celtic tribes came to Britain from Gaul as early as 1000 B. C.

Bale and Carter believe that they settled in the island as early as 2000 B. C. After the Cynetians, the Gaelic branch of the Celts inhabited Britain. That they were a strong, vigorous people is evident from the large number of Gaelic words that are still used in the Principality. We note a few :

One of the principal rivers in the Principality is named Wysg (Usk); the Gaelic word for water is Uisg. The names of such rivers as Tafwys (Thames), Wy (Wye), Tywi (Towy), etc., derive their origin from Uisg. The Gaelic for milking is "Blithuin"; the Welsh call their milch cows, "Gwartheg Blithion." The Gaelic for gold is "or;" the Welsh is "aur." The Gaelic for apple is "aful;" the Welsh is "afal"; etc.

T. Stephens, author of *Literature of the Cymry*, thinks that the Irish, who were formerly known as Scots, settled in Scotland by conquest under the chieftainship of Fergus, Loarn, and Angus, the chief sons of Erc, king of North Ireland. Ireland is supposed to have been settled first.

Prof. Rhys the eminent Oxford professor said in a recent lecture: "The people who introduced Cymraeg (Welsh) into these Islands belong to that widespread Aryan family which included the Teuton as well as the Cymro. Observing that the various members of the Teutonic group would not now understand each other's speech any more than a Kerry Irishman speaking Gaelic would not now understand a Welshman speaking Welsh." In the course of his lecture he inquired into the cause of the difference: "Dividing the Celtic peoples into the Goidelic Irish, Scotch and Manx, and Brythonic, (Welsh, Old Cornish, and Breton,) the difference was caused by a difference of time in the Goidelic and Brythonic invasions of the islands. The Goidels probably came into Britain when the Latins landed on the banks of the Tiber. The Brythons came from Belgium at a considerable later period and drove the Goidels into the northern and western portion of the islands and over into Ireland, where they subsequently reinvaded Scotland and the borders of the Severn Sea. When the Goidels landed in Britain, they found here a people who were not Celtic or even Aryan, and were probably allied to the Basques of the present day.

When one noticed the frequency of the black-haired people, not only in Wales but in England, it was found that the descendants of the aborigines even now outnumber Celt and Saxon combined. They were mentally and sentimentally more gifted. They had a feeling for art and a talent for music. It was probably the happy blending of the widely dissimilar characteristic that made the Englishman a different

being from the ordinary German, and contributed to the English character no inconsiderable part of its existence. In any case the average Englishman was much more nearly of the same race, or rather of the same blend of races as a Cymro than a certain class of writers imagine." While some uncertainty exists as to the manner of their wanderings and the time of their settlement in Britain, it is known that the Britains were a numerous and hardy race 2000 years ago.

The name Britain is of uncertain origin. It has evoked many speculative theories, the most plausible being that the Phœnicians gave it that name because its inhabitants were called Britons. During the Roman stay in Britain, 450 years, they called the country Britannia, and its people Britons. The name Cybry (Kymry) is first used by Howell the Good, in his celebrated laws. The name Kymry was not universally applied to the inhabitants until the period between the fourteenth and the end of the sixteenth centuries. The name Welsh was given to the inhabitants by the English. The Teutons named their bordering tribes Walsche, which means exiles, strangers. Brittany in France is called Wealand, which has the same root as Wales.

The native inhabitants of Wales spurn the name given them by their Saxon neighbors, and know one another by the ancient name Kymry.

The government of the early Britons was in some instances primitive attempts at limited monarchy; while in others it was stratocracy, determined according to the various customs and usages of the several tribes.

Among some tribes the sovereign derived his power by descent, while among others it was customary to elect him by popular vote. There were some tribes that favored Stratocracy, a system which provided that the sovereignty be vested in the most distinguished warrior. When the reigning Prince died, the eldest son succeeded him, providing he was qualified to rule. If the king had no male issue, he was succeeded by his wife or daughter. Thus we have Cartismandua, Queen of the Brigantines, and Boadicea, Queen of the Icenes. Tacitus* says:—Instigated by such suggestions, they unanimously arose in arms, led by Boadicea, a woman of royal descent (for they make no distinction between the sexes in succession to the throne, etc.) The rule of each of these women was remarkable for its courage and daring.

Some tribes were affectionately attached to their Princes. When Cassivelaunus killed Imanuentius, and his son Mandubratis fled to Cæsar for refuge, the tribes deserted Cassivelaunus from sympathy for the young Prince and the other five tribes followed their example, to the destruction of their country. If the reigning Prince had several sons, all of whom were qualified to succeed their father, he enjoyed the right, with the consent of the nobility and priesthood, to divide his kingdom between them, without the slightest regard to the rights of the heir, and should any of them become dissatisfied, he could disinherit them. Cunobelinus divided his small kingdom between his two sons, Caractacus and Togodumnus, and disinherited his third son, Adminius, because he had

*Tacitus Vit. Agric. C. 16.

committed some offense against him. At one time as many as four princes ruled over the petty kingdom of Kent, because of this prerogative exercised by the Prince.

One of the royal prerogatives was to command the forces in time of war. This was particularly true of those kings and princes who united valor with royal birth. Aristoteles says: "The person that ruled in time of peace in ancient times would be their commander in war."* Sometimes several tribes would unite under one chief commander, who was expected to pay deference to the kings and princes whose forces he commanded. The chief ambition of this commander was to be known as a man of great military skill and courage. To be outstripped in valor by any of his followers was considered a calamity. "In the field of battle it is disgraceful for the chief to be surpassed in valor; it is disgraceful for the companions not to equal their chief; but it is reproach and infamy during a whole succeeding life to retreat from the field surviving him. Chonodomarus, king of the Alemanni, was taken prisoner by the Romans, his companions, two hundred in number, and three friends peculiarly attached to him, thinking it infamous to survive their prince or not to die for him, surrendered themselves to be put in bonds."†

The emoluments of an early British king were not flattering. Besides the family inheritance which was the most important in the state, he generally possessed lands and enjoyed other perquisites. His

*Politic V. ch. 5.

†Ammianus Marcellinus, XVI, 13.

subjects made him presents of live stock, wheat and other serviceable things from time to time. On the other hand, the commander of the various tribes in times of war was usually the recipient of valuable gifts by the kings and noblemen of their command. "It is customary for several states to present by voluntary and individual contributions cattle or grain to their chiefs, which are accepted as honorary gifts, while they serve as necessary supplies."* Among some tribes plunder was considered not only legitimate but praiseworthy. In some instances, it constituted an important source of revenue.

The best authorities are not favorable to the idea advocated by some historians that for many centuries Britain was ruled by one king, a period known in the vernacular as *Unbenaeth Prydain*—Monarchy of Britain. While the contention is probable, the evidence shows that they were divided into various tribes or clans over which kings and princes ruled. There were two orders that were very conspicuous in the early British life, viz: The Equestrian and Druidic. Both orders enjoyed much power and privilege. The Equestrian consisted of Knights who were invariably surrounded by sturdy warriors. To these men were committed in a large measure, the fortunes of the tribes in times of war. Cæsar says of the Knights: These (when there is any necessity and when any war arises which before Cæsar's arrival was wont to happen almost every year, that they might either inflict injuries themselves or repel those inflicted by others) are all engaged in war: and in

*Tacitus De Mor. Germ. 15.

proportion as each of them is most distinguished by birth and resources, so he has the greatest number of vassals and clients about him. This sort of influence and power alone they acknowledge. The Bard also went to war. It was his function to rehearse the glories of war in general, and those of his chief in particular.

The Druidic order consisted of priests, who in reality were the real rulers of the people. They were held in great reverence, and their jurisdiction extended to the material as well as the religious welfare of the tribe. Their word was law. The king himself dares not declare war without first getting the consent of the Druids, and permitting them to go through their religious incantations. "No one dare imprison, scourge nor inflict any kind of punishment but the priests only, and they inflict punishment not at the instigation of the chief commander, but in obedience to their gods, who they maintain are present with them in war."*

Diodorus Siculus says of them: "Not only in the concerns of peace, but even of war, not friends alone, but enemies also chiefly defer to them and to the composer of verses. Frequently, during hostilities, when armies are approaching each other with swords drawn and lances extending these men rushing between them puts an end to their contentions, taming them as they would tame wild beasts."

Cæsar has written at length about the Druids of Gaul. The following are the salient points of his description: They took charge of the public and

*Tacitus De Mor. Germ. C. 7.

private sacrifices; they were the accredited teachers of religion. Large numbers of young men flocked to them for instruction. The course lasted twenty years. The instruction consisted principally of memorizing verses, and was entirely oral. It was unlawful to commit these instructions to writing, because thereby the common people would learn their doctrine, and also because it would tend to weaken the memories of their scholars. They sat in judgment upon all matters of dispute, both public or private. They decreed rewards and punishments. Whoever failed to submit to these decrees was interdicted from the sacrifices. The interdicted were shunned by the orthodox people, special care being taken not to come in contact with them.

They met at Carnutes, a central place in Gaul, at a certain time of the year, and tried all cases from afar and near. They taught astronomy; they discoursed about the extent of the universe and the earth, the nature of things, and the power and might of the immortal gods. They taught the doctrine of the transmigration of the souls, believing that this teaching would strengthen the valor of their warriors and remove from them the fear of death. They offered human sacrifices. "The immolation of those who have been taken in theft or robbery, or any crime, they imagine to be peculiarly pleasing to the immortal gods; but when a supply of this class fails, they have recourse even to the innocent." They worshipped principally the god Mercury; he was regarded as the inventor of all the arts. He directed

their journeys and marches, and exercised great power over their financial transactions.

They also worshipped Apollo, Mars, Jupiter and Minerva. Apollo averted diseases; Minerva developed their manufactories and arts; Jupiter possessed sovereignty over the Celestials, and Mars directed wars. They vow to him everything captured in war. The captured animals are sacrificed; the remaining things were stored up in some consecrated place. It was deemed a great sacrilege to appropriate these goods; and anyone found guilty of the act was severely punished.

Over this body of Druids there was a president who is called the Archdruid and who exercised the chief authority among them. When he died, the next Druid in honor would succeed him. Should there be more than one eligible candidate, the selection was made by the vote of the body, but sometimes they went to the length of fighting for the presidency.*

Cæsar's description is necessarily incomplete. Druidism had its corrupt as well as its pure era. The emperor evidently witnessed it in its most repulsive form. Modern science is fast demonstrating the fact that the Druidism of Cæsar's time was a strange mixture of pagan mythology and Druidism and belonged largely to those times. The "superstitions, dogmas, absurd customs and inhuman ceremonies" of this somber religion were symbolical of great truths.

The Druids, like other priests, had two doctrines: a sacred and vulgar. No doubt, Cæsar's account of the metempsychosis belonged to the vulgar religion,

*Cæsar's Gallic War, Book VI.

while the true meaning involved some mystical knowledge of the natural and mental history of man.* They regarded the oak with veneration. The mistletoe was much prized on account of its medicinal qualities. Their religion embodied three degrees, through which the believer passed: Inchoation, Progression, Consummation. In the first degree he acquired knowledge, in the second moral power, and in the third he reached perfection. They taught the possibility of the soul's retrogression while passing through the first degree; and also restoration by means of certain principles, changes, and gradations. The future was an eternal progression. The theosophy of to-day resembles the Druidism of these times.

The people were divided into two classes: the free natives and the bond natives. The free natives held their lands under their lords, enjoyed a large degree of liberty, and rendered to their lords certain services for the protection they enjoyed. But the bond natives were the property of their masters, liable to be disposed of as human chattels. This condition of things lasted during the Ancient Roman, Saxon and later periods.

The Britons were warriors by tradition and education. The ideal man of the times was a distinguished warrior. Bravery was the talisman for greatness and glory. Very early in life the child was initiated into the spirit and tactics of warfare. Solinas C. 22 says: When a woman is delivered of a male child, she lays its first food upon the husband's sword, and with the point gently puts it within the little

*See Identity of Religions, called Druidic and Hebrew. •

one's mouth, praying to her country deities that his death may in like manner be in the midst of arms.

When war was about to be declared, the Britons had a very unique method of marshalling their forces. Each tribe had its man on the look-out, and when the king or commander of the forces declared war, word was passed along the line from tribe to tribe, and in an incredibly short time the available forces for war would be centralized for action. Cæsar tells of many thousands of Gallic soldiers being brought to the scene of battle in seventeen hours by this means, notwithstanding that they were scattered over a territory of over 160 miles.

The clans generally gathered together for action at some central fort which was also used as an asylum for their wives, children and aged during the engagement. Cæsar says that these forts were excellently fortified, both by nature and art. These forts were very difficult of access. Disunion among the various tribes gave rise to these forts in the first place. The commanders depended much on their oratorical powers. On the eve of an engagement, they inspired their followers to the fray by means of patriotic, soul-stirring words. The weak were strengthened, the strong fortified and the rank and file imbued with military ardor.

They were urged to look contemptuously on danger and death, play the man, and win the fight. The strongest motives and encouragements to assist in the battle were advanced, and nearly to a man, the entire body of soldiers would be enthused at the sight of their leader with proud, defiant and hopeful mien moving to and fro among their ranks.

This method of warfare was practiced by the Romans like the Britons. Of these orations, those of Caractacus and Galgacus are the most notable. The harangue of Galgacus on the eve of the battle with Agricola and his hosts is remarkable for its length, patriotism and finish. It reads like a classic. At the close of these orations, the tribes went wild with enthusiasm. This remarkable speech must have influenced the Romans, because Agricola on this occasion delivered to his soldiers the longest harangue he ever gave before or after.

Their weapons of war consisted of scythed chariots, stakes, swords, spears, axes, celts, bow and arrow, etc. The most formidable weapon of the Britons was the war chariot. These are described as terrible means of destruction. The number of charioteers was great. After the six tribes that joined Cassivelaunus had deserted him, there were still left 4,000 charioteers who were loyal to their leader.

The stakes were sharp and were usually fixed in front of the bank, but sometimes they were put under the water. These were very perilous to the invaders, and had they not been forwarned by the captives and deserters would have caused great havoc among the brave followers of the intrepid Cæsar.

Their swords were long and blunt. Their shields were small and inadequate in resisting the improved weapons of the Romans. The celts are supposed to have been a distinctively British weapon. It resembled a chisel about the size of a small axe. It was about four and a half inches long, with an edge of two and a half inches. Some were much larger.

It was fastened with a strong cord, which enabled the warrior to hurl it at the enemy with force, and withdraw it suddenly.

Their forces consisted of cavalry, charioteers and infantry. What they lacked in discipline they made up in bravery. The average British warrior knew no fear. In them the great Cæsar found foes worthy of his skill and improved weapons. Viewed from Cæsar's standpoint, their modes of fighting were novel and startling; but in war everything is apparently fair. Their great defect was disunion. Very rarely would they unite to repel a common foe. It is stated that out of forty-seven tribes only six joined Cassivelaunus in resisting the invasions of Cæsar.

The testimony bearing upon the domestic life of the Britons is fragmentary and conflicting. Cæsar charges them with practicing a revolting concubinage. His description was doubtless true of the less civilized tribes. Polyandry in one form or another was practised by some of every nation, civilized and uncivilized, the privileged Romans not excepted.

It is significant that neither Tacitus nor Dio Cassius say anything about this concubinage. There are some facts that justify the inference that polyandry was confined to some tribes.

The insults that the Romans offered the British queen, Boadicea, and her two daughters greatly roused the anger of the Icenes and Trinovantes tribes. When Cartismandua, the queen of the Brigantines divorced herself from her husband, Verusius, without his consent, which was essential, the act was considered illegal. She was looked upon as an adulteress, and her destruction was inevitable.

Little is known of their marriage ceremonies. It appears that the marriage ceremony consisted of a profession of reciprocated affection and a public exchange of gifts between the bride and bridegroom. The bridegroom's presents to the bride usually consisted of cattle, horses, a sword, shield and spear. The bride's gifts to the bridegroom were weapons of war.

“That the woman may not think herself excused from exertions of fortitude or exempt from the casualties of war, she is admonished by the very ceremonial of her marriage, that she comes to her husband as a partner in toils and dangers, to suffer and to dare equally with him in peace and war; this is indicated by the yoked oxen, the harnessed steed and the offered arms. Thus she is to live; thus to die. She receives what she is to return inviolate and honored to her children, what her daughters-in-law are to receive, and again transmit to her grandchildren.

When these gifts were pronounced satisfactory by the relatives of bride and bridegroom who were present at the ceremony, the marriage was publicly ratified. Among the Gauls, the dowries of both husband and wife were added together, and an account conjointly kept of the profits of the united estates. The surviving party became sole heir to the profits of these dowries, together with the profits of previous periods. Among the Germans it was not customary for the bride to give her husband a marriage dowry. The Britons discouraged early marriages. It was considered improper for young men to pay matrimonial attentions before they were of age. Those who

remained single were highly thought of on account of the physical strength that this condition was believed to ensure.

The Britons immersed their newly-born children in the river even in winter, in order to test their bodily strength. The British mother, like the German, nursed her own offspring, so anxious was she to raise them sound and strong. The children of rich and poor mingled together, played together and were nurtured under the same rigorous conditions 'till age and valor divided the slave and free-born.

The mode of burial among the Celtic tribes was by cremation. The remains of British mounds and barrows prove beyond a doubt that cremation was at one time universally practiced by the Britons. When a distinguished husband died in Gaul, his relatives inquired into the circumstances of his death, and if they were in any wise suspicious, the wives were severely examined, and if their guilt was established they were cruelly put to death. At the close of the funeral rites, the things that the deceased prized mostly were incinerated. This applied to the slaves and clients that they cherished greatly.

The dwelling places of the Britons were very primitive. According to Cæsar they were very numerous, and resembled those of the Gauls. The Gauls constructed their houses of wood in the form of a circle, with very high roof, in which was an aperture that served instead of windows. Diodorus says: Their (Britons) houses are miserable cabins, constructed chiefly of reeds or wood, and roofed with straw.*

*Diodorus Siculus, L.v. C., 8.

When Caractacus, the British chieftain, was taken captive to Rome, he asked the Romans: "Why do ye, who possess such numerous and durable edifices covet our humble cottages?" It was customary to build fires on the floor of the house. Their means of subsistence were very plentiful. Their seas, rivers and streams contained an abundance of fish which they cared little for, and over their mountains, hills and valleys roamed large numbers of various animals. There was also plenty of flying fowl. They religiously abstained from the flesh of the hare, the hen and the goose; they bred them for amusement. They considered the hare sacred. This abstinence was practiced lest they offend the divinity of the water.

They considered the flesh of the brandt or soland goose a special dish. It is natural to conclude that they were much occupied in hunting. Among the domesticated animals might be mentioned the horse, cow, goat, sheep, pig, goose and hen. They had an unlimited supply of these. Wild animals roamed at will in their forests. The Britons were both an agricultural and pastoral people, determined by the nature of the soil they inhabited.

Cæsar says that the inhabitants of the sea-coast, who had come over from the Belgæ, cultivated their lands. Diodorus Siculus represented them as agriculturists who stored the corn which they grew in the stalk, in thatched houses. They also stored their corn in subterranean granaries. Their implements were primitive, like those of their kinsmen on the continent of Europe.

Strabo, however, denies them this knowledge. He says that they knew nothing of agriculture and gardening, and that they were inferior to other pastoral nations, not knowing how to manufacture cheese.*

Butter was a luxury enjoyed only by the nobility. In common with other nations, more or less civilized, they manufactured intoxicating drinks. Dioscorides writes of two kinds of beer which were made from barley on the continent, and similar liquors were made in Spain and Britain from wheat. Pliny says: "The natives who inhabit the West of Europe have a liquor with which they intoxicate themselves, made from corn and water. The manner of making this is somewhat different in Gaul, Spain and other countries; and it is called by different names, but its nature and properties are everywhere the same. The people in Spain in particular brew this liquor so well that it will keep a long time."

So exquisite is the cunning of mankind in gratifying their vicious appetites that they have invented a method to make water itself produce intoxication. The earliest intoxicant† known to the Britons was water, milk and mead, a inixture concocted from honey. The Saxons learned the art of brewing from the Britons. At the time of the Roman invasion, drunkenness was common among some tribes. Brewing led to the discovery of barm, with which they were delighted.

*Strabo, IV., p. 138.

†Plinius Nat. Hist. L. xiv. C., 22.

They ate two meals a day; the breakfast was light, but at the supper, or evening meal, they ate to excess. One large knife served all purposes, which was used in common by all. When a family had guests, the servants, sons and daughters served as waiters.* Other writers say that it was customary to set a table before each guest upon which was placed his portion of meat and drink.

Distinguished guests were always assigned seats of honor. Their dishes were always the choicest. Their food utensils consisted of wooden and earthen vessels and woven baskets. Their drinking vessels were made of horns of cattle and other animals.

Perhaps the most striking evidence of the mechanical skill of the Britons is found in their megalithic monuments. The remains of these monuments can still be seen in various parts of Great Britain, the Continent of Europe and even Asia.

Of the Druids circles, the most remarkable are Stonehenge and Avebury in Wiltshire, England. These stones vary in size, some being twenty-eight feet high and seven feet wide. The triple circle that constituted Stonehenge contained eighty stones; its diameter was one hundred feet. It is claimed that Stonehenge contained originally one hundred and forty-four stones. The Britons called Stonehenge *Cor Gawr*, which is the Welsh for Great Church. This name indicates that these circles were originally used by the Druids for worship, sacrifices, and augury. It is also said that when needed they were used for "the inauguration of priests and kings; for

*Diodorus Siculus L.v. C., 28.

the use of general assemblies; meetings of councils, local and national; for the promulgation of laws; for elections, and as seats of judgement. In Gallic they are denominated clactans, which means places of worship." It is not certain that Stonehenge belongs to pre-Roman times.

Mr. Wright, the Archæologist says:—"It is remarkable that the only excavation within the area of Stonehenge of which we possess any account brought to light Roman remains." The Myfyrian Archæology and other ancient Welsh writings maintain that Stonehenge was erected about the end of the fifth century in honor of the Britons who fell in a battle fought with the Saxons on Salisbury Plain in Wiltshire. These stones were brought from Devonshire, a distance of thirty or forty miles. Their transportation and erection involved much physical and mechanical skill. It is not known how they were transported and placed in position. Some are of the opinion that they were drawn upon sleds and put into position by means of inclined planes and sheer muscular force. It is not improbable that they possessed some mechanical means, unknown to us, to place them in position. Archdeacon Williams says that these stones differ from other Celtic stone ornaments in the circumstance that the stones have been hewn and squared with tools, and that each of the upright stones had two tenons or projections on the top, which fitted into notches or hollows in the superincumbent slabs.*

*Williams' Eccles. Hist. of the Cymry. p 36.

This description of their erection involves a considerable degree of mechanical skill. Canon Rawlinson, on the other hand, concludes that these stupendous constructions contain proofs of only "a moderate amount of mechanical ingenuity." He repudiates the idea that they indicate proficiency in the science of astronomy, but admits that the late Prof. Phillips, of Oxford, informed him that in the direction of the main avenue of approach at Stonehenge, and in the position of certain detached stones with respect to the central triliths, he thought he saw indications of solar worship.

It is claimed that the monuments of Avebury were more stupendous than those of Stonehenge. These circles covered an area of twenty-two acres, had a diameter of fourteen hundred feet, contained six hundred and fifty stones, and had a seating capacity of two hundred thousand. Besides, they were surrounded by a natural amphitheatre, from which many thousands more could witness the religious ceremonies. Leading to these circles were two walks of stones from opposite directions, which gave the whole a serpentine appearance. Some of the stones in these circles were twenty feet long and weighed about one hundred tons. The largest stone in the Stonehenge circles did not exceed thirty tons.

The cromlechs are another class of these monuments. These consisted of three or more massive stones placed in an upright position, upon which was placed an immense slab that resembled a table, which overhung the whole. Hence, the name Stone-hang, that was applied to the Wiltshire monuments. They

are known in Wales by the names: Throne Stone, Logan Stone, Assembly Stone, Arthur's Table, Arthur's Quoit, etc. In Cornwall they are called Quoit, because of their peculiar shape. In Brittany they are known by the name Tolmen, which is derived from taol-table. The most remarkable specimen of Welsh cromlechs is situated at Pentref Ifan—Evan's Village—Pembrokeshire, South Wales. The slab—table—which rests on three upright stones is eighteen feet long, nine wide, and three thick. A mounted horseman can ride under it without the least inconvenience. There is also a noted cromlech near Plas Newydd—New Palace—Anglesea, North Wales, the table of which is twelve feet and nine inches long, thirteen feet and two inches wide, and three feet thick. The stone pillars vary in length from five feet six inches to four feet ten inches; in width from five feet six inches to two feet; and in thickness from two feet to one foot six inches. There is in connection with this cromlech a stone chest, which is supposed to contain the remains of some distinguished druid or nobleman.

These cromlechs were sometimes used for religious worship and at other times as sepulchres. If they were covered over with small stones and earth, it was a sure indication that they contained stone chests. The stone chest found near the North Wales cromlech was seven feet long and three feet wide, interlined with rough stones, and closed with two stone slabs.

The stone circles of Carnac Plain, in Brittany, France, form another class of these monuments. They contain 4,000 stones of various sizes, arranged

in eleven circles extending nearly a mile in length and almost 150 yards wide. Some of these stones measure twenty-two feet above ground, are twelve feet wide, six feet thick, and weigh over 100 tons. These bear much resemblance to the Stonehenge and Avebury monuments. These monuments are supposed to be remains of Druidic circles within which worship was held. "Even at the beginning of this century, the religion of the simple people of that stormy coast was associated with the legends of antique worship. Once a year priests came in a boat to say mass over the remains of an engulfed city, where great blocks of stone, held to be relics of Druidical temples were to be seen at low water. And the people in their fishing boats gathered around the priests, and the voice of prayer went up to Heaven—a voice of solemn memorial to ancestors whose faith still lingered amidst a purer worship as the mistletoe of the Druidical oaks still mingles with the evergreens of Christmas.*

The rocking stones bear marks of much mechanical ingenuity. Cornwall contains one that weighs eighty tons, which is so evenly poised that a touch of the hand set it in motion, and yet is so securely constructed that apparently no amount of strength or skill can remove it from its position. The stone mounds usually contained weapons and ornaments of iron, gold, silver, and brass, and have been assigned to the Iron Age, which must have been pre-Roman, according to Cæsar's own description of the metals they used.†

*Knight's History of England. Vol I. C. 1.

†Cæsar's Gallic War, L. v. C. 12.

The Barrows were similar to the Mounds only that they contained brass weapons and ornaments. Sometimes gold and silver articles were found here as well as in the mounds, where human remains have been found incinerated. The dust is preserved in small earthen vessels. There are also mounds built of earth. The implements found in these were made of stone, bone, and horn. In the period of earth mounds, cremation was not practiced, and their burial chests were rude and antiquated. Their pottery was not advanced. "The shapes have little elegance, the patterning is of the simplest kind, consisting of dots, parallel lines, crosses, and sometimes zigzags, which are scratched upon the surface, apparently with a pointed stick. Handles where they exist at all are mere loops, intended to have cords passed through them by which the vessels might be suspended. Most of the vessels are merely sun-dried; though some, found commonly in the more southern parts of England, have been placed in a kiln and baked."†

The Britons were certainly acquainted to some degree with metallurgy. They mined tin and lead prior to the Roman invasion.

Herodotus says that the Greeks got their tin from the Cassiterides, Tin Islands. Diodorus Siculus refers to the fact that the Britons produced tin, prepared it in ingots, after which it was conveyed to "Ictes" thought to be one of the Scilly Isles, from whence merchants took it to Gaul, and conveyed it by means of horses to the mouth of the Rhone. The journey from Gaul to the Rhone is supposed to have taken

†Rawlinson's Origin of Nations. p 140-141.

thirty days. He says further: These Britons who dwell near the promontory Belerium (Land's End) live in a very hospitable and polite manner, which is owing to their great intercourse with foreign merchants. They prepare with much dexterity the tin which their country produceth, for though this metal is very precious, yet, when it is first dug out of the mine, it is mixed with earth, from which they separate it by melting and refining.*

Plinius says: The tin ore is a great distance from the surface in Spain and Gaul, and requires much labor to work it, but in Britain it is near the surface, and because of the abundance of it, a law was enacted limiting the output to a certain quantity annually.† Some maintain that the Britons mined copper. If they did, it must have been in small quantities, because they purchased their copper supplies from foreign merchants. In 1735 copper celts were discovered near the remains of an old furnace at Easterly Moor. They were also acquainted with iron. "They used as money either brass or oblong pieces of iron, ascertained to be of certain weight. Tin is produced there in the midland districts, iron on the sea coast, but the supply of it is small; they employ imported brass.‡ They were evidently acquainted with gold and silver prior to the Roman invasion.

Tacitus says: The earth yields gold and silver and other metals, the rewards of victory:§ Strabo iv 138 bears the same testimony. Cicero, however,

*Diodorus Siculus, L. v. C 22.

†Plinius Nat. Hist L. xxxiv. C. 17.

‡Cæsar's Gallic War L. v. C. 12.

§Tacitus Vit. Agric C. 12.

says that not a single grain of silver is found on this island.* It is evident that Cicero was wrong in this conclusion. The successful operation of gold mines in North Wales, together with the silver that has been found in various parts of the country, prove their existence beyond a doubt. Besides, there are Roman mines that still bear testimony to the fact that the Romans made a successful search for the precious metal. On the grounds of Dolau Cothy, in Carmarthenshire, South Wales, there is a mine believed to have been worked during the reign of the Emperor Trajan. "Here a quartz lode had been worked open to the day, and levels driven 170 feet through the slate. The officers of the Geological Society who surveyed it some years since, also discovered the remains of a metallurgical workshop, and among other things, a beautiful gold necklace was found, which was in the possession of a Mrs. Johnnes, the wife of the then owner of the property."† They not only mined gold, but they coined money out of it. Cymboline, the Prince of the Trinobantes, is credited with coining gold that was mined in Britain. There are as many as forty coins, each having a different die that bear his superscription. Many of these coins are still preserved in the British Museum, and at the Ashmolean Museum, Oxford. Cæsar, Dion Cassius and Suetonius distinctly refer to the annual tribute demanded of the Britains.‡

*Cicero Ep. ad Attic iv 16.

†Vanderbilt's Gold Fields of Great Britain, p. 16.

‡Cæsar De Bell. Gall. v 22. Dion Cassius Lib. xi, sec. iii. Suetonius' Vit. Jul. Cæs. xxv.

Cæsar himself forbade its coinage, and instituted an imperial mint.

Queen Boadicea is also credited with a native coinage. It is the opinion of reliable authorities that Britain possessed a native coinage, at least, 200 years B. C.

The Britons possessed pearls and precious stones. Tacitus says: The ocean produces pearls, but of a cloudy and livid hue, which some impute to unskillfulness in the gatherers, for in the Red Sea the fish are plucked from the rocks alive and vigorous, but in Britain they are collected as the sea throws them up. For my own part I can more readily conceive that the defect is in the nature of the pearls than in our avarice. Pliny says of the British pearl: It is certain that small and discolored ones are produced in Britain, since the deified Julius has given us to understand that the breast-plate which he dedicated to Venus Genitrix,* and placed in her temple, was made of British pearls. Origen says that the British pearl was next in value to the Indian. "Its surface is of a gold color, but it is cloudy, and less transparent than the Indian.* Camden and Pennant have written at length about British pearl fisheries. Jet was also found in abundance. It was known by the name Gagates. Solerius says of it: The gagates is found there (Britain) in great quantities, and of the most excellent quality. If you inquire about its appearance it is black and gem-like; if of its quality, it is exceedingly light; of its nature, it flames with water, and is quenched with oil; of its virtue, it has great powers of attraction, when it is rubbed, as

*Origen's Matthew, pp. 210, 211.

amber. Some assert that the Britons possessed some knowledge of glass-manufacture. It is claimed that coal was known to them prior to the Roman invasion. If it was, which is doubtful, the Romans would have made mention of it. They were road makers.

They could construct boats and used them for maritime purposes. They made chariots. The origin of British commerce must be sought among the natives themselves. That they interchanged commodities, though not on an extensive scale, is a fact. "On the rivers, on the lakes, and on the coast would be canoes of transit, carrying on a traffic of commodities rudely and imperfectly, no doubt, but still the beginning of a higher civilization whose great elements are communication and interchange."* The Phœnicians, the renowned navigators and merchants of ancient times, were the earliest traders with the inhabitants of Britain. It is not known when these commercial transactions commenced. There are strong reasons for believing that the Phœnicians traded with them some centuries before Britain became known to the Greeks and Romans. Strabo says: "The Phœnicians from Cadiz were the only persons who traded to these islands concealing the navigation from all others. When the Romans once followed a Phœnician ship, the master maliciously and wilfully ran it among the shallows, and the Romans following were involved in the same danger. The Phœnician by throwing part of his cargo overboard, made his escape, and his countrymen were so pleased with his conduct that they ordered all the

*Knight's History of England, Chap. I.

loss he had sustained to be paid out of the public treasury.”*

Thus the Phœnicians succeeded in monopolizing British trade for a long period of time. At last the country was discovered by the Greeks and Romans, who shared the trade with the daring Phœnicians.

The Cassiterides (Tin Islands) were known in the time of Herodotus, B. C. 445. Polybius also refers to the Brittanic Isles and the preparation of tin. Pythias of Massilia, B. C. 330, an ancient Greek navigator, is supposed to have been in Britain. The commerce between Massilia and Britain commenced some centuries before the Christian era. The exports in the earliest times consisted chiefly of tin, lead and furs, and the imports, pottery, copper and salt.

Later, the exports included copper, silver, gold, furs, slaves, wicker baskets, pearls and dogs. The British beagle was highly prized for its hunting qualities. After careful inquiry into the condition of the early inhabitants of Britain, based chiefly upon the testimony of classical writers, we are convinced that they possessed various degrees of civilization. Some of these writers became acquainted with tribes of a low civilization, while others met tribes who enjoyed a commendable degree of civilization. Cæsar and Diodorus Siculus, for instance, were both correct, though they differed widely in their conclusions regarding the civilization of the Britons. A people who possessed a distinctive language, which exists to-day in its essential features, who were acquainted

*Strabo, L. iii.

more or less with agriculture, the domestication of horses and horned cattle, metallurgy, mechanics, the art of pottery, weaving, the manufacture of chariots, road construction, etc., should not have much difficulty in establishing their claim to a place, if not exalted, among the civilized nations of the world.

Welsh Scenery.

"The airy upland and the woodland green,
The valley and romantic mountain scene;
The lowly hermitage, or fair domain,
The dell retired, or willow shaded lane;
And every spot in sylvan beauty drest,
And every landscape charms my youthful breast."

—*Mrs. Hemans.*

Its Richness and Variety—Sylvan Retreats—Its nearly Total Neglect by tourists—How it has impressed Eminent Men of Letters—Ancient castles—Welsh Summer Resorts—How the Critics have Missed it—Its Influence on Welsh Character.

Wales may be fitly called the garden of the British Isles. There is scarcely an element of scenery that she doesn't possess. Her majestic mountains, "pillars of Heaven, the fosterers of enduring snows" are enshrined in song and the affections of the people. Pennant says: "Snowdon was held as sacred by the ancient Britons as Parnassus was by the Greeks, and Ida by the Cretans." It is still said that whosoever slept upon Snowdon would wake inspired as much as if he had taken a nap on the hill of Apollo. The Welsh had always the strongest attachment to the tract of Snowdon. Our princes had in addition to their title, that of Lord of Snowdon. The Welsh names for Snowdon are "Yr Wyddfa," which means a conspicuous place, and "Eryri," the home of Eagles. Here the Welsh Chieftains found it possible to de-

velop those stern qualities that made them a terror to the enemy. If they were never conquered, they owe it in a large measure to these hospitable mountain homes. The typical Welshman never looks at this majestic pile without recalling very vividly the conflicts, losses and triumphs of his heroic ancestry.

“Eryri, temple of the Bard !
And fortress of the free !
Mids't rocks which heroes died to guard,
Their spirit dwells with thee.”

Cader Idris, in the neighborhood of Dolgelly, North Wales, is next in importance. It is an old tradition of the Welsh Bards, that on the summit of the mountain Cader Idris is an excavation resembling a couch ; and that whoever should pass a night in that hollow would be found in the morning either dead, in a frenzy, or endowed with the highest poetical inspiration. Mrs Hemans, writes as follows of Cader Idris :

“I lay on the rock where the storms have their dwelling,
The birth-place of phantoms, the home of the clouds ;
Around it for ever deep music is swelling,
The voice of the mountain wind, solemn and loud.

Tw'as a midnight of shadow and fitfully streaming,
Of wild waves and breezes that mingled their moan ;
Of dim shrouded stars, as from gifts faintly gleaming,
And I met the dread gloom of its grandeur alone.”

Plinlimmon is also the shrine of many a pilgrimage. The Severn rises here. If the tourist is in quest of captivating hills, he will find them in the Brecknockshire Range, South Wales. The admirer of dales and valleys will find magnificent specimens in the famed valleys of the Dee and Clwyd in the North

and the vale of Glamorgan in the South. Sir Theodore Martin, K. C. B. says of the Dee Valley: "I pity those who have not visited this beautiful valley, as in all Europe I have not seen anything that has come home to my heart for its exceeding beauty and the charm of the scenery."

The "beauties of the natural prospect" from the famed Castell Dinas Bran (Crow's Castle), said to be one of the oldest ruins in the kingdom, are very fine. The towering mountain, peaceful vale with its browsing cattle, undulating knolls, majestic river, gurgling streams, and rich woodland, combine to make the view idyllic.

The principal attractions in this region are the Eglwyseg Rocks and Plas Newydd (New Palace), the late residence of the famed maids of Llangollen. The Clwyd valley is noted for its wealth of scenery. This has been the favorite resort of landscape painters for many years. Bettws y Coed (Chapel-in-the Wood) is a delightful village that nestles in the midst of lovely mountain scenery and objects of romance and antiquity. This is the most famous bit of scenery of its kind in the British Isles, perhaps in Europe. The Vale of Glamorgan in the South vies with the more favored North for its picturesque scenery. Cowbridge and Llanilltyd Faur abound in historic interest. The botanist will look in vain for a more delightful and productive country to explore. Llanilltyd, named after Illtud, the founder of Cor Illtyd, is an early seat of secular and religious training. The Bangorau were distinct from the monasteries which sprung into favor during the Middle Ages.

This Illtud, who came with Garmon from Gaul, said to be of a noble lineage, became president of this ancient seat of learning in 520 A. D. It produced from time to time many eminent men. It is stated that St Patrick taught here. The Principality contains a number of these Bangorau, around which clusters much that is interesting and instructive. Forty-seven years have elapsed since Carlyle, that anti-view hunter, visited a Mr Redwood, Llanddough, near Cardiff. He spoke of the surrounding country with much warmth. He said "The wood is beautiful when you see it from the knoll tops, soft, green, yet slaggy and bushy; and sunshine kisses all things, and the upper moors themselves, dull-blunt, hilly regions, look sapphire in the distance." Glyn Elau, Radnorshire, will always be associated with the name of Shelley. In an able and vigorous article on "Shelley's Haunts in Wales," the author, Mr Herford, says that, "Of all the haunts on this side of the Channel, and he tried many, Wales, it is clear, attracted him most." Mr Herford describes the country that lured Shelley thus :

"For several miles the little river meanders quietly along through a bleak, heathery upland, until a huge mass of mountains, rising right athwart its path, turns it into a narrow ravine that shelves away to the south, and abruptly changes at once its course and its character. The still stream roars and foams among the rocks through which it has fretted its tortuous way, and its dark waters grow darker as the wall of mountains on either hand climbs higher and higher up the sky. As it descends, the landscape,

while continually gaining in scale and grandeur, assumes, at the same time, a richer and more varied beauty; luxurious masses of oak and beech nestle under the lower slopes, or detach themselves in graceful clusters along the meadows and hedgerows. The stream flows more quietly now, overshadowed by the leafy woodlands it feeds, and sending up into the still air, as evening draws on, a tender haze that mellow all hues and gradually blends with the deepening shadows. * * * Slowly, the valley grows dim, while the limestone precipices still flame crimson overhead. It was in this gracious season of the day that we found ourselves, after winding through thick wood, standing, with scarcely a moment's warning, before the gate of Cwm Elan, a stately eighteenth century mansion, gleaming pale and ghostly against its embosoming background of the forest; desolate and forlorn enough, too, for it is long since it had a tenant, and the visitor wanders freely along the garden walks which Shelley often paced with his impatient step, fuming at the strange fact that there were people like his genial host and cousin who 'never thought.'” In speaking of the Claerwen Valley, the writer says beautifully: “The autumnal moon had now risen golden over the mountains, and as we strolled up the Claerwen Valley lay full upon the river that brawls and dances along its rocky bed to the left of the road; to the right, the woods sloped steeply up to the precipices. At length a gate appeared, and beyond it a drive; within, some fifty yards away, stood a large mansion of the last century, with low gable crowning the

centre of the facade, and windows opening upon the lawn. The moonshine directly over it, casting its shadow in sharp profile upon the grass, whence a pale reflected light glimmered upon its gray stone walls, covered here and there with ivy and creepers. Behind, and on either side, arose a tumultuous phalanx of pines, tossing their dark arms in fantastic disarray against the pale purple sky,—a ghostly assemblage of silent shapes wildly beckoning or derisively pointing, fit accompaniments to the lonely house, to the amphitheatre of solemn mountains, in whose heart it lay, to the mystic voice of the river rushing now invisible at its feet. I stood before Nantgwilt. So seen, the best loved of Shelley's Welsh haunts appeared instinct with the spirit of Shelleyan landscape."

The writer recognizes in the "labyrinthine dell" of "Alastor" "the tortuous curves of Cwm Eilan," the pass, "where the abrupt mountain breaks, and seems with its accumulated crags to overhang the world," reads like a grandiose rendering of the rocks piled on each other to an immense height and intersected with clouds, which he describes in prose to his Portia or the mountain piles, that load in grandeur Cambrian's emerald vales.

Mrs Hemans' biographer, in writing of her early days, says of her new abode near Abergele, North Wales, that it was one of great beauty, being near the sea, and surrounded by the high Welsh Hills. Here the precocious child must have drunk in full draughts of beauty from the scenery around her, to be reproduced in after years in her poems, which

manifest an intense appreciation and perfect knowledge of the beauties of natural scenery.

Among other warm admirers of Welsh scenery may be mentioned such men as Wordsworth, Gray, Savage, Landor, Coombs, Kingsley, Gladstone, Bright, and Madame Patti. The famous diva has made South Wales her home for some years past. Her Craig-y-Nos (Night Rock) castle in the beautiful Swansea Valley is famed for its splendor and the magnificent hospitality of the noted songstress. She has expended much money on her castle, theatre and gardens. It is enriched with costly paintings and bric-a-brac gathered in Europe and other lands. Madame Patti takes much interest in the scenery and stirring traditions of the surrounding country. Here she delights to dwell, alternating her hospitality with charitable work, and admired by the interesting inhabitants of the peaceful vale.

Is it craggy, nooky, wild passes that the tourist seeks? Then let him not fail to see the Pass of Aberglaslyn, near Beddgelert, with its cliffs of bare purple rock rising five or six hundred feet on either hand; a rapid stream running along the bottom of a channel full of scattered blocks of stone which have fallen from the heights above. If he wishes to see some of the handiwork of his Satanic Majesty, let him visit Devil's Bridge, a secluded nook fifteen or more miles from Aberystwyth, South Wales, with its hoary bridge, drinking bowl, waterfalls, treacherous gorges and placid streamlets, encircled by the most defiant crags. This is a delightful spot. Its expressive silence is disturbed only by winged songsters, the

bleating of sheep, the farmer's horn, the falling of rocks into the gurgling waters, and the unreportable effusions of an occasional prosaic tourist who sees nothing in the "ull business." The accommodation here is excellent. The drive to Aberystwyth is full of interest. If one enjoys lakes and lake scenery, Wales is noted for them. The best known are Lake Bala, in the North, four and one-half miles long and one mile wide; and Llangors Lake, in the South, which are dreamily beautiful. Both are well supplied with boats. Bewitching brooks, in the waters of which fine speckled beauties sport in abundance, are plentiful in North and South Wales. The disciples of Isaac Walton will be more than pleased with the rivers, Wye, Usk and Towy in the South, and the Dee and Clwyd in the North.

If he wishes to study the sturdy castles, grand even in ruins, with their dismantled "wied turrets" and moss-grown battlements, laden with stirring associations of the joyous and plaintive; whose lonely halls are still invested with the heroic spirit of Past Wales. North and South Wales furnish excellent specimens.

"Still fancy, with a magic power recalls
The time when trophies graced the lofty walls;
When with enchanting spells the minstrel's art
Could soften and inspire the melting heart."

The most important are Cardigan, Aberystwyth, Neath, Cardiff, Caerphilly and Monmouth in the South, and Llangollen, Denbigh and Carnarvon in the North. Monmouth Castle was once the residence of Henry IV and the birthplace of Henry V. Tintern Abbey, near Monmouth, is said to be the finest

ruin in Europe. Carnarvon Castle, built by Edward I, about 1283, is a very fine structure. It is supposed that the first Prince of Wales was born here, in the year 1284. This is an intensely interesting neighborhood.

There are many excellent specimens of architecture among the Welsh churches. About nine miles from Carnarvon, on the Pwllheli Road, is the village of Clynnog Fawr, "noted for its gothic church, said to be the most ecclesiastical structure in North Wales. Brodelwyddan Church, near St Asaph, is spoken of as a modern specimen of decorated gothic architecture, and one of the most beautifully finished churches in Wales.

The sacred wells of Wales possess much interest. One of the most noted is St Winifreds. It is located fourteen miles from Rhyl, and its waters are supposed to be medicinal. Its flow of water is said to exceed one hundred tons a minute. Strange and weird traditions linger around these wells. In former days they were much frequented by love-sick maidens and others who sought information, health, or redress for some wrong inflicted upon them by an enemy. It was in order for a love-sick maiden to utter certain lines of poetry, plunge her hand in the water and drop a bended pin into it. Hence the lines :

"Plunge your hand in St Madryns Spring
If true to the troth be the hand you bring,
But if a false palm your fingers bare,
Lay them on a red-hot ploughshare."

In the following we have another example :

“ Water, water, tell me truly,
Is the man that I love
On the earth or under the sod,
Sick or well, in the name of God?

The number of people that seek these charms are very few. It was customary in some parts for the seeker after health to plunge a rag into the well, wipe the affected part of the body, and hang it to a tree near the well. In other parts the rag is not put in the well at all, but simply tied to the tree for luck. Prof. Rhys, Oxford, gives the following interesting particulars about St Teilo's Well, which is credited with the power of curing whooping cough: “The water must be lifted out of the well and given to the patient to drink by somebody born in the house, or as the son put it, by the heir. It is given in a skull—St Teilo's skull”—which Teilo the professor's craniological knowledge was unable to determine. “The thing, however, to be noticed, is that here we have an instance of a well which was probably sacred before the time of St Teilo; in fact, one would possibly be right in supposing that the sanctity of the well and its immediate surrounding was one of the causes of the site being chosen by a Christian missionary.

“The well of paganism was annexed by the saint, which established a belief ascribing to him the skull used in the well ritual. The landlady and her family, whose name, by the way, was the odd one of Melchior, it is true, do not believe in the efficacy of the well, or take gifts from those who visit it, but continue out of kindness to hand the skull full of

water to those who persist in believing in it. In other words, the faith in the well continues intact when the walls of the church have fallen into decay. Such is the great persistence of some ancient beliefs, and in this particular instance we have a successor which seems to point unmistakably to an ancient Priesthood of the Well."

Wales is noted for her summer resorts. The best known are, Tenby, Aberystwyth, Llanstephan, Mumbles and Swansea, in the South, and Barinmouth, Llandudno, Penmaennawr and Rhyl, in the North. Llandudno is fitly known as the Brighton of Wales. Its climate is salubrious, and its facilities for bathing are excellent. It is also noted for its beautiful harbor and objects of interest. Llandrindod and Llanwrtyd, in South Wales, and Trefriw, in North Wales, are popular mineral springs, where thousands go for recreation every summer. Llandrindod is the more fashionable of the two. Their waters—saline, sulphur and chalybeate, have excellent effect upon exhausted nature. With the exception of the diversions that the visitors create for themselves, there is little or nothing done by the owners of the grounds or inhabitants for their pleasure. Never were the conditions more favorable for making these summer resorts attractive. It's more than forty years ago since a Welsh poet said of Llanwrtyd Wells :

“ What striking contrast ! See the medley group.
Here stands a dandy who can hardly stoop,
With ring on finger, cane in hand to sway,
As if to keep the vulgar herd away ;
Watch farmers, too, who till their native soil,
And wives with beaver hats, and sons of toil ;

Rich merchants, tradesmen, who have lost their health
Hither resort to strengthen the weak frame,
'Who oft returned much better than they came.'

This picture is reproduced every summer, excepting the graceful peaked hat, which has been totally discarded in this part of the country.

Welsh scenery has, however, been severely criticised. The most prominent of its critics was the late witty Dean Swift. He said many prejudiced, disparaging and inaccurate things about the country. Englishmen, however, have survived all this, for they flock in thousands every summer to the Welsh coast.

The physical configuration of Wales is extremely favorable to the development of a strong and interesting national character.

Her majestic mountains, romantic valleys, undulating hills, placid lakes, swelling rivers and bracing climate, appeal powerfully to the eye, imagination and heart of her inhabitants. The typical Welshman is a lover of liberty, civil and religious. From the earliest times, he has championed her rights. To the tyrant, he has always proved a veritable son of thunder.

How can he be otherwise, surrounded as he is by mountain fastnesses, and ancient castles that rehearse to him stirring traditions and memories of the struggles of his forefathers for freedom. If he was never conquered, it was partly because of the geographical conditions of his native country.

Again, the Welshman is very imaginative. His literature is very old and valuable, and consists mainly of poetry that echoes the language of the rugged

country of his birth, and the aspirations, valor and achievements of a heroic ancestry.

Hitherto, he has not, as a rule, engaged in work that demands laborious research. He is more of a poet than a philosopher. Like his reputed ancestors, the Galatians, he starts out vigorously, but too often lacks the perseverance to consummate his investigations. He is very credulous. He is obstinate. He is impulsive, and very sensitive to kindness and injury. He is humane to a degree. If he does a wrong he is quick to repair it. He is passionately devoted to religion. He owes these characteristics, in a large measure, to the rich, rugged, varied and picturesque land of his birth.

The Welsh Language.

“Eu hiaith a gadwant.”

Their language they shall retain.

Its Antiquity—Characteristics—The Ancient Tongue and English Coercion Laws—Richard John Davies—How it impresses Foreigners—Its Rejuvenation—Anecdote—Welsh and the Educational Code—Welsh in the Universities of Wales—Societies for its Development—Welsh in Courts of Law—Welsh in St Paul’s—Its Future.

The Welsh is a branch of the Celtic tongue, which was, at one time, the prevailing tongue of Europe. It belongs to the class designated as High Celtic, and is the oldest of these dialects. With the exception of the Armoric, spoken in Brittany, and the Welsh, the other dialects constituting the Celtic language, Irish, Scotch, Manx and Cornish are practically dead. It is perfectly safe to claim for this interesting tongue extreme antiquity. It has strong affinities with old Gallic, the language of Gaul (France), which became extinct about the sixth century. Ancient Welsh bears marks of considerable Latin influence. It is claimed that prior to the Christian era it resembled the Latin in sounds, declensions and syntax. At that time the letters of the alphabet were not as numerous as at present, neither did it possess the double consonants *ch*, *dd*, *ng*, *ll*, *th*, nor the vowels *w* and *y*. It was also bereft of initial mutation. Great antiquity is claimed for *Coelbren y Beirdd*, Letters

of the the Bards, a distinctive Welsh alphabet. It is doubtful whether it existed prior to the adoption of Roman letters, as some Welsh Philologists claim. The Ogamie-Gaelic—is the oldest Celtic alphabet. While investigating certain monuments in Wales and other parts of the United Kingdom, Prof. Rhys found inscriptions which contained these ancient letters. The Welsh language is rich in elementary sounds. Dr. W. O. Pughe, the eminent Welsh Philologist, gives the following comparative estimate of elementary sounds peculiar to the following languages: English, thirty-eight; German, thirty-one; French, thirty-nine; Latin, forty-five; Hebrew, sixty-five; Persian, one hundred and twenty-two; Arabic, one hundred and forty-eight, and Welsh, two hundred and thirteen. Of the sixty-five sounds peculiar to Hebrew, thirty have the same function and significance as similar sounds contained in the Welsh, while the Arabic has sixty-three and the Persian sixty-one, of which the same is true. If this estimate is correct its claim to great antiquity is well founded.

The principal characteristic of modern Welsh is initial mutation. These changes of consonants take place by declension, and the influence of preceding words. The following nine consonants undergo these changes: C, P, T; B, D, G; Ll, M, Rh. The following is an example: Car, Friend, ei gar, his friend, fy ngar, my friend, ei char, her friend. Thus C changes into g, ngh and ch; p into b, mh and ph; F into D, Nh and Th; B into F and M; D into Dd and N; G into ng; ll into l, m into F and rh into R.

It will be of interest to point out some of the peculiar sounds of the Welsh language. C takes the sound of K in ken; ch is sounded gutturally as in loch, the nearest approach to the sound of dd in English is th in them, but it hardly conveys the sound. F takes the sound of V in van, and ff the sound of f in fan, g as in get, ll has no equivalent in English, w as oo in moon, u as ee in week, and y as i in mint. The oldest example of Welsh extant is believed to be the inscription carved on the tombstone of Cadvan, who was buried in Towyn, Merionethshire, North Wales. It is ascribed by some to the sixth century, and by others to the eighth.

The Welsh has been criticized because of its many consonants and harsh gutturals. All who are acquainted with the tongue know that this statement is erroneous. For rugged strength, coupled with flexibility and grace, the Welsh is not surpassed. As an illustration of its capacity in this direction we quote the following Welsh stanza on the spider, which does not contain a single consonant, and which is remarkable for its euphony:

“ O’i wyw wy i wau e’ [^]a—o’i wyau
 Ei weau e’ weua,
 E’ weua ei [^]wé aua’
 A’i weuau yw ieuau iá.”

The following is a translation of it:

“ From his pretty eggs to weave he goes,
 And his web from his eggs he weaves
 He weaves his winter web,
 And his webs are threads of ice.”

Those acquainted with standard Welsh writings know that the tongue is as euphonious as it is strong.

Excepting Ionian Greek, there is not a language that contains more vowels than Welsh. Dr. W. C. Roberts, the eminent educator, says: "It (Welsh) depends almost entirely on its roots, and is as soft and mellow as the Italian. It has been ridiculed because of its deep gutturals; but has not as many as the German language has, nor as many consonants as the English." That it has successfully resisted the withering influences of the rise and decline of several civilizations speaks well of it. It has witnessed the decay of languages that were once perched on the dizzy eminence of fame, such as Greek and Latin, and it possesses to-day its old time rhythm and strength.

In the reign of Henry VIII, an act was passed that added Ellesmere and Oswestry to Salop, and also decreeing that no person or persons that use the Welsh speech or language shall have or enjoy any manner of office or fees within this realm of England, Wales or other of the King's dominions, unless they exercise the English. This act is said to be passed out of the "singular zeal, love and favor that the King bareth to Wales," which "justly and righteously is and ever hath been incorporated, annexed, united and subject, and under the Imperial crown of this realm as a very member and joint of the same." Welsh Coercion Laws provided that "no Welshman could buy any land, could hold any office under the Government, or become a householder in the city or borough." Those who married Welsh girls were treated as Welsh born. "No weapon was to be carried by any man on his way to any court or fair. No

person should make a carol singing collection, for fear the English might be lampooned in song, and no wrestling or leaping games were to be set up. The penalty was twelve months imprisonment.

As late as 1866, the London *Times* said: "All that is valuable in the language belongs to the past. For all practical purposes, Welsh is a dead language." The Welsh tongue has survived this senseless persecution; and the English have discarded the delusive idea that Welsh loyalty to England would be greatly improved by the extinction of that native tongue. These have been the least dangerous among its persecutions. It has taken to its bosom foes of the subtlest kind. There are unfortunately Welshmen (?) who as soon as they acquire a smattering of the English language and become the flunkeys of Englishmen, who refer to the old tongue as the harsh, uncouth, horrid Welsh! Some of them, however, deny it in toto. If there is an execrable being in the sight of patriotic Welshmen, it is the man who denies his native tongue. To him Richard John Davies (Dic Sion) the *nom de nique* of those who deny their native tongue is the quintessence of meanness. So deep rooted is their disgust of these traducers of country, that one of the Welsh aphorisms says: "Cas give na charo' r'wlad a'i macco." Cursed be the traducer of his native land.

"He shall go down
To the vile dust from which he sprung,
Unwept, unhonored and unsung."

There is an indefinable something about the tongue, to the native, that is simply irresistible.

When he desires to express his deepest and best thoughts, he must do it in Welsh. This is particularly true when he wishes to express his spiritual emotions. No amount of culture or change of environment can eradicate this deep-seated feeling. An English sermon may please him, but a Welsh sermon enthuses him. This devotion to tongue has been sadly misunderstood, and sometimes misinterpreted. Foolish motives have been ascribed for its perpetuation. Some tourists have poked fun at its expense, because of some unpronounceable word or words that they come across in "doing" very hurriedly a portion of the North Wales coast.

We give an example: An eminent critic on other matters comes across the eternal, Llanfairpwllgwyngyllgerychwyrndrobwlltysiliogogoch, the reputed name of a North Wales village, and is astonished at the barbarity of the tongue. He sums up his impressions of the Welsh tongue thus: "It is a mystery how the Sons of Cambria cling to their vernacular, and that the Severn and the Dee divide as with impassable barrier one nationality from another. Some ascribe this antipathy to the English tongue to the remembered cruelties of the Lancastrian family; others to the teachings of the ancient bards, and the revival throughout the Principality of the Eisteddfodau with its competitive exercises."

Whew! When will intelligent tourists learn that Welshmen cling to the Welsh for precisely the same reasons that other nationalities cling to their native tongue. Dr. Mathews tells of a lake in Webster, Massachusetts, that is known by the euphonious

name of Chargoggagogmanchanggogoggogungama-
ngg, where New Yorkers and others seek change and
rest. Imagine a Welshman "doing" America and
wondering why Americans spoke English, because he
came in contact with this lake.

It will be interesting to note what some intelligent
foreigners think of the old tongue.

"July 19th and 20th, 1815, the late Rev. Robert
Hall, the celebrated English divine, then of Leices-
ter, attended the Baptist Missionary Congress held at
Swansea. The meetings over, the Ministers met for a
social talk. 'Do you,' asked Mr. Hall of one of the
ministers, 'preach English?' 'Seldom,' was the
reply, 'there is no need of it.' 'Very good, I was
told that the Welsh was fast disappearing. Pray,
are there books published in Welsh now?' 'Yes,'
replied one of the ministers, 'more than in any
previous period of our history, but,' he added, 'it
would be very desirable if the whole kingdom spoke
all English or all Welsh.' 'Not so, sir, by any
means,' replied he, with much vigor, 'it would be an
incalculable loss to learning, sir; I would not for the
world hardly see the Welsh die. It's a shame and
wrong that anyone fails to preserve his native tongue.
The language ought to be preserved religiously; this
is next to Religion, sir; every man that enjoys his
faculties ought to know God first, and then his native
tongue. The extinction of a tongue is a great loss;
because the more languages we know, the wider our
knowledge becomes. Every tongue furnishes the
mind with new ideas on the same subjects. We learn
different languages at great cost; but in Wales, one

can become familiar with Welsh, a tongue, I am told that is rich and varied, on easy terms. Seize your opportunity; every Welshman ought to immortalize it.

Naturally, the Welsh ministers present were agreeably surprised at these utterances. Mr. T. Darlington, M. A. Principal of Queen's College, Taunton, England, delivered an address at Liverpool upon the Welsh language. In reviewing the address a correspondent says: "Speaking as a strong supporter of the preservation of the Welsh language, he considered that its strongest claim to be preserved was its vital connection with Welsh Nationalism."

The nations of the world had now been thoroughly awakened to the consciousness, that each in its sphere had certain special work to do and special lessons to teach, and the Welsh people had been behind in recognizing and properly appreciating this. The Celtic Nation had in the past accomplished a glorious mission in the field of literature and enlightenment, and had like the ancient Greeks, conquered their conquerors by bringing them into mental slavery.

Welshmen must not be satisfied with transferring English culture into Welsh soil; they must aim at a national enlightenment of their own, and the only hope to the nation would be to develop on its own lines, based upon the preservation of the Welsh language. True Welshmen must learn English, but along with that accomplishment let them speak their native tongue.

The Welsh language had not kept pace with modern thought, but the English had, so that in that sense the language of Welshmen must be English.

All the old feelings, ideas, however—those of the home, love, poetry and religion, would centre round the Welsh language. A man thus nourished, mentally and religiously from two sources, would be better and stronger than one whose culture had been one-sided.” These utterances by an unprejudiced, cultured Englishman, who had acquired Welsh, speak for themselves.

Canon Farrar, the eminent English clergyman, delivered an address in Bangor Eisteddfod in 1890. In referring to the Welsh language, he said: “A language with such a remarkable history and a literature so valuable and pure ought to be perpetuated. He spoke of it as “a language that possessed hundreds of poetical works before the Saxons boasted of a literature; a language the poetry of which the Latin Poet, Lucian, 50 B. C., referred to; a language that had so largely colored English literature; that inspired Shakespeare to rise to such altitudes of conception; that influenced Milton so much, whose mother was a Welsh lady—when we remember these things, we cannot but hope that that prophecy will be fulfilled:

“ Their God they'll praise
Their language retain,” etc.

This graceful estimate of the ancient tongue, by so accomplished a scholar and keen critic, more than pleased his numerous auditors.

From a learned and vigorous article on the Welsh Language, I quote: * “It has most of the peculiar

*The name of the authoress I fail to recall, but the article appeared in one of our magazines, about two years ago.

excellencies of the ancient languages—such as the power of the Hebrew Hithpahel, and verbs of the Greek Middle Voice—verbs which modern languages cannot express without circumlocution. The Seven English words in Luke xvii, 7: “Be thou plucked up by the root,” do not contain the full meaning of the original word ekrisotheti, but the Welsh word “Ymddadwreiddia” gives the full meaning.”

The rejuvenation of the ancient tongue is already a fact. Intelligent outsiders are bending their energies to learn it. All are not successful, however.

A good story is told of a young man who lived with a Machyulleth Clergyman, of Welsh descent, who became suddenly anxious to learn the Welsh language. One day he asked the Clergyman to pronounce the name of his native village, and the good man gave him the word Llanrhaidrnochnant. After meditating for a moment, it was given him again and again properly pronounced. Then he inquired with much animation: “Say, do you spit before or after the Ch?”

Welshmen have secured valuable concessions from the government regarding Welsh. Two school books at least have been published for the teaching of Welsh as a specific subject. The school inspectors testify that where Welsh is taught, the children have improved in English. Welsh is recognized by Chairs in the three universities, Aberystwith, Cardiff, and Bangor.

Unlike the Germans, the Welsh, as a people, are not enthusiastic about teaching their children the vernacular. In some parts of Wales the tongue is an

unseemly cross between Welsh and English. This is strange in view of the fact that in many parts of Wales, the Welsh tongue is an absolute necessity in business and religion. Judge Gwilym Williams the accomplished Jurist and Patriot says: "For some time to come, and possibly during the ages of the children now brought up, a knowledge of Welsh will be indispensable to fill public appointments in Church and State in the Country."

The Welsh Dialect Society in connection with the Bangor University is doing excellent work for the study of Welsh dialect. During my sojourn in Wales, I was delighted to hear Welsh in a Court of Law. Judge Gwilym Williams spoke freely in the vernacular, to the evident satisfaction of complainant and defendant. Why Welshmen have been compelled so long to testify in a tongue that they know imperfectly, is hard to understand. Lord Chief Justice Coleridge said in the Merionethshire Assizes: "I know French, and converse with some freedom in that tongue, but I would hesitate to give testimony or to be cross-examined in that language. Upon every consideration I would choose to give my testimony in the English language, which I am most familiar with." Just so. And the Welshman would choose to give his testimony in the vernacular which he too is most familiar with. In some of these courts, the interpreter's fee is collected with the additional risk of misinterpretation, which occurs frequently.

In the near future, Judges who preside in the Welsh courts of law will need an additional accomplishment—Welsh.

Early in the year 1890, a distinctive Welsh Religious Service was held in St Paul's, London. As far as can be learned, this was the first time that the musical rhythm of the good old tongue resounded within this historic and sacred building. It is estimated that 8,000 Welshmen were present. The sermon was preached by Bishop Edwards. The meeting is described as being enthusiastic throughout. On the eve of St David's Day, 1892, a similar service was held in the same church, when the eloquent Archdeacon Howell preached the sermon, and the Welsh Lord Mayor of London attended in State. These incidents are seemingly unimportant, but they point unmistakably to the steady development of a strong nationalism that will fit Wales to work out her destiny with a better purpose and aim. Much complaint is made that Saxon worship is increasing in Wales. Much of this is foolish sentimentalism. That English is spreading in Wales is an undisputable fact. This is just as it should be. Welshmen have been handicapped too long by a foolish neglect of the English tongue. Very wisely, they have decided to enter the broader English field, and acquire the mastery of the language. This change is in the line of real progress. Let Welsh and English go hand in hand, and true patriotism will flourish while the people's enlightenment and growth will follow as a natural consequence.

"Oes y byd ir Iaith Gymraeg."

Welsh Literature.

“The Welsh are the only branch of the Celtic family who are able to greet this homage of the learned with a living literature.”

—*Lord Bute.*

Tradition claims the existence of British writings prior to the Roman invasion. Gildas, the British Historian, who lived in the sixth century states that if they ever existed, they were either destroyed by fire or lost otherwise. The earliest Welsh writings extant belong to the sixth century. The great poets of this period were Aneurin, Llywarch Hen, Taliesin and Myrddin. The age was heroic, and naturally its literature was of the same character. Nash's Taliesin questions the antiquity of these poems. He says that they were written by monks in the twelfth century and ante-dated in order to effect their sale. The external and internal evidences of the poems show that his conclusions were not well founded.

Aneurin was the oldest of these eminent poets. He flourished A. D. 510–560. He was the son of Caw ab Geraint, the lord of Cwm Cowlyd in North Wales. When the family estates were confiscated, Aneurin's father was befriended by Maelgwyn Gwynedd, Prince of North Wales, who gave him an estate in Anglesea. Aneurin was present at the battle of Catteraeth, A. D. 540 (some say 560), when a large number of Welsh Princes and others were slain. “His Gododin,” a

heroic poem containing nine hundred and twenty lines, rehearses the tragic events of that famous battle. It will be interesting to quote a part, at least, of the ancient poem, as translated by Mr. Thomas Gray, author of the "Elegy Written in a Country Churchyard." It reads:

"Had I but the torrents' might,
With headlong rage and wild affright,
Upon Deira's squadrons hurled,
To rush and sweep them from the world!
Too, too secure in youthful pride,
By them my friend my Hoel, dy'd,
Great Cian's son; of Madoc old,
He asked no heaps of hoarded gold;
Alone in Nature's wealth arrayed
He asked and had the lovely maid.

To Cattræth's vale, in glitt'ring row,
Twice two hundred warriors go;
Every warrior's manly neck
Chains of regal honor deck,
Wreath'd in many a golden link:
From the golden cup they drink
Nectar that the bees produce,
Or the grapes' ecstatic juice.
Flushed with mirth and hope they burn,
But none from Cattræth's vale return,
Save Aeron brave and Conan strong,
(Bursting through the bloody throng),
And I, the meanest of them all."

Llywarch Hen Llywarch, the aged, lived in the sixth century. He, too, was present at the battle of Cattræth, at which he lost three sons. He fled to the Court of Cynddylan, Prince of Powys, Merionethshire. He died at Llanfor, near Bala, North Wales, at a very advanced age. Disaster and death embittered his spirit. The following is an example of his lament:

“Cynddylan’s hearth is dark to-night,
Cynddylan’s halls are lone ;
War’s fires have revelled o’er their might,
And still their minstrel’s tone,
And I am left to chant apart
One murmur of a broken heart.

Pengwern’s* blue spears are gleamless now,
Her revelry is still ;
The sword has blanched his chieftain’s brow,
Her fearless sons are chill :
And pagan feet to dust have trod
The blue-robed messengers of God.†

Cynddylan’s shield, Cynddylan’s pride,
The wandering snows are shading,
One palace pillar stands to guide
The woodbines verdant braiding ;
And I am left from all apart,
The minstrel of a broken heart.”

Taliesin, a contemporary of Aneurin, is by common consent the prince of the sixth century bards. It is claimed that he was a native of North Cardiganshire. A small village in that section of the country is still known by the name Taliesin, and is claimed to be his birthplace. During his early life he served in the court of Prince Gwyddno, Cantre Gwaelod, as family bard and tutor.

Later in life, he became connected with the court of Urien Rheged, prince of Cumbria, who gained the famous Gwentraeth victory, which the poet immortalized in verse. He wrote extensively. It is claimed that seventy-seven of his poems are still extant. There is reason to believe that some of the poems attributed to him belong to a later period.

*Shrewsbury.

†The bards.

His poetry is remarkable for its intense passion, characterization and diction. In his poem on the battle of Gwentraeth, the portraiture of the stirring events is bold, minute and animated.

The Encyclopædia Britannica says of the Celtic literature of that period, "that in the brevity of the 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. We quote portions of this poem :

See Prydyn's men, a valiant train,
Rush along Gwenystrad's plain !
Bright their spears for war address,
Raging vengeance fires their breast ;
Shouts like ocean's roar arise,
Tear the air and pierce the sky.
Here they urge their tempest force !
Nor camp, nor forest turns their course :
Their breath the shrieking yield.
O'er all the desolated field.
But lo; the daring hosts engage !
Dauntless hearts and flaming rage,
And ere the direful morn is o'er,
Mangled limbs and reeking gore
And crimson torrents whelm the ground,
Wild destruction stalking round ;
Fainting warriors gasp for breath,
Or struggle in the toils of death.

* * * * *

I mark amidst the rolling flood,
Where hardy warriors stained with blood,
Drop their blunt arms and join the dead,
Gray billows curling o'er their head :
Mangled with wounds, and vainly brave,
At once they sink beneath the wave.

* * * * *

But when Rheged's chief pursues,
His way through iron ranks he hews,
Hills pil'd on hills, the strangers bleed :
Amazed, I view his daring deeds.

The earliest British prose writings extant are the histories of Gildas, Nennius and Tysilio. They claim to give the history of Britain from the earliest times to the Saxon conquest and later. The *Historia Britonum* treats of British history as late as the tenth century. It is supposed that these works were based upon earlier writings not extant.

The Triads (threes) bear marks of great antiquity. They are attributed to the fourth century before Christ. They consist of wise maxims, historical events and moral principles. We quote some of them :

I.

“The three consummate perfections of God are :
The one infinite life ; infinite knowledge ; and infinite
plentitude of power.”

II.

“The three grand powers of the soul are : Af-
fection ; understanding ; and will.”

III.

“The three grand operations of the mind or man
are : To think ; to choose ; and to perform.”

IV.

“The three qualifications of poetry : Endow-
ment of genius ; judgment from experience ; and
happiness of mind.”

V.

“The three requisites of genius : An eye that
can see nature ; a heart that can feel nature ; and
holdness that dares follow nature.”

VI.

“The three foundations of judgment : Bold
design ; constant practice ; and frequent mistakes.

VII.

“The three foundations of learning : Seeing
much ; suffering much ; and studying much.

The Mabinogion (Youthful Diversions) culled by the patriotic and indefatigable Lady Charlotte Guest contains tales and romances of ancient and modern times. Their chief characteristics are "quaintness of style, vividness of description, and comic exaggeration." English, German and French linguists have made these a study. There is hardly a university of note in England and the Continent of Europe that does not have its Celtic chair, which makes such works as the Mabinogion a necessity to their students.

Mr. Sidney Lanier says of these legends: "Though not so rich as the Arabian Nights, they are more vigorous, and their fascination is of a more manful quality. They impress most readers with a greater sense of foreignness, of a wholly different cultus than even Chinese or other antipodal tales; and over and above this there is a glamour and sleep-walking mystery which often inclines a man to rub his eyes in the midst of a Mabinogi, and to think of previous states. The greatest literary product of the tenth century was the celebrated laws of Howell the Good, fittingly known as the Welsh Justinian. They have been compiled in three volumes by Aneurin Owen under the following heads:

- I. Laws governing court officials and customs.
- II. Laws of the land.
- III. Criminal laws, and others that regulated the price of various animals, furniture, etc.

The court laws defined the prerogatives and privileges of the King and Queen, and the duties of the court officials and royal attendants. The Hywelian code of laws are older than the Breton laws of the

Irish; in fact, they are the oldest body of laws in European legal literature. Some maintain that they were based on the earlier laws of Dyfnwal Moelmud, while others believe that they were largely inspired by Roman legal literature. Judged by the light of to-day, some of these laws will appear ludicrous and even cruel, but taking the times and circumstances of their origin into consideration, they are remarkable both for their wisdom and learning. They give us a fair idea of the civilization of those times. They defined minutely the office, position and duties of priests, bards and musicians of the court. The Bardd y Teuln—family bard was an important personage. He sat next to the Prince at table, and with harp in hand, played "Unbenneath Prydain," the Monarchy of Britain, an ancient song, together with other selections. The old song doubtless referred to the time when the Kymry were the rightful and peaceful possessors of the entire island. The bard accompanied the army to battle, and rehearsed the ancient song during the preparation for conflict and the division of spoils.

The following laws governed the bards during Howell the Good's time:

"If there should be fighting, the bard shall sing 'The Monarchy of Britain' in front of the battle."

"The bard president shall sit at the Royal table."

"When a bard shall ask a gift of a Prince, let him sing one piece; when he asks of a baron, let him sing three pieces."

"His land shall be free, and he shall have a horse in attendance from the King."

“The Chief of song shall begin the singing in the common hall.”

“He shall be next but one to the patron of the family.”

“He shall have a harp from the king, and a gold ring from the queen when his office is secured to him. The harp he shall never part with.”

When a song is called for, the Bard President shall begin; the first song shall be addressed to God, the next to the king. The Domestic Bard shall sing to the queen and royal household.

These laws indicate that there were three classes of Bards attached to the Court—the Bard President, the Chief of Song, and the Domestic Bard.

There were inferior minstrels who roamed the country and sang to the harp wherever their services were required. The encouragement given by the Court to Literature and Religion proved a noble impulse to the intellectual and moral life of those days.

The Arthurian Legends by Geoffrey of Monmouth a Welsh Priest of the twelfth century are intensely interesting. They have proved that they are a fruitful source of a world of romantic and chivalric literature. No English poet from Dryden to Tennyson has cared to escape the fascination of these beautiful legends. That they have largely colored European literature is a fact. We have a striking instance in Tennyson's Idylls of the king.

The dawn of the thirteenth Century produced Dafydd Ab Gwilym, perhaps the greatest poet that Wales ever possessed. The story of his birth and

early youth are tinged with romance. The balance of well informed opinion is in favor of the year 1300. Various places are mentioned as his birthplace, notably Broginin, Cardiganshire. He received a liberal education at the expense of an uncle Llewellyn Ab Gwilym Bychan, a large land owner of Emlyn, Carmarthenshire. The youth was of precocious talent. Some of his poetical writings produced at fifteen years of age are still extant.

He found a noble patron in Ifor Hael, (Ifor the Generous) a man of wealth, fine literary tastes and a true patriot. Dafydd Ab Gwilym wrote at length in praise of this grand man and his distinguished house. In 1789, through the munificence of Mr. Owen Jones, (Myfyr) London, a volume containing 262 of the poet's poems was issued, edited by Dr. W. Owen Pugh, the eminent Welsh scholar. Ab Gwilym is distinguished as a writer of love songs. In this connection he has been compared to Petrarch, and not without reason. Both poets wrote a large number of love songs, Petrarch to his loving Laura, and Dafydd Ab Gwilym to his affectionate Morfudd.

Both men were princes in their art and otherwise had much in common. But this sweet singer was something more than a prolific and successful writer of love songs; he was an ardent student of nature, man and God. His breadth of view and range of sympathies were phenomenal. Nothing apparently escaped the sweeping vision of this seer. The myriad objects of Earth, Sea and Sky inspired his remarkable lyre. The rushing wind and the gentle zephyr, the mysterious ocean and the tiny rivulet, the strong-pinioned

eagle and the tiny sparrow, the wily fox and the innocent lamb, all alike fascinated his genius.

“ Many times he hath been seene
With the fairies on the greene,
And to them his pipe did sound
As they danced in a round ;
Mickle solace would they make him,
And at midnight often wake him,
And convey him from his roome,
To a field of yellow broome,
Or into the meadows where
Mints perfume the gentle air,
And where Flora spreads her treasure,
There they would begin their measure.

* * * * *

Safely home they then would see him,
And from brakes and quagmires free him.
There are few such swains as he now-a-days
for harmony.

Some of his work is on spiritual themes. His poems entitled “God,” “The Trinity,” etc., show him to be an intense thinker. His poetry loses none of its strength and flavor because it embraced such a wide range of subjects. His wide and accurate knowledge of men and things, intense poetic fervor and complete mastery of the metrical rules peculiar to Welsh poetry stamped him as a poet of exceptional merit.

Prof. Cowell of Cambridge, refers to him as “one of the renowned poets of the world.” He says further: “If I were asked to describe in a few words Ab Gwilym’s position among the renowned poets of the world, I should characterize him as the poet of fancy. He occasionally has bursts of imagination, and occasionally he has tender touches of pathos and

sentiment, but he was not a Burns, and we must not look in him for those intense utterances of passion which we find in Burns."

The well-known English author, Mr. Borrow, says that Ab Gwilym was the greatest poetical genius that has appeared in Europe since the revival of literature. He adds: "Dafydd Ab Gwilym was the Welsh Ovid; but he was something more; he was the Welsh Horace in his best moods. But he was something more; he was the Welsh Martial, and wrote pieces equal in pungency to those of the great Roman epigrammatist, perhaps more than equal, for we never heard that any of Martial's epigrams killed anybody, whereas Ab Gwilym's piece of vituperation on Rhys Meigan caused the Welshman to fall down dead. But he was yet something more; he could, if he pleased, be a Tyrtæus. He wrote an ode on a sword—the only warlike piece he ever wrote—the best poem on the subject ever written in any language. Finally, he was something more; he was what not one of the great Latin poets was—a Christian."

The limits of this chapter forbid us quoting at length from the writings of this distinguished poet, hence we select the following brief poems, which will give the reader a faint idea of the strength and grace of his poetry:

TO THE WHITE GULL.

" Bird that dwellest in the spray,
Far from mountains, woods away,
Sporting—blending with the sea
Like the moonbeam—gleamilly.
Wilt thou leave thy sparkling chamber
Round my lady's tower to clamber?

Thou shalt fairer charms behold
 Than Taliesin's tongue has told,
 Than Merddin sang, or loved, or knew—
 Lily nursed on ocean's dew—
 Say (recluse of yon wild sea),
 She is all in all to me."

TO THE LARK.

Sentinel of the morning light!
 Reveller of the spring!
 How sweetly, nobly, wild thy flight,
 Thy boundless journeying:
 Far from thy brethren of the woods, alone
 A hermit chorister before God's throne,
 Oh! wilt thou climb yon heavens for me,
 Yon ramparts starry height?
 Thou interlude of melody,
 Twixt darkness and the light,
 And seek with heaven's first dawn upon thy crest,
 My lady love, the moonbeam of the west.
 No woodland caroller art thou;
 Far from the archer's eye,
 Thy course is o'er the mountain's brow,
 Thy music in the sky:
 Then fearless float thy path of cloud along,
 Thou earthly denizen of angel song."*

The Welsh can justly boast of an excellent collection of love songs. They are intensely natural, instinct with poetical fervor, and considering the times in which they were written, are exceptionally pure.

Hugh Morris, 1622-1709, was a gifted song writer. His best work was addressed to a mythical Gwen. These verses are model examples of love songs. The modern love song entitled, *Y Gwenith Gwyn*—The White Wheat—composed by Will Hopkin, in honor of his betrothed, the Maid of Cefn-Ydfa, 1704-1727, whom he faithfully wooed, won and honorably lost is very popular among the Kymry.

*Jenkins' Poetry of Wales.

Rev. Rees Pritchard, M. A., better known as "Good Vicar Pritchard", A. D. 1579-1644, Llandoverly, South Wales occupies a prominent position among the religious poets of Wales. His *Canwylly Cymry*, (Welshman's Candle,) has enjoyed great popularity. It consists of religious poems and carols. His poetry wrought grandly for the intellectual and moral lives of his contemporaries. No man exerted a more wholesome and lasting influence on his nation than the consecrated Llandoverly Vicar.

The next great literateur in this cursory glance of Welsh literature is Lewis Morris, the grandfather of Lewis Morris, of *Èpic of Hades* fame. He was born in Anglesea, March 12, 1702. His early occupation was surveying. His natural gifts were versatile. It was a common saying in those times that he could make a harp and play it, construct a ship and steer it, compose a poem and intone it, to the accompaniment of a harp after the manner of his times. He held several positions under the English government, such as collector of customs and inspector of harbors in his native land. In 1748 he published his investigations in a volume entitled: "Plans of Harbors, Bars, Bays and Roads in St. George's Channel." He wrote much in the English language that will live. His style is good. He is credited with the honor of introducing the first printing press in North Wales. This took place at Bodedern, near Holyhead. He was also the tutor and friend of that distinguished Welsh scholar and poet, Goronwy Owen. His poetical writings consist of thirty or more productions, comprising several bond-metre, poems, stan-

zas and verses of three lines, which at that time was a popular form of poetry. His poetical genius is best expressed in the popular poems, "The Maids of Fair Merioneth," and "The Pirates of Crigyll Rocks." These poems show to advantage the versatility of his poetical gifts. During his latter years, he wrote much on "The Antiquities of Wales" in the *Cambrian Register*. These letters show scholarly research and finish. His valuable collection of Welsh manuscripts embracing eighty volumes are preserved in the British Museum. He died full of labours and honours April 11, 1765, age 63.

The following English specimen of the bond-metre peculiar to Welsh poetry may prove interesting. The stanza was composed by Gwilym Mechain.

THE MOON.

" In calm silence on comes sailing—the moon
Through the mist of evening ;
As yonder she's ascending
Starry sprays in clusters spring."

Rev. William Williams, the preacher-poet, generally known as "the sweet Psalmist of Wales" is the best known of Welsh hymnologists. He is regarded by Welsh Methodists as the ripest product of their great Revival. He was a voluminous writer. His principal poems are "A View of Christ's Kingdom" and "Theomemphus". The former work is an exultation of Christ, the Saviour of the World, the central factor of the great religious awakening which they were then enjoying. "Theomemphus" is a work of rare poetical merit; it is intensely natural and embodies at length the conversion, trials and

triumphs of the Christian. But he is principally known for his magnificent contribution to hymnology. It is safe to say that in this particular, Christendom will hold his memory in grateful remembrance. In Wales, his inspiring hymns have been and are fraught with untold blessing. Some of the best known of these hymns have been translated into English, and other tongues, such as:—

“ Guide me, O Thou great Jehovah !
Pilgrim through this barren land ;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand.
Bread of Heaven
Feed me till I want no more.”

&c., &c.

And the other popular missionary hymn, which begins thus :

“ O'er the gloomy hills of darkness
Look my soul, be still and gaze,
All thy promises do travail
With a glorious day of grace ;
Blessed Jubilee
Let thy glorious morning dawn.”

&c., &c.

No collection of hymns is standard without some of good old Williams Pantycelyn's hymns.

Goronwy Owen was perhaps the most distinguished Welsh poet of the eighteenth Century. He was born in Anglesea, North Wales, about 1722. He was ordained deacon in the Established Church in 1745. He held several curacies in England, and one in Wales. About the year 1755 he emigrated to America. He was a man of much erudition. He is best known as a poet. His poem on the Judgment

Day is a masterpiece. The sublimity of its spirit, richness of ideas, exquisite imagery and almost perfect use of the bond-metre, stamp this production as one of the finest poems on the subject extant. While this poem lives, his fame is secure.

Rev. William Rees, "Gwilym (Hiræthog) 1802-1883, is an excellent specimen of Welsh literateurs of the first half of the nineteenth Century. Dr. Rees was a giant in body and mind. He took his pseudonym from the mountain "Hiræthog", whose heights he scaled, and whose breezes he inhaled during his early boyhood. The physical characteristics of his rural home left an indelible impress upon his mind. His genius was rugged, but withal full of the sweetest cadences. He was a massive thinker; eagle like, he combined boldness, swiftness and strength. His diction was strong and pleasing. That he was a true child of nature, is evident from his many compositions. He studied, with much interest, the aspirations, struggles, successes and losses of the masses. He was an uncompromising defender of liberty. To the oppressed his heart yearned with intensest sympathy; but to the tyrant, he proved a veritable Son of Thunder. As a preacher, he stood in the front rank. His poetical works comprise a variety of subjects, nearly all of which received his master-touch. His *Épic Emmanuel* bears all the characteristics of this dignified form of poetry. It is bold in conception, and pleasing in execution. The plot is strong. In its composition, the matured and varied gifts of this poetical Nestor found full exercise. The poem ranks easily among

the Welsh classics. The following translation by R. M. L. Swansea, of Nelson's address from the Ode, "Trafalgar Battle" will give the reader a faint idea of the qualities of his poetical spirit :

Britons ! heroes of renown,
The sturdiest the age has known,
In every land, true men and brave,
Lords and rulers of the wave,
Now has arrived the fitting hour
Before the world to prove your power
And prowess, by the overthrow
Of your fierce accursed foe.
Though against us here to-day
Stand two nations in array,
Roused and furious though they be,
Let us rout them utterly.
Both to beat will glory gain
That immortal must remain
Over Europe, everywhere,
Men this glory will declare,
And the ages, long and late,
Our achievements will relate
If down the monarch harsh is hurried
Who testifies and rules the world.
Forward ! gunners to the fray,
Make your missiles tell to-day,
Load your wide-mouthed cannons well,
Storing death in every shell,
Aim with calm, unerring eye,
At your stubborn enemy ;
Then full soon, the unfathomed sea
Shall receive them greedily,
And the deep, dark ocean caves,
(None surviving) ! be their graves.
But I urge all needlessly,
Ready for the work are ye ;
Courage in each heart doth bound
That aboard this fleet is found.
In your smiling faces bright,
Warriors of unwavering might !
I read that resolute you'll be,
Daring all for victory.

The following is a translation of the "Gof" (Blacksmith) passage in the poet's ode on "Peace":

" Whistling awhile a lively air,
The smith for action see prepare :
One hand the bellows doth control,
The other breaks the crusted coal,
First, having trimmed his fire aright,
Upon his sooty altar bright,
Boldly a sword he seizes—one
That many a deadly deed had done,
And plays with it ere work's begun ;
Runs a light thumb along the edge,
The temper of the steel to judge ;
Then attitudinizing, he
Affects a warrior bold to be ;
Like some great leader of renown,
High he harangues, and with a frown
Vows to the foe destruction dire,
Then thrusts the weapon in the fire,
And vigorously the bellows plies ;
While at each stroke
Through wreaths of smoke,
A thousand fiery sparks arise.
Fierce hissing from the flame anon,
He draws the stout old blade, that won
Fame on the field in many a fight,
On anvil lays it dazzling bright ;
Then the heavy hammer he
Blithely swings and lustily ;
Until at length
His giant strength
And cunning care
Beat out a share
Designed to plow the humid plain
Whereon shall grow the golden grain.

His best known prose works are "An Essay on Religion, Natural and Revealed," an able presentation of the subject, "Uncle Robert's Hearthstone," and "Letters of an old Farmer." These letters

treat of current political, social and religious events. They rescued a worthy Welsh newspaper from the throes of death, and incidentally gave Welsh journalism, of those times, a generous impulse. His poems of Hiraethog and his poetical paraphrase of the Psalms entitled "The Tower of David" have been well received. Much of his work is imperishable. The pseudonym, "Hiraethog" will prove a name to conjure with for many years to come in Welsh literature. Modern Welsh literature will compare favorably with that of other nations.

The Welsh Encyclopædia published by the well known publisher, Mr Gee, Denbigh, comprising ten large volumes, with four hundred and ten illustrations and thirty maps is a monumental work of genius. This work cost the enterprising publisher between \$90,000 and \$100,000. The contributors are without exception eminent Welsh Literateurs. Although the work cost from \$37⁵⁰/₁₀₀ to \$56²⁵/₁₀₀, according to edition required, and the Welsh people are mainly poor, many thousands of them bought the book. So great has been the sale, that the publisher has issued a second edition of the work. The late Dr Owen Thomas wrote as follows on the completion of the work. "It is an invaluable treasure to our nation."
Indeed, some of the scientific and theological articles are exceptionally able and will compare favorably, to say the least, with the best articles that we are acquainted with in any English Encyclopædia. The tenth volume of the National Biographical Dictionary has just been issued. Gweirydd Ap Rhys' "History of the Britons and Kymry," two large volumes,

is a work of research and judgment. He evinces much discrimination in the delicate task of deciding between Tradition and History. His "Eminent Men of Faith," two volumes, is a work of much interest and value. Welsh Literature is rich in folk lore. The following tales from "Folk Lore," a prize Essay by Rev. Elias Owen, M. A., F. S. A. are excellent examples of Welsh legendary lore.

Mrs Morris of Cwm Vicarage, near Rhyl, told the following story: "She stated that she had heard it related in her family that one of her people had, in childhood, been induced by the fairies to follow them to their country. This boy had been sent to discharge some domestic errand, but he did not return. He was sought for in all directions, but could not be found. His parents came to the conclusion that he had either been murdered or kidnaped, and in time he was forgotten by most people, but one day he returned with what he had been sent for in his hand. But so many years had elapsed since he first left home that he was now an old gray-headed man, though he knew it not; he had, he said, followed for a short time some delightful music and people; but when convinced by the changes around, that years had slipped by since he left home, he was so distressed at the changes he saw that he said he would return to the fairies. But alas! he sought in vain for the place where he had met them, and, therefore, he was obliged to remain with his blood relations." The next tale differs from the preceding insomuch that the seductive advances of the fairies failed in their object. I am not quite positive whence I obtained

the story, but this much I know, that it belongs to Pentrevœlas, and that a respectable old man was in the habit of repeating it as an event in his own life.

A Pentrevœlas man was coming home one lovely summer's night, and when within a stone's throw of his house, he heard in the far distance singing of the most enchanting kind. He stopped to listen to the sweet sounds which filled him with a sensation of deep pleasure. He had not listened long ere he perceived that the singers were approaching. By and by they came to the spot where he was, and he saw that they were marching in single file, and consisted of a number of small people, robed in close-fitting grey cloths; they were accompanied by speckled dogs that marched along two deep like soldiers. When the procession came quite opposite the enraptured listener, it stopped, and the small people spoke to him, and earnestly begged him to accompany them, but he would not. They tried many ways, and for a long time to persuade him to join them, but when they saw that they could not induce him to do so, they departed, dividing themselves into two companies and marching away, the dogs marching two abreast in front of each company. They sang as they went away the most entrancing music that was ever heard. The man spell bound, stood where he was, listening to the ravishing music of the fairies, and he did not enter the house until the last sound had died away far off in the distance.

In Biblical literature, the scholarly commentaries of Dr. T. C. Edwards, on 1st Corinthians and "Hebrews" have won international praise. In Sermonic

literature, Dr. Cynddylan Jones' Studies in Matthew, John and the Acts have enjoyed a large sale on two continents. They are remarkable for vigorous thought and choice diction.

In Philology the works of Prof. Rhys, Oxford, have received the serious and respectful attention they deserve from the most eminent philologists of Europe. He is author of Welsh Philology, "Hibbert Lectures", "Rhind Lectures", "Studies in the Arthurian Legend, Early Britain". Welsh text series and Monographs "Pictish Inscriptions and Relics" He is hard at work on two additional volumes, entitled "Celt and Pre-Celt"—Early Ethnology of Britain and Welsh Legends, "Folk Lore and Fairy Tales".

Rev. R. Williams (Hwfa Mon), Rev. E. Rees (Dyfed) and Mr Lewis Morris are excellent representatives of modern Welsh poets. The two former are authors of several chaired poems. Mr Morris is principally known by his famous Epic of Hades, which is already in its twenty-second edition, "Songs of Two Worlds", Gwen and the Ode of Life, Songs of Life, and Songs of Britain. Mr. Morris is favorably mentioned as the future Poet Laureate, of England.

In fiction Mr. Daniel Owen is an excellent representative of Welsh novelists. He is author of the following books: Rhys Lewis, Y. Dreflan (The Village), Enoch Huws, etc. Rhys Lewis has been translated into English, and is enjoying a wide sale. The strong features of his work are strength of plot, power of characterization and flavoured colloquialisms.—What Thackeray and Anthony Trollope have done to

depict English life, Daniel Owen has done with equal strength in delineating Welsh life.

Mr Isaac Foulkes says in a paper in the vernacular read recently at the Welsh National Society, Liverpool, that the number of Welsh books published prior to the year 1600, was twenty-two. During the seventeenth Century about 190 were printed; 145 were published during the eighteenth Century, and though there had been no catalogue prepared of the Welsh books printed during the current Century, he estimated as the outcome of a somewhat long experience that the number was close upon 3,000. If the Welsh books printed up to the present time could be collected under one roof, they would be a national library, consisting of from 8,000 to 10,000 volumes. People who read Welsh books only numbered at the outside 1,500,000, and consequently in proportion to this number the Welsh people possessed a literature as rich and abundant as that of any nation.

The Welsh Press.

"The mightiest of the mighty means,
On which the arm of progress leans,
Man's noblest mission to advance,
His woes assuage, his wants enhance,
His rights enforce, his wrongs redress,
The mightiest of them all, the Press."

Its Wonderful Influence—The Welsh Press and Liberty—The Press and Modern Reforms—The Press and Religion—Welsh Newspapers and Magazines—The Welsh Editorial—A Welsh Reporter—Some Characteristics of Welsh Journalism—Welsh Publishers—Welsh Book Press.

A brilliant author of our time has said: "The press is the Argus of the world; the ear gallery of the globe, the reporter of all things earthly. Its myriad eyes flashing from ten thousand centers survey all lands and peoples. No corner of civilization especially escapes its searching glances. No hidden thing evades its scrutiny. And as it sees it hears, and as it hears it tells abroad; so that all the world can discuss at the breakfast table to-day what the rest of the world did yesterday. The flying train, the heaving steamships, the telegraph, the cable, the telephone, the pen, the type, are all its trained servants. In short, the one maxim force of this nineteenth century is the Printing Press." The Press has nowhere asserted its power for good more significantly than in Wales. There is hardly an encourag-

ing phase of the national character that it has not greatly strengthened. In common with other nations the Welsh have suffered much from superstition. It was entrenched in the national life, and to the Press, more than any other agency, is due the credit of leading the people to larger liberty of thought. Before its marvelous light Fairies, Ghosts, Hobgoblins, Jack o' Lantern, etc., fled to the remotest mountain fastnesses. The Press has done much to develop the Welshman's inherent love of liberty. Since it has possessed a voice, it has been directed very emphatically against tyranny in all its phases. It shuddered at the thought of a civilized people trafficking in human beings. "Seren Gomer" (Gomer's Star), "Croniel Yr Oes" (The Chronicle of the Age), and the "Amserau" (Times), sturdy pioneers of Welsh journalism, did eminent service in the suppression of this great evil. They were ably conducted, and boasted of a strong list of contributors. It will be interesting to note that the Welsh Press was an ardent supporter of the North in the American Civil War. There wasn't a dissentient voice. While it protested against slavery abroad, it was not unmindful of the state of servility of its own people at home. The detestable Truck System lay on the national mind as a deadly nightmare. Its demoralizing influence on the progress of the working classes was painful to behold. The Press thundered at this modern evil until it relinquished its unholy grasp of an already discouraged people. It has proven itself the tried ally of the workingman. Its championship of the Rights of Labor has always been clear, bold and uncompromis-

ing. Its general treatment of the Labor Question has evinced a spirit of fairness, candor and indiscrimination. It has also done excellent work in political reform. Before the Ballot Reform many workingmen voters held their political birthright in name only. They were not supposed to know much about politics save as they cast their votes in favor of the Squire, Coal and Iron King. They were often intimidated. They were told that the Ballot was not secret, and warned of the unpleasant consequences that would result from a vote cast against their lords and masters. While many were overawed by these threats, some dared to do a little independent thinking. It will never be learned how much it cost those hardy toilers to defend their political convictions.

The cloven foot of the oppressor stamped out much of the life and promise of those times. They found in the Press a strong and steady supporter. It assailed this species of tyranny so vigorously and persistently that hardly a vestige of it remains at present. To-day the Welsh voter goes to the polls fearlessly, without running the risk of persecution. For that matter the majority of those in authority have outgrown their foolish antipathy to popular suffrage. The Press has always been an earnest advocate of Education. In its earliest days, when the newspaper was almost the sole vehicle of secular knowledge, it championed the cause of the illiterate. It showed how illiteracy was diametrically opposed to the progress and peace of the nation. Through its instrumentality the public mind was profoundly stirred on the question; and the agitation was continued

until the results achieved were beyond the expectations of the most sanguine. To-day, the educational advantages in Wales are almost ideal. Generally speaking, the press has proven the willing hand-maid of Morality and Religion. It has not failed to point the finger of scorn to the plague spots that marred the national character. Its comments on the celebrated Baccarat scandal were very vigorous and outspoken. Some of these comments were remarkable for their severity. Here's a few examples of many others that we might quote: The "Celt" said:—After the death of his mother the Prince of Wales will occupy the throne and be the head of the Established Church, then we will be expected to shout, Long live the King. How can we conscientiously do it, knowing that by continual precept, he has demoralized British subjects. Let us rise from Holyhead to Cardiff in earnest protest against this god of gambling and its distinguished devotees. The "Week" said: There is more hypocrisy and vice among the large class of the wealthy than was ever imagined. View it from any standpoint you wish, it is foul, and puts the Prince of Wales in a very unenviable position. . . . The people have come to believe that they can live quite as well without kings and princes, and it behooves the Royal Family to be jealous of their actions if they wish to keep their places. The *Cambrain News* said: The question is not, as we have already said, how far gambling is wrong, but whether the people of this country will have a gambler to rule over them. Already Wales has expressed its opinion pretty clearly, and much more will be said

before this disgraceful episode passes out of the public memory.

The Welsh Press is fearless when a violent hand is placed upon the integrity of the country, be the offender prince or beggar. Its almost unanimous advocacy of Disestablishment and Disendowment of the State Church is well known. At last, there are signs that its long and earnest agitation of this important reform will soon be crowned with success. It waged incessant war against the obnoxious Church Tax. It did yeoman service in support of Mr Osborne Morgan's famous Burial Laws, which have been of great benefit to Non-Conformists. There are seventeen newspapers published in the Principality, with a circulation of 125,000, and twenty monthlies and quarterlies, one of which enjoys a circulation of 37,750, and the rest a circulation of 75,000.* The South Wales "Daily News" (Liberal) and the "Western Mail" (Conservative) enjoy an excellent patronage. Both papers are strictly first-class and are ably conducted. Both papers publish a weekly edition. They have no Sunday edition; there is no demand for it. Those who must read a secular paper on Sunday generally provide themselves with "Reynold's Weekly," a fierce Radical, or the more modest but enterprising "Merthyr Weekly Express." Some years ago, some evening papers were started which are deservedly popular.

The dailies depend mostly on the middle classes for support; the workingmen in the main are satisfied with two weeklies, secular and religious. The

*These figures are only approximately correct.

Welsh newspapers are generally flavoured with sensationalism. They have no set sporting department, but for a detailed account of a murder, accident, divorce or elopement, it is second to none. A church scandal is written up with extra finish. A verbatim report of Police Court news is considered excellent copy. Column after column is given up to the most objectionable matter. This is unfortunate. They have some excellent secular and religious magazines. The "Geninen" (Leek) is an excellent representative. Prof. O. M. Edwards, the able literateur and scholar, is striking new paths in journalism, and is meeting with great success. For the first time in the Principality's history he provides them with secular juvenile literature. His "Young Wales" is exceptionally interesting and instructive. Besides, he is the editor of Cymry (Wales), a very bright monthly. He is a versatile writer, and commands the respectful attention of a host of readers. He intends starting a new magazine soon. Mr Hughes, Wrecsam, will be its publisher. Mr Edwards is a strong factor in Welsh journalism. May his tribe increase.

The different denominations have their distinctive newspapers and magazines. The editorial chair of their religious weeklies is generally filled by some prominent clergyman of the connexion to which it belongs. Considering the many drafts made upon their energies by the pulpit, flock and platform, it is surprising how they manage to conduct their editorial work with so much ability. As a class they are fearless and well informed.

Naturally the Welsh editorial lacks the scholarly and masterly treatment of great questions that one looks for in some of our first-class religious journals. The correspondents to these religious newspapers are legion. If they could be governed a little better it would be a great relief to suffering humanity. Much space is giving to foolish controversy. Every man, woman and child with a grievance find a way to the columns of the religious newspaper. There is often a harum scarum hunt after a real or imaginary enemy.

In Mexico there is a sport among riders, which consists of riding full speed at a precipice; the riders pulling up their horses abruptly, and as near the brink as possible. In Wales a certain class of writers have a sort o' delight in getting as near the brink of libel as they can, without getting into the clutches of the law. Dr James M. Buckley, editor of the "Christian Advocate," stated at the Methodist Episcopal Conference, held in New York in 1892, that 26,000 copies of that paper were destroyed, into which a brief paragraph had been inserted during his temporary absence from the office, in which a slight reflection was cast by one minister upon another. Some Welsh religious newspapers would appear at very long intervals if this example was conscientiously copied. Of send-offs there are more than enough.

Mr Edward Jones (Idriswyn), Cardiff, editor of "News of the Week," is an excellent writer. Mr O. Morgan (Morien) is probably the best known newspaper reporter in the Principality. He is considered clever in writing up catastrophes, such as a fire,

explosion or railway accident. Whether he writes in the vernacular or Saxon tongue, he is sure of a host of readers. He is the author of works on Druidism.

Wales owes much to her publishers. Prominent among others are: Mrs Evans, Carmarthen, Messrs Gee, Denbigh, Hughes, Wrecsam, Humphreys and Davies, Carnarvon, Howells, Aberdare, Williams, Merthyr, Williams, Llanelly, Spurrel, Carmarthen, etc. These publishers are enterprising. When the history of the Welsh Press is exhaustively written they will be important factors in its treatment. Mr Gee is the prince of these publishers. He has published from time to time, several standard works. The gigantic Welsh Encyclopedia published by him is a literary monument that any nation might be proud of. Dr 'T. C. Edwards' excellent commentary on Hebrews has passed the 15,000 mark long ago. Every work of real merit finds a ready publisher and wide circulation in Wales. Welshmen point with just pride to the fact that in the whole range of Welsh literature there is not a single book or pamphlet on infidelity.

Dr Talmage says: "Excepting a few ballads of an immoral character, corrupt literature dies as soon as it touches this region (Wales). Many bad English novels that blight other countries cannot live a month in the pure atmosphere of these mountains." The Welsh people are intellectual in their tastes, and hitherto have demanded a healthy literature. Taken all in all the Press in Wales is a well regulated force, and is exerting great influence in directing the secular and religious welfare of the little Principality."

Education in Wales.

The Educational Idea—How They Used to Teach the Young “Idea”
to Shoot—Popular Idea of Education—The Present Educational
System in Wales—University Extension—A Defect.

The idea of popular education is of recent date in Wales. Colleges and schools to train priests were of an early date. The inmates of monasteries were the only scholars for generations. It is a historical fact that Wales possessed men of learning before the Saxons emerged from the gloom of barbaric days. It is claimed that when King Alfred opened the renowned Oxford College, he was obliged to secure the services of three Welsh Professors, Asser, who taught Grammar and Rhetoric, John Menevensis, who taught Logic, Music and Arithmetic, and John Erigena, who taught Geometry and Astronomy. From the union of England and Wales to the Reformation, the nation experienced a period of illiteracy. As late as 1846, William Williams, member of Parliament for Coventry, succeeded in getting the Government to appoint a Commission to inquire into the educational needs of the Principality. This report proved beyond a doubt that much ignorance existed among the poorer classes of people. Elementary education was all the learning that the people were interested in, and that was in a very imperfect state. The school building was generally an antiquated

structure, which trembled under the weight of its years. There were more than enough sky-lights. The desks and seats were improvised; in many places the seats served as desks as well. Persons disqualified to follow other callings, such as disabled soldiers, tailors and barbers were in demand as teachers. In these days the Rod and Rule were beautifully yoked together. The working material was necessarily scanty. Reading made Easy, one or two arithmetics, a spelling book and an English Bible constituted the text books. The following school idyll illustrates the pedagogy of those times :

“ Ram it in, cram it in ;
Children’s heads are hollow !
Slam it in, jam it in ;
Still there’s more to follow.”

And yet out of these primitive schools went forth men and women, who became intellectual and moral giants, the memories of whom are still cherished by their countrymen.

Heretofore, the professional labor needed in Wales has been supplied by foreigners. Tourists have wondered why Englishmen, Scotchmen and Irishmen occupied positions of trust in schools, banks, stores, mines, iron works, on railways, etc., while the native Welsh were the hewers of wood and carriers of water. The explanation lies here: Formerly Welsh parents regarded learning with suspicion, and a species of contempt. It used to be considered fit and proper to get something out of the boy at an early age. Boys of seven summers were taken to the mines, in order to increase the father’s supply of cars;

this was considered a necessity to the maintainance of the family. During this time, their little Scotch and Irish friends were at school, and looked forward to seven or eight years more training for their life work. Later, when these boys met in Wales and competed for positions that demanded education, the competition was unnecessarily uneven. Boys who evinced a craving for books and school were believed by some parents to be either lazy or of weak minds. In some sequestered parts of the Principality, one finds, even now, hazy ideas about education. However, the people have outgrown this gross prejudice and ignorance. Perhaps there are no people that are taking a more vital interest in education than the Welsh of to-day. They have profited by the mistakes of the past. The story of popular education in Wales is replete with interest. The Foster Elementary Education Act of 1870 carved an epoch in the history of Welsh Elementary Education. After serving the people efficiently for a generation, the Hart Dyke Act succeeded it. This Act is noted for the number of concessions that have been granted Wales.

1. Welsh grammar can now be taught in standards V, VI and VII, with Government grant of 4s per head for every pass.

2. Instead of the present system of teaching English Grammar, graded translations from Welsh to English are allowed in all the classes. This plan is expected to quicken the intellect of the scholar, and also give him the advantage of acquiring two tongues. The government grant per head for passes is one shilling.

3. In each standard, and for every subject taught in the school, duoglot books can be used; and the copy books may have Welsh mottoes accompanied by English translations. Welsh music with Welsh or English words may be taught with an average grant of one shilling per head for passes.

4. The Geography of Wales may be taught standard III; and Welsh history, by means of Welsh and English works, throughout the entire school. A grant of two shillings per head is allowed for passes in each of these subjects.

5. In the higher standards, schools that take Welsh as a class subject may demand translations from Welsh to English, instead of English composition.

6. Small rural schools that are undermanned are permitted to reorganize into three classes instead of seven as follows:

First-class, Standards I and II; Second-class, Standard III; Third-class, Standards IV, V, VI and VII. This is considered a decided advantage.

After years of earnest agitation, the Welsh rejoice in Free education. This boon is extended to children from three to fourteen years of age. The indications are, notwithstanding the prophecies of failure, that Free education will prove very successful. It is indigenous to the soil. Under the old act, the amount received per head for elementary education was 8s 6d; under the new act, the Government grant has grown to 10s. Under the new system Wales receives for elementary education £90,000, £11,000 of an increase. The proposed Penny Bank System, in

connection with the elementary schools, is very interesting. In order to insure its success, the Government will undertake to supply the teachers with stamp-saving slips, and a supply of stamps on credit, which they will exchange for the children's pence. The scheme will be further facilitated by the appointment of a Postoffice clerk who will make stated calls at the various schools in order to collect the stamp forms that are filled, and transfer the savings to the Postoffice Savings Bank, as new accounts or additions to accounts already existing.

Corporal punishment is getting unpopular in Welsh public schools. Happily, the Rod and Rule will soon be delegated to the relics of barbarous times. The small boy in particular, and boys of larger growth in general believe that this departure is in the direction of real progress.

No rate aid for schools beyond the ratepayers authority is an old battle cry that has rallied Welsh educationists for twenty years or more. This vexed question is far from being adjusted.

It only remains for Welshmen to utilize these excellent provisions for elementary education, and the results will exceed the most sanguine expectations.

The report of the Education Commission for England and Wales shows that in August, 1892, Wales had 1,646 schools, divided as follows :

Episcopalians, 705 ; Wesleyans, 3 ; Roman Catholics, 51 ; British Schools, Unsectarian, etc., 121 ; and Board Schools, 760. These schools contain accommodations for 372,789 scholars. There are enrolled 323,624 pupils, with an average attendance of 236,099.

Hitherto, intermediate education has been considered the most defective phase of the Welsh educational system. For some years, the people have put forth exceptional efforts to place it on a satisfactory basis.

The miners of Rhondda Valley, a great mining centre of Wales, opened a subscription list to further intermediate education before the Government grant was even in sight, and by the time they were expected to report to the Royal Education Commission, they had raised £35,000, so convinced were they of the necessity of bringing these educational facilities within the reach of their children. The defeat of the Liquor Compensation Bill secured for Wales and Monmouthshire the sum of £34,030, which was divided as follows :

Glamorganshire, £10,742 ; Denbighshire, £2,838 ; Carmarthenshire, £2,336 ; Carnarvonshire, £2,171 ; Flintshire, £2,034 ; Montgomeryshire, £1,960 ; Pembrokeshire, £1,504 ; Breconshire, £1,334 ; Cardiganshire, £1,142 ; Merionethshire, £984 ; Radnorshire, £699 ; Anglesea, £654 ; Monmouthshire, £5,602.

Up to this time, the only source of available revenue to carry on the work of intermediate education was a tax of one-half penny per pound sterling, which was sadly inadequate to supply the needs.

The Government has by its recent grant of £1,000 per annum, made it possible to plant intermediate schools in the most important centres of the Principality.

Strong efforts are being put forth to include music among the subjects to be taught in these schools.

Complaint is made that the art above all others that the Welsh excel in has been quietly ignored by the colleges and schools.

For some years Wales has enjoyed three state aided colleges, which are located at Bangor, North Wales, Aberystwith, Mid-Wales, and Cardiff, South Wales. They are well equipped for their work. The three institutions boast of an able corps of instructors, and excellent patronage. They have demonstrated their fitness to live, long ago. A goodly percentage of their students succeed in securing the coveted degrees of London University. Women are admitted into these institutions on the same conditions as men. In the examinations, these female students generally lead their classes. Of the forty-one successful Welsh candidates at the London University examinations in 1892, twenty were women. Co-education is no longer an experiment in Wales. Students who are working for a Scotch degree are allowed to spend the first year of the course in Wales. The Royal College of Physicians grant the same privilege to Bangor University, North Wales. It is stated that Cardiff University, South Wales, is to have a medical department added to its numerous courses of study. The course will embrace such studies as Anatomy, Physiology, and Materia Medica. These disciples of Esculapius will enjoy ample opportunities to study the symptoms of diseases, and also practice their 'prentice hands in elementary surgical operations. The student will thus be enabled to pass his London M. B., or a similar degree in some other college direct from Cardiff. The late Dr Davies, Tonypandy, South

Wales, bequeathed £50,000 to this school, together with a similar amount to the Monmouthshire and South Wales Infirmary, Cardiff. The close proximity of Cardiff Infirmary to the University, and the cordial indorsement given the proposed department by the University authorities ought to insure its success. The percentage of Welsh medical men is small, much to the disadvantage of many of the natives who cannot speak English. The charter for a National University, empowered to grant degrees, has been secured. The sum of £3,000 per annum has been set apart by the Government for this much needed institution. They now receive £15,000 per annum towards the support of their Universities. These grants place them on a higher educational plane than England. No State College in England receives more than £1,800 per annum, while each of the three Welsh colleges receives £4,000. Besides there is no provision made by the Government for intermediate education in England. This success speaks well for the stickitiveness of Welsh educationists.

University Extension is moderately successful in Wales. Quite a number of intelligent workingmen avail themselves of its benefits. Industrial education has been much neglected in the Principality. This phase of education appeals strongly to the philanthropic and moral instincts of the most privileged class of people. One who has watched the progress of these schools, states that wherever they have been planted, they have reduced the sum total of juvenile vagrancy among the youth of both sexes out of proportion to the increase of population. However,

there are industrial schools in Cardiff, Aberdare and Newport that are doing excellent work.

Mention should also be made of a Slojd workshop started in connection with the Gelligaer Endowed Grammar School, which is expected to yield fruitful results.

The colleges of Past Wales did not pay much attention to physical training. At that time Brawn and Brain were not supposed to have much affinity. The students were permitted to develop into athletes or cadavers, just as circumstances dictated. Football, for instance, is still regarded by some Welsh people as an unmitigated evil. It will be interesting to note how the Welsh student is seen by an intelligent Englishman. The "British Medical Journal" says of him: "It was early noted by a shrewd English observer that if the students in Arts and Sciences at Aberystwith carried less of the Scandinavian spirit of emulation into their studies than their English fellows, they displayed per contra an individual interest in their work, and a love of learning for its own sake more suggestive of Bonn or Heidelberg than of Oxford or Cambridge. If this be so, there may be room for doubt whether the rigid rule of Burlington Gardens is the best adapted to nurture so sensitive a plant, and whether a system of training more allied to that of Oxford would not be more favorable to its development. The Oxford plan of education in Arts indeed has always had peculiar attractions for Welsh students." The present encouraging condition of education in Wales is a source of much pride and gratification to the Welsh in Wales

and their kinsmen abroad. I am of the opinion that it is perfectly safe to say that Wales can now boast of the most perfect educational system in the British Isles.

The Eisteddfod.

“Happy the land where the Bards live long.”

Hoary with Age—Its History—Eisteddfodic Anticipations—People you Meet there—The Pavilion Bardic Congress—Conductors Adjudicators—The Crowned Bard—The Vacant Chair—The Draped Chair—Is the Eisteddfod an Educator?—Will it Live?

No one who visits Wales, to gain a knowledge of the country and its people, will willingly return until he has “done” this literary, bardic and musical congress, held in August of each year, in some important centre of the Principality. The origin and early history of this ancient and interesting institution is shrouded in mystery. Tradition tells of an Eisteddfod held as early as 1180 B. C., at which three noted poets, Plenydd, Alawn and Gwron, drew up a code of regulations for the protection of the rights and privileges of the bards. These are known in the vernacular as “Braint a Defawd Ynys Prydain.” The Encyclopædia Britannica says that the Eisteddfod in its present form originated in the time of Owain Ap Maxen Wledig, about the close of the fourth century. There is serious doubt as to whether this Owain Ap Maxen Wledig ever existed. Maelgwyn Twynedd, a Welsh prince of the sixth century, and King Cadwallader, of the seventh century, are credited with having held Eisteddfodau.

The Eisteddfod of which Prince Maelgwyn Gwynedd was the projector, was held at Teganwy Castle. It is said that Asser Menevensis, a British monk, presided at an Eisteddfod in the ninth century. Another is supposed to have been held at Conway in the eleventh century, under the patronage of Bleddyn Ab Cynfin. During the time of Gruffydd Ab Cynan, who reigned in North Wales, 1089-1137, tradition mentions two—one held at Caerwys in Flintshire and the other in Ireland, known as the Eisteddfod of Glynachlach. That there is some truth in these accounts is evident to all, but it is exceedingly difficult to tell what is fiction and what is fact.

The first Eisteddfod of which we have creditable proofs was held in Cardigan Castle in 1176, by Rhys Ab Gruffydd, Prince of South Wales. The following extract from the "Brut" may be of interest: "And that Christmas, Rhys Ab Gruffydd made a great feast in Cardigan Castle for competitors in vocal and instrumental music, which was open to Wales, England, Scotland and Ireland. He ordered two chairs, one for the successful harpist, and the other for the successful bard. The chaired harpist was a young man who belonged to the prince's court, and the chaired bard was Gwynedd. This feast was announced one year prior to its being held."

The next Eisteddfod of importance was the great Carmarthen Eisteddfod, held at Carmarthen town in 1450 by Gruffydd Ab Nicholas, a nobleman, descended from the ancient Welsh princes. This one, also, enjoyed royal patronage. Welsh literateurs gathered in large numbers at the meeting, and during

its sessions, some important measures affecting Welsh metrical rules were passed; notably, the establishing of the *pedwar mesur ar hugain*,—twenty-four alliterative measures, peculiar to Welsh poetry.

Another was held under royal patronage during the reign of Henry VII; but we have no account of the proceedings. July 20, 1524, was the date of another of importance, which was held at Caerwys, Flintshire, under the patronage of Richard Ap Ifan Bychan, Esq., Sir William Gruffydd, and Sir Robert Salisbury. The chaired bard, Tudur Aled, and other eminent men graced the proceedings with their presence. In 1567, another *Eisteddfod* was held at Caerwys, under the patronage of Queen Elizabeth. In 1580, another was held in South Wales, under the patronage of Sir Edward Lewis, and still another at Bewpyr Castle, Glamorganshire, under the patronage of Sir Richard Basset. In 1798, an important gathering of this kind was held at Caerwys, under the auspices of Owain Myfyr and the Gwyneddigion Society. Among the successful competitors were the Bard of Nantglyn and the renowned Thomas Edwards—*Twm* or *Naut*. This gathering attracted a large number of eminent literateurs, and competition was keen. In 1811, there was an *Eisteddfod* held at Tremadog, North Wales. In 1816, one was held at Llangefni, North Wales, and in 1819 quite an important one was held at Carmarthen, principally through the influence of Bishop Burgess, St Davids, South Wales. This *Eisteddfod* was honored by the presence of the Glamorganshire sage, Bard Williams, best known by his bardic title, *Iolo Morganwg*. At

the time of this gathering he was abundant in years and labors, if not in honors. The inaugural address, chairing the successful bard, conferring Druidic degrees, and Pennillion singing, marked characteristics of the modern Eisteddfodd, were first introduced at this gathering. The meeting also succeeded in creating a deeper interest in the Kymric language and literature.

From 1819 to the present, national Eisteddfodau have been held annually, excepting in a few instances. The interest in this institution among the Welsh is universal. Months before the event takes place, the Eisteddfodic fever becomes prevalent. These are common questions: Are you going to the Eisteddfod? What is your opinion of the adjudicators? I wonder whether such and such choirs will compete? Who will be the chaired bard this year? Opinions are hazarded on these and other questions; some enthusiastic and some indifferent; some complimentary and some denunciatory. Every answer, however, is prompted by devotion to an institution they venerate.

What Olympia is to the Greeks, the Amphitheatre to the Romans, Bull-fighting to the Spaniards, and the Derby to the English, the Eisteddfod is to the Welsh; with this difference, that none of these national institutions can compare for a moment with the Eisteddfod as a means to amuse, instruct and elevate. While these gatherings, ancient and modern, pander largely to the baser instincts, the Eisteddfod aims at the intellectual and moral culture of its

patrons. The contests are principally literary and musical.

The eventful Eisteddfod days have arrived. As we have a few hours before the throne meeting (Gorsedd), let us do a little of the town. Enthusiasm abounds. Smiles and good cheer greet you everywhere. The town is tastefully decorated; palace and cottage are in entire keeping with the good cheer of the occasion. Welcome is engraved on costly banners and bannerettes. You will surely meet plenty of interesting people. The patriarchal Druid, burdened with the labors of years, and the country lad, whose plump, rosy cheeks are as fresh as the breath of his native hills, are here from common impulse. The stately matron and the blushing maid have left the toils of shop and household, to drink deep of the Pierian Spring. The King of Commerce puts aside his usual exclusiveness and condescends to chat with the Sons of Toil whom perchance he meets. The M. P. casts aside his anxious, careworn countenance and dons a smile fit for a king to bask in. During these days he is the most approachable of mortals. The hardy toiler is here; his scarred features and horny hand bear the royal insignia of honest labor; he is unassuming to a degree. It's more than likely that he is a competitor; perhaps he is in for the "chair." If he is successful, it will start him on a career of distinction; if unsuccessful, he will go home with a fixed determination to try, try again. The Gorsedd meeting—Bardic Throne—the initiatory meeting of the Eisteddfod, is very ancient and interesting. It is held in the open air. The chief

participants are the bards and other distinguished public men. The Gorsedd is held in a circle consisting of twelve unhewn stones placed at equal distances from the Maen Ilog, Logan stone. On this stone, the Archdruid stands to direct the quaint exercises. After the trumpet has been sounded, the following Gorsedd prayer is offered by some eminent clergyman :

“ Dyro Dduw dy nawdd ;
Ag yu dy nawdd nerth ;
Ag yu nerth deall,
Ag yu neall gwybod ;
Ag yu gwybod y cyfiawnei garu ;
Ag o garu, caru pob hanfod ;
Ag yu mhob hanfod, caru Duw ;
Duw a phob daioni.”

The following is a translation of it :

“ Grant, God, thy favor ;
And with thy favor, strength ;
And with strength, wisdom ;
And with wisdom, knowledge ;
And with knowledge, knowledge of the just ;
And with knowledge of the just, to love it ;
And with love, love for every being ;
And with love for every being, love to God ;
God and every good.”

Then the Archdruid unsheaths his sword, and says : “ The truth against the world,” and asks, “ Is there peace ? ” The bards inside the circle place their hands upon the sword and reply in concert : “ Peace.” The question is asked and answered three times, after which the Archdruid returns the sword to its scabbard, and says : “ Duw a phob daioni ”—God and every good, and then makes the following announce-

ment: "In the face of the Sun, the eye of Light, I declare the Eisteddfod open." The bards rehearse in song the stirring past of the institution, its trials and triumphs; after which skilled harpists tune their lyres to sweetest strains. These exercises are usually followed by patriotic addresses, delivered by distinguished Welshmen. The successful candidates for druidic honors having been invested with the insignia of the order, the ancient ceremonies terminate.

Of late years, the interest in the throne proceedings has increased. The pavilion has been erected at much cost, and rain or shine, you know that the meetings will not be interrupted. The interior is picturesque to a degree. The sea of faces (20,000 persons attended the Eisteddfod held at Swansea in 1891) is set off to advantage with tasteful decorations. Patriotic and religious mottoes meet the eye in every direction. Prominent among others are the following: "Cas gwr na charo'r wlad ai macco"—Cursed is he that denies his native land; "Heb Dduw, heb ddim"—Without God, without everything; "Goreu arf, arf dysg"—The best weapon is learning. The Eisteddfod Song is usually sung by a vocalist who long since won his spurs, and of these there is no scarcity.

The conductor of the Eisteddfod is a conspicuous figure. Since the death of Mynyddog, a poet and Eisteddfod conductor, there has been no one who could be rightfully termed his peer. One must be distinguished for his gifts; a ready wit, and possessed of a resolute spirit. He must be a good storyteller. The adjudicators are generally selected from the most distinguished musical authorities in England and

Wales. As all cannot be victors, these men good and true, have their Eisteddfodic woes as well as joys; but there is less senseless murmuring on the part of the unsuccessful competitors as the years roll by.

Unusual interest centres in the successful bard of the year. When the *nom-de-plume* of the victor is announced, all eyes are strained to catch a glimpse of him. "There he is!" cries some one, as the victor rises to respond to his name. This is the signal for a tremendous outburst of cheering and waving of handkerchiefs, which continues while he is being led to the platform by two venerable poets to the stirring strains of "Sec, the Conquering Hero Comes," by the Eisteddfod band. The applause having subsided, the ceremony of chairing the bard proceeds. He is seated in the elegant chair that he has honorably won, the gleaming swords are crossed o'er his head, and a stentorian voice cries, three times successively, "Aoes heddwch?"—Is there peace? and usually the vast audience ratifies the adjudicators' decision with a vociferous response: "Heddwch!"—Peace. In an incredibly short time, the poets pour forth their eulogistic strains to the happy victor. He becomes the hero of the hour. Rich and poor are glad to make his acquaintance. His portrait becomes a source of revenue. The handkerchief you buy will very likely be adorned with his picture. He becomes a national favorite. When he returns home, he receives a royal reception; many tokens of regard are given him ere the interesting exercises close.

Instead of the honor being monopolized by a half dozen men, would it not be much more in keeping

with the spirit and aims of the Eisteddfod to consider poetical Nestors, who have won this proud distinction, say twice, as ineligible for further competition?

The vacant chair is not an unknown quantity in the Eisteddfod. When this occurs through lack of merit, there is universal disappointment. The draped chair tells its own tale. The victor, who was to wear the Eisteddfod laurels, wears a crown of life. He finished his poem and his life together. The announcement is received with tears. Instead of tumultuous joy, inexpressible sadness prevails. The band plays the Dead March, in Saul, and the bards pronounce fitting eulogies in honor of the worthy departed. This is one of the most effective experiences of a lifetime.

The chief choral competition comes in for a good share of interest. In reality, this is one of the most important features of the Eisteddfod. When the successful choir is announced, there is the wildest cheering imaginable. The concerts connected with the gathering are strictly first-class. None are engaged but professionals. The successful choir is pressed into service for the occasion.

At the Rhyd Eisteddfod (1892) the committee honored itself by making arrangements to perform Dr Joseph Parry's latest oratorio, "Saul of Tarsus," during the Eisteddfod. The performance was a pronounced success from an artistic and financial point of view. This welcome innovation will, in all probability, be repeated in coming Eisteddfodau, when the weightier musical productions of distinguished Welsh musicians will be performed.

Much just criticism is made that the songs are mainly English. Some means should be adopted whereby competitors might profit by the criticism of the adjudicators. The award is generally made in a few remarks which give little satisfaction to the unsuccessful competitors for the time and thought spent upon their productions. Recently, the successful productions are published immediately after the Eisteddfod.

Is the Eisteddfod an educator? The London Times says: No. If banter and sarcasm could annihilate the Eisteddfod, this great newspaper, that sometimes stoops so low, would have achieved its purpose years ago. This Sir Oracle says of the Eisteddfod: "If these Eisteddfodau were shows and amusements, they would be deserving of no attention whatever, but if they cannot be held without assisting to perpetuate the mischievous delusions we have denounced, the sooner they come to an end the better. They are simply a foolish interference with the material progress of civilization and prosperity." Nothing could have been wider of the mark than this so-called criticism. Newspaper buncombe, even the Thunderer's flavored article, cannot hurt this venerable institution. The Times' infallibility has been seriously disturbed of late, and those who have hitherto regarded it as the embodiment of candor and justice, will henceforth do some thinking on their own account. The Eisteddfod has proven itself the strong ally of Welsh nationalism and the Welsh language. It must be credited with discovering the majority of Wales' eminent sons and daughters.

They owe the awakening and strengthening of their aspirations to it. Among a host of other names the following prominent Cambrians acknowledge their debt to the ancient institution: Dr Joseph Parry, musician; Prof. Rhys, philologist; Mrs Watts and Mrs Mary Davies, sopranos; David Jenkins, musician; Rev. E. Rees (Dyfed,) poet; and D. A. Thomas, sculptor, a young man scarcely out of his teens; in fact, there is hardly a man or woman of note in music and literature in the Principality that the Eisteddfod did not discover, encourage, and ultimately direct to fields of usefulness and distinction. To the masses, it has proven a popular educator. Prizes are offered for essays, poems, translations, declamation, music, vocal and instrumental, painting, drawing, sculpture, carving, modeling in clay, weaving, sewing, knitting, embroidery, etc. The prizes offered are usually liberal enough to attract strong competition.

The World's Fair Eisteddfod, held at Chicago, September, 1893, was a great and very popular gathering. It was peculiar to itself, inasmuch as it was the only international congress of this kind ever held. Two prizes were offered for the principal choral contest for choruses composed of from 250 to 300 mixed voices; first prize, \$5,000, and second, \$1,000. Two prizes were offered for the two best male choruses; first prize, \$1,000, and second prize, \$500. A prize of \$500, a magnificent chair and a gold medal were offered for the best alliterative poem, not to exceed 2,000 lines; subject: "Jesus of Nazareth." The prizes for essays varied from \$300 to \$100. The sum of \$300 was offered for the best English novel.

Prizes were also offered for translation, painting, drawing, model in plaster, and other subjects.

The time honored institution is finding favor among other nationalities. In 1891, the Irish held a successful Eisteddfod in Scranton, Pennsylvania. For the first time in their history, the English in 1892 held an interesting Eisteddfod at Northampton. Both nationalities desire to repeat them. The first Scotch Eisteddfod was held recently at Olean, under the presidency of Lord Campbell, "to encourage and foster Gaelic literature and music, the development of Highland home industries, and the spread of Gaelic in the public schools."

Will it live? Judging from her past triumphs over Saxon prejudice, her stock of vitality must be great. The bloom of health seems as fresh as ever on her fair cheeks, the lustre has not departed from her eyes, while her tread bespeaks buoyancy and promise. When the Welsh have lost their ardent love of intellectual and moral pursuits, when the eyes of her seers are dim, their voices silent, and the altar of their affection cold, then, and not until then, will Wales cease to have her Throne, Poem and Song.

The following list of Eisteddfodau, taken from History of the Britons and Kymry, is considered reliable :

PLACE.	YEAR.
Wrecsam, N. W.,	1820
Denbigh, Carnarvon and Carmarthen, . . .	1821
London and Brecon,	1822
London, Brecon, Wyddgrug, Ruthin and Carmarthen,	1823

PLACE.	YEAR.
London, Welshpool, Ruthin, Llangollen, Carmarthen, and Brecon (National Eisteddfod)	1824
London,	1825
London, Bala, Ruthin, and Brecon (National Eisteddfod),	1826
London,	1827
Denbigh (Royal Eisteddfod),	1828
London,	1829
Beaumaris (Royal Eisteddfod),	1832
Cardiff, " "	1834
Aberavon and Llanerchymedd,	1835
Liverpool,	1836
Merthyr Tydvil,	1838
Liverpool,	1839
Pontyfon and Liverpool (National Eisteddfod),	1840
Abergavenny,	1848
(This Eisteddfod produced that valuable work, Stephens' Literature of the Kymry.)	
Aberffraw (Royal Eisteddfod),	1849
Merthyr Tydvil, and Rhudlan (Royal Eisteddfod),	1850
Liverpool, Wyddgrug, Bethesda and Porthmadog (National Eisteddfod),	1851
Bethesda,	1852
Porthmadog and Bethesda,	1853
Liverpool, Ffestiniog, and Llanfair Talhaiarn,	1854
London, Dinas Mawddwy, Llanfachraeth, and Morryston,	1855
Blaenau, Llangernyw, Cwmafon Porthmadog, Ffestiniog, and Ystradgynlais,	1856
Llangollen,	1858
Merthyr Tydvil, Llancarfan, and Llanerchymedd,	1859
Ystalyfera, Aberdare, and Denbigh (National),	1860
Conwy and Aberdare (National),	1861
Carnarvon (National),	1862

	PLACE.	YEAR.
Swansea (National),	. . . . .	1863
Llandudno	"	1864
Aberystwyth	"	1865
Caerleon	"	1866
Carmarthen	"	1867
Ruthin	"	1868
(Flint held a general Eisteddfod in 1865, and Neath held the Kynry's Eisteddfod in 1866.)		
Rhyl,	. . . . . 1863 and	1869
Dolgellau,	. . . . .	1870
Llanerchymedd and Carnarvon,	. . . . .	1870
Llanerchymedd and Penygroes,	. . . . .	1871
Holyhead and Porthmadog,	. . . . .	1872
Llunberis, Porthaethwy and Wyddgrug (Nat'l),		1873
Coedpoeth and Bangor,	. . . . .	1874

Welsh Music and Musicians.

“Mor o gan yw Cymru i gyd,”
“Wales is a Sea of Song.”

“They who think music ranks amongst the trifles of existence are in gross error; because from the beginning of the world down to the present time it has been one of the most forcible instruments of training, for arousing and for governing the mind of man.”
Gladstone.—The Welsh a Musical People—Ancient Welsh Music—The Welsh as Chorus Singers—Caradog’s Famous London Victory—The National Trophy—Welsh Soloists—Welsh Composers—Sacred Music—The Welsh as Instrumentalists—The National Instrument.

“Who so despises music, as all fanatics do, said Luther, with him I am not pleased, for music is a gift of God and not an invention of man. It drives away the devil and makes people cheerful.” The Welsh are an intensely musical people. Whatever else they may be noted for, they are imbued with the true spirit of Orpheus. From the North and South, East and West, the sweet refrains of their patriotic songs, popular airs and favorite sacred tunes have been sung to the delight of all classes and conditions of people. The origin and early history of Welsh music is shrouded in mystery. Nothing trustworthy has come down to us from the past, hence much that has been written on the subject is unwarranted.

It may be fairly inferred, however, that singing formed part of the religious services in the Bangoran,

early Welsh Churches. The London Telegraph, in an editorial, says on this interesting subject: "Welsh music with which the Cornish melodies are said to have much in common, are undeniably more artistic than the Scotch or the Irish, and on that account, according to Pencerdd Gwalia, one of the most eminent of living bards, it may appear more modern to the superficial observer. To those, however, who are acquainted with the national instrument of Wales, with its perfect diatonic scale, this apparent inconsistency disappears. Another great musical authority, the late Dr Crotch, was of opinion that the British and Welsh music might be considered as one since the original British music, with its composers and executants alike, were driven into Wales. It must be acknowledged, added the learned writer, that the regular measure and diatonic scale of the Welsh music is more congenial to the English taste in general, and appears, at first, to experienced musicians, more natural than those of the Irish and Scotch. Welsh music not only solicits an accompaniment, but being chiefly composed for the harp, is usually found with one; and, indeed, in harp tunes there are often solo passages for the bass as well as for the treble. It often resembles the scientific music of the seventeenth and eighteenth centuries, and there is no probability that this degree of refinement was an introduction of later times. In the Principality itself there appears to be a consensus of opinion respecting the community of origin of British and Welsh music." It is maintained with strong reasons that the oldest piece of Welsh music extant is found in Edmund Prys' famous

collection of hymns for sacred worship, published in 1630. Some affirm, however, that the plaintive air, *Morfa Rhuddlan*, composed by King Caradoc's Court Minstrel, after the disastrous defeat of the Welsh forces, and their Royal Commander was left dead on the field, was written in the year 795. Other popular melodies are *Llwyn Onn*, *Ar Hyd y Nos*, *Glan Medwdod Mwyn*, *Toriad y Dydd*, and *Y Aderyn Pur*. The Welsh of to-day are principally known in the musical world as chorus singers. It is confidently asserted that they hold this sceptre in undisputed sway. The brilliant work of Caradoc and his famous Welsh choir, at the Crystal Palace, against all comers is now a matter of history. Welshmen, the world over, become enthused when you refer to the magnificent Cup that is preserved in the National University Museum, at Aberystwyth, as a memento of the greatest choral victory ever won by any nation. There are half a dozen centres in the Principality that boast of excellent choirs. These choirs master the most difficult works of the great masters, Handel, Mozart, Mendelssohn, Haydn, Bach, and others. The splendid quality and range of their voices, strict discipline, precision, style, and best of all, the spirit they infuse into the rendering makes it a perfect delight to attend their performances. Considering that they are composed mainly of the sons and daughters of toil, their renditions are marvels. The music-loving populace of Wales never tires of the exquisite rendering of these grand oratorios.

Prominent among the professional vocalists of Wales are Miss Mary Davies, soprano, Mr Ben Davies, tenor,

baritone, Mr Lucas Williams, and bass, Mr H. Davies. Hitherto, the Welsh have not produced any exceptionally brilliant music. Some popular songs, glees, overtures, symphonies, anthems, oratorios and some operatic pieces that will live, have been produced. The love song, *Mentra Gwen*, *Venture Gwen*, is simply bewitching. *Flow, Gently Deva*, a duet, by John Parry, is immensely popular. *Ti wyddost beth ddywed fy ngalon*, *Thou Knowest What Saith My Heart*, a well-known quartette by Dr Parry, is full of musical pathos. The well known glee, *Yr Haf*, *The Summer*, by Gwilym Gwent, who died July 4, 1891, at Plymouth, Pa., is superb. Professor Elson, of New England Conservatory of Music, said he knew of no one able to produce such an exquisite composition without thorough musical training but this Welshman. "It bears the marks of a musical genius. It is remarkable for the grace and ease of its movement." The Welsh will never willingly let this "Summer" wane. The late Mr Brinley Richards' glee, "Oh! Wake Again 'Thou Harp of Wales," never appeals to Welsh patriotism in vain. It is deservedly popular, and will be sung for many years to come. He is also the author of "God Bless the Prince of Wales." Mr D. Einlyn Evans is a keen musical critic and is author of some inspiring productions. He is best known by his requiem: "How Hath the Mighty Fallen." Mr John Thomas is a popular Welsh composer. His best known work is that beautiful anthem, "Dattod mae rhwymau caethiwed," *The Bonds of Captivity are Loosening*. The late Ambrose Lloyd's *Teyrnasoedd*

y Ddaear, is justly considered a model anthem. Mr D. Jenkins, Mus. Bac. of Aberystwyth, is a widely known composer. His latest work, David and Saul, is considered by competent critics magnificent. He is also the author of other good works. J. Thomas, Pencerdd Gwalia, Harpist to Queen Victoria, has laid the nation under a lasting debt of gratitude to him for his dramatic work, Prince Llewellyn. The late T. Davis' anthem, 'The Days of Man Are as Grass, is standard. It has enjoyed great popularity. Dr Parry's Welsh opera, Blodwen, has enjoyed a very successful run. The best known oratorios are, 'The Storm of Tiberias, by Tany Marian; Jeremiah, by Owain Alaw, and Emanuel, by Dr Parry, Professor of Music at the Cardiff University. These are the only Welsh composers that have fairly and successfully launched into the deep of music. These productions are justly considered masterpieces. At present Dr Parry is possibly the best known composer of music in Wales. He belongs to the musical progressives, and exerts much influence in directing the musical genius of Young Wales. The National Anthem has exceptional interest to the Kyury. What the Star-Spangled Banner is to Americans, the Marseillaise to the French, Die Wacht am Rhein to Germany, and God Save the Queen to the English, Hen wlad fy nhadau, The Land of My Fathers, is to the Welsh. The fortunate author of the music is a Mr James James, Pontypridd, who is still living. Repeated attempts have been made to prove that he is not the original composer of the National Song, but they signally

failed. The author of the words is the late Mr Evan James, father of Mr James James. The Land of My Fathers, appeals to the tenderest emotions and strongest aspirations of Welshmen, and none but they can enter fully into its exquisite meaning. Its stirring strains are sung wherever Welshmen have gone. It is hummed by the busy housewife burdened with cares, and cheers her toiling partner in the dark caverns of the earth, on the crest of the wave, and in the busy mart. While a spark of Welsh patriotism exists, this grand old song will live. Oddly, Mr James has not produced anything of note besides this National Anthem. Recently, more time and thought are given to sacred music than heretofore. We must not omit mentioning, in this connection, the magnificent services of the late Rev. J. Roberts (Ieuan Gwyllt). He labored in season and out of season to perfect Welsh congregational singing. He lectured extensively on the subject, and was heard with much profit by the people. His popular Hymnal has been used more or less for three decades by the various denominations, and is still considered a standard collection. Religious Musical Festivals have sprung into favor throughout the Principality. These are seasons of much profit to churchgoers. The different district choirs, after thorough discipline, unite in one great chorus for the occasion. When such tunes as Babel and Eifonydd get real hold of the vast audience, they hardly know when to cease singing, so overpowering is the effect. The most stolid and indifferent under the strongest preaching are influenced in these Singing Festivals, and many start on new lives. The sing-

ing in the various Welsh congregations arrests the attention of strangers immediately. Occasionally, the hymns are interspersed with fitting anthems. The Welsh of the earliest times were players on the harp, violin and bagpipe. They never excelled as bagpipe players. This distinction they willingly conceded to their Highland cousins. They showed much proficiency as violinists. Caradog, the famous Choir Leader, is widely known as a violinist. His violin rendition of the Farm Yard is delectable. However, the favorite and national instrument is the harp. It used to be considered much more important that a child be able to play the harp than to know arithmetic, geography and history. A good harpist was considered accomplished, though he knew nothing of technical education. Hence, each family possessed a harp, and very early its sweet music awakened the tenderest chords of the young heart. Pennillion singing, with a harp accompaniment, is still extant in the Principality. The harp fell into disuse, but lately, through the patriotic efforts of Lady Llanover and others, the triple harp especially is becoming quite popular, and bids fair to reign in each Cambrian home as in the "guid old tyme."

" Harp of the mountain land ! Sound forth again,
As when the foaming Hirlas horn was crowned,
And warrior's hearts beat proudly to the strain,
And the bright mead at Owen's feast went round.
Wake with the spirit and the power of yore !
Harp of the ancient hills, be heard once more."

Carmen Sylva and the Welsh.

“She, the Imperial Rhine's own Child.”

The Roumanian Queen an Ardent Student of Wales and the Welsh—
Her Visit to Bangor Eisteddfod—Royal Reception—The Royal
Poem—The Llandudno Reception—A Cordial Farewell.

The visit of the Queen of Roumania to Wales in 1890 was replete with incident. The circumstances connected with her visit are now pleasant memories. The fact that a foreign crowned head could come among a strange people for a brief sojourn and so effectively win their affections, is interesting to say the least. It goes far to show how susceptible the Welsh are to recognition by the Throne, and how ardently they are able to respond to it. The fact that she is a member of royalty was not the only reason for this spontaneous and affectionate welcome so rarely accorded to any of their distinguished guests. That she possesses strong affinities with the aspirations and aims of present Wales is evident from her own words, and the lively interest she has long evinced in their history and traditions. She stated that Wales and the Welsh have formed part of her studies for many years. She wished to be put upon record as an admirer of the language, customs, and institutions of the people. She is a poetess. Her productions bear marks of exceptional poetic fervor.

“ To her the forest lent its lyre,
Her’s are the Sylvan dews the fire
Of Orient suns, the mist wreathed gleams
Of mountain streams.”

She is a strong supporter of popular education. She is a lover of liberty. In her veins, “The oldest blood of freedom streamed.” Surely, these were ample reasons for the splendid display of enthusiasm that greeted her presence in the Bangor National Eisteddfod. The following cablegram was sent to America the week following the Eisteddfod :

“Carmen Sylva, Queen of Roumania, attended the Welsh Eisteddfod at Bangor last week. She was initiated into the mysteries of Welsh Bardism, and invested with the blue ribbon of the order. When the victorious bard was crowned, she laid her hand with those of the other bards upon the gleaming sword of the archdruid, whereat the multitude danced with joy.”

The Queen read the following original poem that she had composed for the occasion, entitled, “Hail Cymru, Old Cymru, forever.”

“ Long live the bards, and long live the song,
And the harp with the soul’s own singing ;
May ever the thanksgiving choirs throng,
Where the echoes from old are ringing,
Where the song has a throne, and the bard a crown,
And the sword of peace uplifted
All the sweet welcome sounds from the shore to the town,
To the stranger with singing gifted.
Long live the smile, and the song and the tale,
That naught from the soul can sever ;
May sunshine brighten each Emerald Isle,
Hail, Cymru, Old Cymru, forever.”

When she reached the last line she read with emphasis the Welsh words, "Hen Gymru," instead of the original words, Old Wales, to the intense delight of the great audience. They cheered her to the echo. The meeting was remarkable for its enthusiasm. The demonstration in her honor by the public spirited people of Llandudno, North Wales, was in every sense commensurate with her high station, literary attainments and nobility of character. The town was profusely decorated. Graceful Welsh and English mottoes met the eye in every direction. Two thousand school children sang inspiring Welsh and English hymns. The following words were sung to the National anthem of Roumania :

O! gracious poet Queen,
To thee we welcome bring,
Thus speaks the hearts of Wales,
Carmen Sylva welcome.

Thou art Queen, twice a Queen,
The Queen of hearts and song ;
Thee we own, Bardic Queen,
God grant thy reign be long,

Hail, Queen of Roumania !
Long may'st thou remain here ;
We our love now proclaim,
We love thee, Queen of Roumania.

She said to the children : " I thank you very much, my dear children, for your lively singing. Your voices will always be to me a sweet farewell. At the great meeting in the pavilion, Clwydfardd, the distinguished Archdruid, addressed to her some excellent stanzas. The citizens presented her with an illuminated address couched in fitting references to

her virtues, and visit to a people, who, "through all the revolutions of history, have maintained their national identity, and who are still clinging to the land of their fathers, speaking their own language, upholding their national customs and institutions, a people distinguished for their love of poetry and music, liberty and religion.

* * * * *

In your Majesty we hail a child of the muse, whose empire is the world, and whose accents find an echo in every human heart. You have sung the songs of your country in strains which have produced responses of admiration in many tongues, for your warm sympathies go forth into every clime, etc. Your Majesty's entrance to Llandudno and into the circle of the Gorsedd Beirdd Ynys Prydain (Bardic Throne of the Isle of Britain) at the National Eisteddfod of 1890, was an entrance into the heart of the Welsh nation, and now, in "Carmen Sylva," Roumania and Wales have been brought into a bardic unity, which will prove an inspiration to both countries for generations to come."

In reply, the Queen said: "I really do not know how to thank you for your great kindness. The beautiful words you have spoken will always ring in my heart, and the beautiful book (an album of Llandudno and environs) will be a pleasure to look at every time." Later, she read the following reply: "I wish to express to you all my warmest thanks for the kindness I have met with at every hour from everybody during my eventful stay in this most lovely and blessed country. Never shall I forget the warm-heartedness of its people, who from the first to the

last, have shown me the deepest sympathy. If my health has been so wonderfully restored, it is not only due to a climate and surroundings that can only be compared to Italy, but also to the joy that has strengthened my very heart and soul. In the hour of need, strangers have acted as if they were old friends, and even the deep and sympathetic silence of the crowd was more touching than the brightest cheers that had gone before. As the great trouble that befell me here could not be warded off, I still thank God, who lifted up my courage in showing me these depths of human kindness, so that my heart will remain anchored here as in a beautiful haven of peace. God bless Old Cymru and all its people."

One of the most interesting souvenirs of her visit was the album entitled, "The Bards' Tribute to the Queen of Song." It contained a Poetical address and photograph of each Bard. With a smile she said: "I will take this to Balmoral, and show it to Queen Victoria, reminding her that I have witnessed something she hasn't—an Eisteddfod."

That evening she was treated to some excellent choral singing. A poem, written in her honor by Rev. J. S. James (Spinther), was sung to the Welsh air, Llwyn Onn.

After bidding farewell to all, she said were it not for the great distance between Roumania and Wales she would be glad to have them sing again Welsh Hymns and Anthems, the sound of which would ever abide with her. Such was the welcome Wales gave Carmen Sylva.

She left invigorated in health, and burdened with many tokens of Welsh courtesies. It is a pleasure to note that the qualities shown during her visit to Wales have won for her the loyal affection of her Roumanian subjects.

Now from a people's sole acclaim
Receives the heart vibrating name,
And mother, mother, mother ! fills
The echoing hills.

She is the most interesting crowned head in Europe. The domestic and public life of both King and Queen is unusually interesting. They enter heartily into the people's joys and sorrows, and are greatly beloved. Their reign is noted for peace and progress at home, and memories of victories abroad.

Labor in Wales.

"In the dim morning of Society, Labor was up and stirring before Capital was awake."—*Cardinal Manning.*

"Toil, either of the brain, of the heart, or of the hand is the only true manhood—the only true nobility,"

Capital and Labor—Improved Condition of Welsh Workingmen—
Labor Organizations—Intimidation—Some Welsh Strikes—Com-
pulsory Arbitration—Mine and Quarry Inspectorship—The New
Mines Bill—Female Labor—Girls in Mills—Pit-brow Lasses—The
Servant Girl and the Kitchen.

Past employers of labor in Wales were painfully slow to acknowledge that they had duties to discharge as well as rights to defend. Few of them made free to confess that Labor is Capital.

Cardinal Manning said: "The first agency of Britain's great commercial wealth, and therefore of the greatness of the country, is Labor." The man who puts forth the powers of the body for his own good and the good of his neighbors is living a high and worthy life, and that because it is his state in the world. It is the lot in which we are placed, and any man who fulfills the lot of his existence is in a state of dignity. The failure to recognize this principle on the part of the employers handicapped the sons of toil in Past Wales. Happily, a better understanding exists between employers and employees respecting their reciprocal duties, much to the good name of the former, and the happiness of the latter.

The last four decades have witnessed a radical change for the better in the condition of the working-man. Forty-six years ago Carlyle said among other things of Wales that he found "a great proportion of the miners very hungry and ragged." To-day they enjoy an enviable degree of prosperity and happiness. They are better fed, better clothed, better housed, and better educated than in former times.

The excellent sanitary reforms recently introduced in the Principality have greatly improved their conditions. With this increased intelligence and these strengthened conditions came the desire to organize for their common protection. This is a natural right. From time immemorial, civilized nations have respected it.

Trade unions existed in ancient Greece and Rome. Adam Smith says: "The property which every man has is his own labor; as it is the original foundation of all other property, so it is the most sacred and inviolable. The patrimony of a poor man lies in the strength and dexterity of his hands; and to hinder him from employing his strength and dexterity in what manner he thinks proper without injury to his neighbor is a plain violation of this most sacred prosperity.

The formation of labor organizations in Wales was attended with great difficulty. Most employers deemed it their duty to oppose violently every effort connected with the organization of labor. To these arbitrary employers, it seemed revolutionary that the workers should demand anything. It used to be considered to the advantage of a workingman to obey

and talk very mildly about his supposed rights. These industrial conditions developed in due time a species of despotism that was well-nigh insufferable. I am told by an old and reliable Welsh iron-worker that "Crawshay Cyfartha" as he was familiarly called, the great Iron King, notwithstanding his many excellent qualities, shut down his gigantic works rather than recognize the right of labor to organize.

And even to-day the overbearing attitude of many of these coal, slate and iron kings tells how scant is their knowledge of the reciprocal relations of capital and labor. In January, 1874, an endeavor was made to organize the quarrymen of the Dinorwic quarries. As soon as the proprietors and managers of the various quarries heard of it, they issued the following circular :

The Proprietors of the North Wales Slate Quarries and their Workmen :

" At a meeting of the Proprietors of the North Wales Quarries, held last Saturday, at the Royal Hotel, Carnarvon, to consider the steps to be taken in the face of the attempt made to establish a trade union among the men, when the following quarries were represented: Penrhyn, Dinorwic, Glynrhonwy, Penbryn, Cilgwyn, Dorothea, Cambrian, Coedmadog, Talysarn Slate Co., Snowdon Slate Quarries, Carnarvonshire Slate Co., Moeltryfan, Port Bangor, Vronheulog, Vron, Braich, Chwarel Fawr and Cloddfa'r Lon, it was unanimously

Resolved, That this meeting has learned, with great regret, that an attempt is being made by persons who have no connection with slate quarries to disturb the good feelings that have always existed between the proprietors and their men by establishing a trade union among the quarrymen, the result of which is certain to be injurious to both master and men. That in the opinion of this meeting, every quarry proprietor in North Wales should refuse to employ any man who is ascertained to be a member of the Union, and that every proprietor or his representative should give notice of such determination to his men at the earliest opportunity.

That the employers and their representatives present at this meeting bind themselves not to take into their employ any quarryman or laborer coming from another quarry without a written certificate from the manager or agent of the quarry."

This threat was first enforced at the Glynrhonwy quarries. At the Dinorwic bargain-letting, June 18, 1874, Mr Assheton Smith, the proprietor, asked each quarryman: "What is your choice, your bargain (your work) or the Union?" To the credit of these toilers, be it said that 2,200 of them replied: "The Union"—with the result that they were peremptorily locked out. The lockout lasted five weeks; when the men were taken back as Unionists. The men at Glynrhonwy Quarries were taken back after a two weeks' lockout. Because the Penrhyn quarrymen had lifted a collection to help their locked-out brethren at Dinorwic Quarries, Lord Penrhyn issued this notice: "Being informed that a large body of the workingmen in the Penrhyn Quarries have given support to an union formed at Llanberis for the purpose of dictating to the owners and managers how their quarries should be worked, I hereby give notice that I shall resist any such interference with the rights of proprietors of quarries, and shall, if such support be continued, immediately close the quarry.

PENRHYN, July 14, 1874.

The outcome of this notice was to make 2,300 of his men (the majority) pronounced unionists.

In Lord Penrhyn's letter of May 4, 1885, which was quoted by Mr Young before the Royal Labor Commission, 1891-93, we find the following words relative to the right of the North Wales quarrymen to organize:

“I decline altogether to sanction the interference of anybody, corporate or individual—that means a committee just as much as a man—between employer and employed in the working of the quarry.”

Lord Penrhyn is neither worse nor better than his brother employers of labor in North Wales. Personally, he is a man of excellent parts, and is regarded by many as a popular quarry proprietor, which makes his position on the right of labor to organize hard to explain.

However, the rights of Welsh workingmen are being zealously protected as the following striking illustration will show: On April 7, 1892, three Directors of the Cambrian Railway, South Wales, were arraigned before the bar of the historic House of Commons charged with intimidating a witness named Hood, an employee of the Company, because he had given evidence before the Royal Labor Commission regarding the working hours of Railway servants. After some discussion, the defendants were discharged, after making an ample apology to the House. Some Liberals and Radicals were in favor of making examples of the three.

Wales has suffered largely because of strikes. The Penrhyn strike will always be known as one of the biggest on record among the Quarrymen of North Wales. It commenced August 1st, 1874 and finished November 9th, 1874.

During the progress of this strike the best order prevailed. It is interesting to state that there was not a striker charged with any violation of law whatever. One evening they had gathered together in

large numbers, near one of their Chapels, and someone summoned the police, but when they arrived, they found to their chagrin that the men had gathered together to listen to the preaching of one of their eminent preachers—the late Rev. William Rees, D. D. (Hiraethog) Liverpool.

The interest in the strike seems to have been widespread. Much financial aid was received, the sum of £3,909 10s, 3d, was collected for their support in various parts of England, Wales and America. In the final settlement, many concessions were conceded to the men by the proprietors, which further on were withdrawn by the latter.

This breach of contract caused a strained feeling among employers and employes, traces of which exist today. From 1871 to 1875 the coal trade was in a very prosperous condition. The demand was great, wages were high, and skilled labor scarce. This prosperous period was followed by the memorable strike of 1875, when the men refused a reduction of ten per cent.

The men suffered from bad advice and inefficient organization. After three months' struggle, which was at best uneven, the men returned to work at a reduction of twelve and one-half per cent. This strike was far-reaching in its baneful effects. Putting aside the losses immediately incident to it, its effect on the iron trade was disastrous. Many capitalists failed, one of the most notable failures being the Aberdare Iron Company.

Another big Quarrymen's strike that possesses more than ordinary interest occurred at the Dinorwic

Quarries in 1885. This strike will always be noted for the political element that entered so largely into it. It was noticed that after the general elections of 1868, 1874 and 1880, there was considerable ill feeling between the employers and the workmen.

After the general election of 1880, the men's political and religious beliefs entered largely into the letting of bargains and promotions at the quarry. Men who were sound as Churchmen and Conservatives were given at the quarry's office, in addition to their earnings an additional £1 monthly, which donation was grinly known as "The Tail Pound" (Punt y Gynffon.) The next tyrannical move was in 1880-1881 when the managers tried to induce the men to contract themselves out of the Employers' Liability Act, which procedure was infamous in its conception, together with the means adopted to bring it to pass.

In 1881, the men refused to follow the advice of the Employers and their Agents, with the result that the cloven-foot of the employers was once more visible in depriving the men of the benefits of the Benefit Club, the Hospital and Doctor's services. The men drew up a series of resolutions desiring the benefits of the Employers' Liability Act, an Arbitration Board, etc. These terms were instantly refused by the Employers. The managers withdrew from the Benefit Club. The workmen eventually allowed themselves to be contracted out of the provisions of the Employers' Liability Act, by a written agreement, which is pathetic to a degree.

This so-called settlement produced a more unstable state of affairs than ever; the men were

humiliated because they had sold their birthright. The Dinorwic strike cost the Quarrymen's Union the sum of £10,207 5s 4d, besides a big amount collected by the general public, and a loss in wages of over £50,000.

The Taff Vale and Rhymney Railways strike in 1891, when from 50,000 to 60,000 men were affected, was notable.

The workers demanded that each day of ten hours should stand by itself, that is, that a man should be paid for his overtime in any one day, although he does not, during the whole week, work more than sixty hours. The coal-tippers wanted an additional one-sixteenth of a penny. It was computed at that time, by those who knew, that a quarter of a million pounds loss was sustained in wages. The struggle was brief but severe. The men were excellently organized. After a week's struggle, the employers conceded the demands of the men.

The Miners' strike of 1893, was against a reduction of ten per cent. in their wages. It was largely inaugurated by the Hauliers, who succeeded in inducing the miners to sympathize with them. The strike was confined principally to South Wales. The miners demands were largely conceded in the final settlement. Taken all in all, the workingmen of Wales are well organized. It is maintained that the Miners' organization excels that of their English brethren. The Ironworkers' Association is also in a vigorous condition. The credit for these encouraging conditions is largely due to the splendid executive work of their leaders, Messrs. W. Abraham, M. P.,

(Mabon), D. Morgan, W. Brace, Lewys Afan, W. J. Parry, and others. These men are well informed and possess excellent judgment. They deserve and get the respect and confidence of employers and employees. Among the contributors to the recent electioneering funds of Mabon, the Labor Member for Rhondda, were several employers of labor.

The growing disposition on the part of employers and employes to arbitrate their difficulties, is one of the most encouraging features of the labor question in Wales. The workers are earnestly advocating Compulsory Arbitration.

The North Wales Quarrymen, under their able representative, Mr W. J. Parry, made a strong plea before the Royal Labor Commission, January 19th, 1892, for Boards of Arbitration, the said board to consist of a representative of the employers, a representative of the employes, and a representative of the State, and to be appointed and paid by the Government for its services.

We quote the following from Mr Parry's excellent statement before the Royal Labor Commission: "The provisions of the Board are as follows:

1. That the Country be divided into six trade arbitration courts.

a. Middlesex, Surrey, Sussex and Kent.

b. Shropshire, Staffordshire, Liecestershire, Rutlandshire, Northamptonshire, Cambridgeshire, Norfolkshire, and the remaining counties in the South of England.

c. The English counties to the north of those named in b.

- d. Scotland.
- e. Ireland.
- f. Wales and Monmouthshire.

2. That a Court be established in each of these divisions, consisting of two judges or arbitrators; one to be appointed from a class representing employers of labor, and the other from a class representing the wage earners. Both to be permanent officials paid by the Government.

3. In every case of dispute, after the demands of the aggrieved party have been refused by the other side, and within a stated number of days, that either party can give notice to the Court to investigate the causes of the dispute, with full powers to decide the same.

4. That the Court is to consist of such two judges of the County Court in which the dispute arises, or the judge of any other County Court district, or of the High Court, selected by the Home Secretary to act as Umpire.

5. That the costs of the investigation shall be borne by the rates of the County in which the dispute arises, except in cases where one of the parties declines to abide by the decision of the Court, in which case the Court may have power to charge such party with all the costs."

The question of Mine and Quarry Inspection is receiving much of the workers' thoughtful attention. The New Mines Bill is likely to prove a boon to miners. It provides that an Assistant Inspector shall be appointed for every six thousand persons employed above or below ground in connection with mines,

and preference shall be given to persons having practical knowledge of the working of mines and holding certificates of competency under the Act.

Twenty thousand miners find employment in the forty collieries located in Rhondda Valley, South Wales. It is estimated that one hundred thousand persons find employment in and about the entire South Wales collieries. If the Act is passed, South Wales will be entitled to sixteen Assistant Inspectors. The passage of this clause in the Bill would give the miner greater protection, and would go far to avert the awful mine catastrophes that South Wales is noted for. The North Wales Quarrymen's representative, Mr W. J. Parry, made an interesting and strong plea for Special Inspectors for the quarries. He contended that the quarryman's perilous avocation, the inefficiency of Mine Inspectors to "inspect Slate Quarries, worked underground or in the open," demanded special inspection by properly qualified inspectors. In April, 1886, a petition embodying these sentiments was signed by 5,000 quarrymen. Bills were introduced to this effect by Mr Childers and Mr Broadhurst in 1886, 1887, 1888 and 1889, but owing to pressure of business they did not become law.

In June, 1888, a deputation consisting of Quarry-owners and Quarrymen waited upon the Home Secretary, but no satisfactory results were reached. Mr Parry urged upon the Commission the appointment of Inspectors who were conversant with the Welsh language. He said: "The accidents in the slate quarries, as a rule, are the results of:

1. Improper development of quarries, which arises from lack of inspection.

2. Unskillful management, which would be removed by a proper Government inspection.

3. Want of proper skill on the part of some, and proper care on the part of others, of the workmen, which the knowledge of a strict, practical inspection by a Government official would to a great extent check."

These demands seem very just and reasonable. A prompt response on the part of the Government would be humane.

It is interesting to note in this connection, that the number of fatal accidents in mines has greatly decreased since the appointment of Government inspectors.

Nowhere is the Eight Hours Question more vital than in North and South Wales. The intellectual and domestic sides of the question are prominent factors in the discussion. Cardinal Manning said truly: "If the peace, the purity of homes, the education of children, the duties of wives and mothers, be written in the natural law of mankind, and if these things are sacred far beyond anything that can be sold in the market, then I say, if the hours of labor resulting from unregulated sale of a man's strength and skill shall lead to the destruction of domestic life, to the neglect of children, to turning wives and mothers into living machines, and of fathers and husbands into, what shall I say, creatures of burden?—I will not use any other word—who rise up before the sun, and come back when it is set,

wearied and able only to take food and lie down to rest, the domestic life of man exists no longer, and and we dare not go on in this path."

In the North Wales Quarries, a day's labor ranges from eleven to twelve hours, with one hour for dinner. In the underground quarries, the day's work is nine and one-half hours, with a half hour for dinner. The men generally favor an eight hours day.

Among the miners of Wales, the sentiment in favor of an eight hours day "from bank to bank" is quite strong. Mr Abraham, M. P., says, that as far as can be ascertained by colliery meetings, delegate meetings and conferences held in various parts of the country, five-sixths of the miners are in favor of the Legislature interfering in reducing the hours of labor. The minority, however, which is important, is endeavoring to substitute the words "from face to face" instead of "from bank to bank" in the proposed New Bill. They contend that the time taken in lowering the men, and the great distance from the pit's mouth, deprive them of a working day of eight hours. If the Bill passes in its present form, the working hours would not exceed six and six and a half hours, and in self-defence, the employers would hasten to put on the double shift, which every practical miner views with much suspicion. However, one thing is certain, the demand for a reduction of hours is general, and considering how arduous and perilous the occupation of mining is, all who have given the subject serious consideration acknowledge its reasonableness, and wish its speedy success.

The principal objection to regulate the hours of labor by state legislation or by organization of labor is, that it interferes with the liberty of the working-man by depriving him of the right to dispose of his labor to the best advantage possible. It is also asserted that the men would only abuse these leisure hours. Judging from the unsavory repute that "Mabon's Day," the miners' monthly holiday, enjoys, there is too much truth in the assertion. The majority of miners, however, improve this holiday for intellectual and domestic culture.

Reform of all kinds is usually confronted with the pessimistic statement that the beneficiaries will abuse the privilege. Let the baser sort be educated into the nobler meaning and possibilities of the Eight Hour Movement, and this difficulty will vanish. Mr Gladstone and Lord Salisbury refused to commit themselves upon this question, so vital to the peace and happiness of the working classes. Hours of labor have been regulated by law in the past, with excellent effect to all concerned, and could be safely attempted again.

The management of Crown Lands has become an absorbing question among Welsh workingmen. Much industrial depression is traced to this defect. In presenting the matter before the Labor Commission, Mr Parry, the labor leader, said among other things: "It is the worse managed property in the Kingdom. In those cases where leases are granted for the working of mines and minerals, the terms of letting, the length of lease, the unreasonable clauses inserted, and royalty charged, are almost prohibitory, and in

many cases, after a large capital is expended, the owners are compelled to abandon the works simply because the royalty charged makes the thing unremunerative. In all such cases, districts suffer, a large number of men are thrown out of employment, and the little saving they may have made, and invested very often in leasehold homes, is swept away. To illustrate this, I can give two instances that have come under my notice very recently.

Very valuable mineral rights in one part of my county were sold for £8,000, with no present, and to all appearances no future intention of working it, while in another part of the same county they refused to grant a lease of an unused quarry, except upon terms which are prohibitory, viz: a lease of thirty-one years, a dead rent of £30; an undertaking to spend £50,000 on the property and a royalty of 1.15th. The Enfranchisement of Leaseholds is another question of great interest to them. Leases of 40, 35, 30, and even 25 years are in vogue which are demoralizing both to the men and society.

Female labor has kept pace with the march of industrial progress. Fifty years ago, the world witnessed the ironical spectacle of a woman on Great Britain's throne, while her humbler sister toiled as a beast of burden in the deep caverns of the earth. This phase of female labor was degrading, yea revolting. Thanks to the noble exertions of Lord Ashley and others, this species of British slavery was put an end to. Nothing tells of the low civilization of a people more than a benighted womanhood. With the exception of Hungary, I am not aware that any

country employs women in mines at present. A large number of Welsh girls drift into iron and tin plate mills, factories and about mines. They seem satisfied with their lot. The margin for self improvement is very scarce indeed, hence the disadvantage they labor under, when, later in life, they assume the responsibility of wife and mother. Indeed, many of them break down in early life from sheer exhaustion. Many of these women are unknown heroines. In addition to their arduous daily labor, they assume the domestic work at home.

"When one task she's finished,
Something's found,
Awaiting a beginning all year 'round."

As the cause of woman's emancipation advances in Wales, these noble women will doubtless find employment more congenial to their sex and aspirations. The kitchen does not attract the brightest girls. Ambitious girls will not be servants. Anywhere and everything honest in preference to the kitchen. The overbearing manner of mistresses and their families has brought this phase of labor into much odium. Girls of independent spirit object to being the galley slaves of domineering masters and mistresses. To possess her own soul, eat with the family, serve a mistress that helps with the housework, and be the recipient of constant courtesies that contribute so much to the servant's happiness, would be a revelation to the Welsh servant girl. There are sentimentalists that look upon the vocation of a servant as positively degrading. "You want a position in my store, do you, miss?" asked the kind-hearted mer-

chant. "You don't look as if you had much experience in selling goods. I have only one place vacant now ; its the Soap department in the basement, and the salary is \$1.75 a week. But my wife informed me this morning that she needed another girl in the kitchen. If you would like that place she will give you \$4.00 a week and a good home. Which would you prefer?" "I'll take the soap-lady position," was the reply. When Welsh mistresses recognize the fact that domestic labor is dignified, and and learn to respect servants' rights, the ignominy of kitchen service will be known in name only. Welsh working girls are not organized. A move has been made recently to remedy the defect. How vastly advanced is the position of woman in America. Here we have women prominent in Religion, Law, Literature, Banks, and trades of divers kinds, who are solving slowly but surely the question of woman's emancipation the world over.

Welsh Industries.

The Little Principality a Veritable Treasure House—Welsh Coal Field
—The Ocean Collieries—Welsh Lead Mining—The Slate Industry
—Welsh Gold Fields—Iron and Tin Plate Industries—Woolen
Manufacture—Agricultural Industries—Agricultural Depression—
Welsh Ports.

Wales is remarkably rich in natural resources. One of her staple and principal industries is coal mining. Baron Liebig said once of England: "Civilization is the economy of power, and English power is coal." This is eminently true of Wales. Within her borders Coal is undoubtedly King. The early history of Welsh coal fields is shrouded in antiquity. It appears that 3,726 tons of coal were brought to London from South Wales in 1745, and 4,003 tons in 1765. One hundred years later the coal output amounted to 8,531,336 tons, from three hundred and twenty-two collieries. The year 1850 was remarkable for the repeal of the coal duties, which gave the infant industry a decided impulse. Excepting the coal basin of the Clyde, the South Wales coal field is the largest in Great Britain. Its area is 1,000 square miles.

It is estimated that 90,000 miners find employment in the South Wales collieries alone. In and around these coal cellars 100,000 persons find work. The Ocean Collieries of South Wales, are among the largest. They embrace 7,000 acres. In 1891, 2,000,-

ooo tons of coal were mined in these collieries. They have yielded upward of 20,000,000 tons already, leaving something like 260,000,000 tons, enough it is said, for one hundred and thirty years. The Ocean Company employs 6,000 miners. The area of the North Wales coal field is ninety miles. These collieries have an old look; it is thought that they were discovered in the reign of Edward I. At one time, they supplied Dublin and the east coast of Ireland with coal. Sir Hussey Vivian, M. P., ventures the statement "that South Wales alone could supply all England with coal for five hundred years." Official coal statistics were first collected in 1855. The following table will show the gradual development of the industry in South Wales:

YEAR.	TONS.	YEAR.	TONS.
1855,	9,677,270;	1873,	12,291,523;
1860,	8,905,313;	1874,	12,610,185;
1865,	9,894,507;	1875,	12,969,905;
1870,	11,625,800;	1880,	16,126,631;
1871,	11,620,000;	1884,	21,671,558;
1872,	10,131,720;	1885,	20,270,919;

Glamorganshire is the principal mining county in South Wales, and Denbighshire in North Wales. Of the total output of 21,670,000 tons in 1885, 17,209,000 tons were mined in Glamorganshire and 1,710,000 in Denbighshire. Cardiff, South Wales, is the most important foreign coal shipping port in the United Kingdom. The coal exports from this port for 1891 were 829,826 tons against 368,158 tons from the port of New Castle, the chief foreign coal shipping port in England. The total exports from the four Welsh shipping ports, Cardiff, Newport, Swan-

sea and Llanelly, amounted to 1,050,048 tons, against 435,229 tons shipped from the three principal English ports, New Castle, South Shields, and North Shields.

These coal fields have been visited by disastrous explosions from time to time. The most notable are the following: In January, 1844, a great catastrophe occurred at Dinas, in the Rhondda Valley, when a number lost their lives. In 1844, forty were killed in a mine near Narberth. About the year 1852 mine catastrophes occurred at Aberdare, Glamorganshire, Llanelly and Pontyberem, Carmarthenshire. Twenty-six lives were lost at Pontyberem. Among the explosions of later times are the following: Abercarne, Monmouthshire, Mardy and Ferndale, Glamorganshire, South Wales, which occurred from the year 1866 to 1868, when some hundreds of the brave workers lost their lives. Early in 1890, Llanerch and Morfa, Glamorganshire, South Wales, were visited by the destroying angel, when upwards of 300 miners lost their lives under the most harrowing circumstances. A terrible explosion occurred at Park Slip Colliery, Toudu, Glamorganshire in 1892, which resulted in the loss of many lives.

Twenty years ago lead mining was an important industry in the Principality; but to-day it is comparatively insignificant. The principal reason for this decline is the importing of large foreign supplies of the product—notably from Spain, where labor is very cheap. The Welsh production of dressed ore in 1885-86 was 8,906 tons, against 11,929 tons in Durham, the principal lead district in England, and 6,-

868 tons in the Isle of Man. The principal lead districts in Wales are North Cardiganshire and South Montgomeryshire. Owing to the depressed condition of the country, the miner receives the merest pittance in wages. Most of them manage by pinching thrift to possess the traditional cow, minus the acre; and this cow, with other odds and ends, enable them to eke out a subsistence.

The slate industry is important. The following is a summary of Government slate statistics of the United Kingdom for 1882-85 :

YEAR.	TONS.	YEAR.	TONS.
1882,	505,780;	1884,	485,664;
1883,	498,940;	1885,	468,954;

Decrease from 1882—35,826 tons. The amount in value is as follows: 1882, £1,292,990; 1883, £1,249,380; 1884, £1,174,020; 1885, £1,175,772. Decrease from 1882—£117,218. The price per ton during these years was as follows: 1882, £2 12s 10½d; 1883, £2, 12s 2d; 1884, £2, 8s 4½d; 1885, £2 10s 1¾d. Decrease from 1882—2s 8¾d.

The production of Slates and Slabs for 1885, were as follows :

COUNTY.	TONS.	TOTAL VALUE.	PRICE PER TON.
Carnarvonshire,	261,194	£657,831	£2 10s 4½d.
Merionethshire,	155,664	£435,438	£2 15s 11½d.
Denbighshire,	4,527	£10,187	£2 5s.
Cardiganshire,	1,362	£3,401	£2 9s 11¼d.
Montgomeryshire, }			
Breconshire,	94	£160	£1 14s ½d.
Total for Wales,	422,811	£1,107,017	£2 12s 4¾d.
	TONS.	VALUE.	VAL. PER TON.
Total for England.....	26,905,	£40,941,	£1, 10s, 5¼d
Total for Scotland.....	19,238,	£27,814,	£1, 8s, 11 d
Total for United Kingdom,	468,954,	£1,175,772,	£2, 10s, 1¾d

The following is the number of men engaged in this industry in North Wales :

1882, 14,259; 1883, 14,018; 1884, ———; 1885, 13,987
 Decrease from 1882—272.

It will be interesting to note the slate exports and their value from 1874 to 1885 :

YEAR.	NUMBER.	VALUE.	YEAR.	NUMBER.	VALUE.
1874,	39,937,036,	£255,798;	1880,	31,189,500,	£176,533
1875,	40,343,205,	£309,617;	1881,	38,415,100,	£212,699
1876,	38,760,640,	£311,932;	1882,	47,366,300,	£250,226
1877,	37,565,282,	£294,515;	1883,	34,544,400,	£192,257
1878,	24,268,500,	£204,636;	1884,	49,035,600,	£251,824
1879,	27,801,100,	£183,913;	1885,	45,482,000,	£242,484

The amount and value of Welsh Slates sent to foreign countries in the years 1884 and 1885 :

COUNTRY.	1884.		1885.	
	NUMBER.	VALUE.	NUMBER.	VALUE.
Germany,	35,079,900,	£163,321;	31,279,100,	£148,952
Australasia.	5,735,700,	£37,474;	7,491,900,	£49,581
Denmark,	3,094,900,	£34,304;	2,442,300,	£27,888
France,	2,500,200,	£4,175;	1,571,500,	£3,291
Channel Islands,	571,600,	£4,076;	595,700,	£4,139
Holland,	556,400,	£1,887;	307,100,	£913
Belgium,	323,500,	£436;	373,800,	£268
Austrian Territories,	307,503,	£478;	680,900,	£1,592
British Possessions } in South Africa, }	178,400,	£1,213;	291,500,	£1,646
Argentine Republic,	173,500,	£857;	252,900,	£2,336
British East India,	139,500,	£931;	69,900,	£596
United States,	124,900,	£415;		
British West India } Is., and Guiana, }	101,900,	£735;		
Sweden,	70,000,	£831;	60,500,	£754
Uruguay,	27,800,	£175;	3,000,	£28
Western Africa,	25,700,	£188;	40,900,	£259
Italy,	17,500,	£248;		
Turkey,	2,500,	£40;	4,000,	£75
Gibraltar,	2,400,	£22;	1,800,	£22
British Honduras,	2,300,	£28;		
Norway,	1,500,	£20;	10,200,	£70
West India Is- } lands, (Foreign) }			5,000,	£44
Total,	49,035,600,	£251,824;	45,482,000,	£242,484

Gold in Wales sounds strange to those unfamiliar with the country; but the fact remains that a considerable portion of Wales, notably North Wales, is strongly auriferous. There is substantial evidence that the Romans worked gold at the Ogofan mines, Carmarthenshire and at Llanddovery, Radnorshire. Mr. Vanderbilt in his excellent work on "Gold in Wales and Great Britain" furnishes the following facts bearing upon the history of this industry in the Principality. "Athelstan is said to have imposed upon the conquered Princes of Wales, an annual tribute of 200 pounds of gold, and 300 pounds of silver. In the Manual of Geology, by John Phillips, the heroic acts of three chieftains: Caswallon, Manawddan and Llew Llangyfiel, who were distinguished by their golden cars, from which it seems natural to infer that the mines in North Wales were also worked at a very early period. Indeed the style of golden weapons, torques, 27 ozs; bracelets, 17 ozs; brooches, rings, bullæ boxes, discs, chains of twisted gold links euphoniously called endorchawg, which have been found in the graves of chieftains and elsewhere, is of remarkable simplicity, and quite unlike the ornamentation of the early Christian period, and the natural supposition is that such ornaments belong to prehistoric ages."

In the reign of James I, Sir Hugh Myddleton paid the Crown £400 per annum rent for the mines at Skibery Coed, in Cardiganshire. His profits from these mines amounted to \$10,000 a month, which he is credited with using to bring the New River from Ware to London. Mr Thomas Bushnell, who lived

in the reign of Charles I, known later as Sir T. Bushnell, Knt, Private Secretary to Francis Bacon, was largely interested in Welsh Gold Mines. He is credited with rendering the Crown substantial service by means of the Royal Mines in Cardiganshire, and those in Barmouth and Dolgelly, Merionethshire. His earnings were fabulous, and for the convenience of his employes, the King allowed him to set up a private mint of his own in Aberystwith, and made him Governor of Lundy Island, for the better protection of his shipping interest. In return, when the Civil War broke out, Mr Bushnell supplied his King with: 1, One hundred tons of lead to convert into bullets; 2, Ten thousand arms for his troops; 3, Twenty thousand suits of clothes for the Royal Army; 4, A troop of horse to attend His Majesty's person; 5, One thousand stout miners as a Life Guard; 6, Ninety thousand pounds sterling premium to his Majesty's use for five years; 7, Sundry thousands of gold marks for his private use.

He also defended Lundy Island at his own expense, the whole of this being done from the proceeds of his mines in Cardiganshire. A gold medal, of the value of £5, which was struck by Bushnell at his Aberystwyth mint, as share certificates, is still preserved at the British Museum.

The following is an abstract of a Joint Stock Gold and Silver Mining Company founded in 1670:

An agreement and subscription made April 19, 1670, by Prince Rupert, Duke of Bavaria and Cumberland, together with divers noble, eminent and worthy persons, joynt undertakers, for the working of certain Mines Royal in the counties of Cardigan and Merioneth, as the same now stands altered January 28th, 1671.

WHEREAS, The said persons have joyntly and unanimously agreed to work certain Mines Royal, in the said counties, and for the effectual doing of the same have agreed to advance the sum of £4,000, according to the subscription herein mentioned, whereof one moiety is already paid down. And,

WHEREAS, the same persons have already had divers meetings for the reducing of the said work into certain rules, orders and methods, it is now hereby declared, articulated and agreed, by and between us, the said parties subscribing and sealing these presents, and the same shall be as hereinafter in these presents as declared.

Following these declarations are the names of the company among which are some of the most distinguished men of the times. These and many more facts that might be adduced prove that gold was worked in Wales at a very early date. Gold has been found at the following places: Merionethshire, Vigra, Clogau, Carthgell, Cambrian Mine, Prince of Wales Mine, Moel Ispri, Mawddaeh Mine, Dolelochydd, Glasdir Mine, Friddgoch, Tyrr-y-ben-rhos, Benrhos, West Dolgrwynog, Dolgrwynog, Buarthrae, Doledd, Cwmbeisian, Gwynfynydd, or Morgan Mine, Tyddyn Gwladys, Pennaen, Ganllewyd, Berthlwyd, Cefncoch, Caergwernog, Garn, Caemawr, Cain River, Cefndendwr, Castell—Carndochan; Carnarvonshire—near Snowdon; Cardiganshire—Cwmsymlog; Carmarthenshire—Ogofan, near Caio; Flintshire; Pembrokeshire.

Among these, Gwynfynydd ranks first easily. After a sojourn of twenty years in the Australian gold fields, Mr Pritchard Morgan, M. P., returned to his native land, Wales, wealthy and possessed of a large mining experience. Gwynfynydd had long been regarded as a worked out mine, but the excellent judgment and push of Mr Morgan demonstrated beyond doubt that Gwynfynydd could be worked at a credit-

able profit. The Morgan Gold Mining Company was formed in 1888, with a capital of \$10,500.00, to work one hundred and thirty-seven acres of gold-bearing quartz land. The first year's operation resulted in the extraction of 5,764 ounces of gold, worth nearly \$100,000, and the company made a net profit of \$59,045. The yield did not improve much in the following years, and finally the Crown levied an execution upon the mine for unpaid royalties, which brought things to a standstill. The mines are closed at present (1893) and two hundred men are thrown out of employment. It is thought, however, that they will soon be in operation again. From the start, in 1888, upwards of \$250,000 have been brought to the surface. The Crown demands one-thirtieth of the gross output, instead of the net profit. After some agitation, the royalty was reduced from one-thirtieth to one-hundredth of the output, pending the report of the Royal Commission now inquiring into the whole question of Mining Royalties. Most people who are acquainted with the question, believe that Mr Morgan's contentions are just, and that gold mining in Wales could be put on a profitable basis, providing the Government was less exorbitant in its demands. There is an abundance of scientific testimony to prove that these mines, particularly the Gwynfynydd, are strongly auriferous, and have yielded, under favorable conditions, splendid returns.

In an article in the "Industrial Review" of January 1st, 1877, Mr Readwin, F. R. G. S., says: "Four or five years ago, I collected authentic data from five localities of the Merioneth gold area: No

1, 300 tons of ore yielded to owners 176 ounces of gold; No. 2, 311 tons yielded 117 ounces; No. 3, 2,560 tons yielded 1,040 ounces; No. 4, 3,900 tons yielded 1,672 ounces; No. 5—Clogau—5,063 tons yielded 11,662 ounces; making a total of 14,667 ounces of gold extracted from 12,137 tons of load stuffs, being an average of one ounce and a quarter per ton of mineral.”

The Iron industry is one of Wales' oldest and most important. It is believed that the Romans had works near Pontypool, South Wales. A charcoal blast furnace was erected here in 1565. Merthyr and Dowlais were early iron seats. It is maintained that Dowlais manufactured iron in 1478, and that Merthyr could boast of her furnaces in the reign of Queen Elizabeth. There was a blast furnace at Cwmanan, near Aberdare, South Wales, in 1520, operated by three Irishmen, brothers. Hirwain had a blast furnace in 1666, built by one Maybery. A blast furnace was erected at Ffwynes-y-garn, Aberdare, in 1773, by one Bownser, and another at Llwydcoed in 1799. A man named Birch erected a furnace at Abernant. The following statistics will give us an idea of the steady progress of this industry in one of its strongest seats: 1815, Iron made in the Parish of Aberdare, 20,000 tons; 1841, 25,000 tons; 1852, 82,000 tons. In 1853, the iron made in Aberdare alone amounted to 35,202 tons. In 1830 the production of pig iron in England and Wales amounted to 640,917 tons, which was made by 345 furnaces; Scotland in the same year produced 37,500 tons from twenty-seven furnaces.

The number of blast furnaces in England and Wales at the beginning of 1884 was returned at 745, of which 327 were in blast. In Scotland there were 143 and 95 in blast, making the total for Great Britain 888, of which 422 were in blast. 140 of these were situated in Yorkshire, 131 in Staffordshire, 89 in Glamorganshire, and 86 in Lanarkshire.

The following is the production of pig iron in Wales from 1852 to 1885: North Wales, 1852, 30,000 tons; 1884, 27,804 tons; 1885, 36,766 tons. South Wales: 1852, 31,000 tons; 1884, 817,932 tons; 1885, 777,630 tons.

The production of Bessemer steel—steel ingots—has increased considerably since 1871, when the total British output amounted to only 329,000 tons, which is less than the amount now made in South Wales alone. The following is the output of each manufacturing district of the United Kingdom for the years 1882–1885, inclusive:

	YEAR, 1882. TONS.	YEAR, 1883. TONS.	YEAR, 1884. TONS.	YEAR, 1885. TONS.
South Wales.....	483,086	504,966	387,728	403,114
Sheffield.....	420,000	285,763	205,983	202,342
Cleveland.....	326,924	304,606	285,704	282,642
Lancashire and Staffordshire, ..	252,313	247,440	205,127	182,034
West Cumberland.....	191,326	210,605	215,134	176,869

The increase in 1884 in the production of open-hearth steel was chiefly in South Wales and Scotland.

Wales is the principal tin plate manufacturing centre in the world. Welshmen have engaged in this industry from the earliest times. For many years the Principality has enjoyed a monopoly of this industry. The Welsh are skilled tin plate workers. Of 519 tin

plate mills operated in England and Wales 490 are in Wales. Of the twenty-nine mills operated in England, thirteen, at least, are owned by Welshmen. It is estimated that from 40,000 to 50,000 men, boys and girls find employment in these mills. The output is 13,000,000 boxes, of which about 7,000,000 boxes are sent to America. The McKinley tariff bill had a disastrous effect on the Welsh tin trade. In July, 1891, over twenty thousand tin plate workers were suspended, in consequence of its passage, which caused much suffering among the workmen and their families. Since Mr Cleveland has been returned to power things have brightened considerably, and many of these suspended plants are in operation again. The exports of tin plate from Britain for the years 1889-91 are as follows:

	TONS.	VALUE.
June, 1889.....	36,687	\$2,531,600
June, 1890.....	39,370	2,901,600
June, 1891.....	71,310	5,818,600

These figures show that the export in 1891 was double the value of the two corresponding months in 1889 and 1890.

The six months ending in June, 1891, compared with the corresponding six months of the two previous years show a similar state of things. Welshmen are fully convinced that America possesses the conditions for the successful manufacture of tin plate. While the industry in Wales is in no immediate danger of being permanently injured, it is evident that the people of Wales view with more or less apprehension the rapid growth of the infant tin industry in America. The quarterly report ending December

31, 1892, gives the output of tin plate in the United States as follows: 19,756,491 pounds, which was made by thirty-two companies. The previous quarter's product was 10,952,725. At the present rate of progress, the home market will be wholly supplied by American firms at no distant date.

Agriculture has declined in Wales during the last two decades. The following table gives the official estimated yearly average yield per acre of the following crops:

	G'T BRITAIN. BUSHELS.	ENGLAND. BUSHELS.	SCOTLAND. BUSHELS.	WALES. BUSHELS.	IRELAND. BUSHELS.
Wheat.....	28.80	28.94	32.85	21.53	26.75
Barley.....	34.02	34.35	34.77	27.78	38.98
Oats.....	39.04	42.10	35.75	32.48	35.28
Beans.....	30.36	30.30	31.87	27.36	.....
Peas.....	28.48	28.57	23.61	22.23	.....
	TONS.	TONS.	TONS.	TONS.	TONS.
Potatoes....	6.11	6.32	5.79	5.43	3.3
Turnips....	15.27	15.02	15.94	16.05	12.47
Mangolds...	19.81	19.89	17.78	16.47	13.3
Hay.....	1.41	1.42	1.59	1.16	2.06
Hops.....	7.84	7.84	.....	.....	.....

The wheat acreage in Wales is small.

The largest area is 14,200 in Montgomery, North Wales. In Scotland, the largest areas are in Fifeshire and Forfarshire, which contain 10,000 acres each. The acreage yield of barley is estimated at 27.91 bushels per acre. The annual acreage planted with barley in Wales has been declining since 1879, when it amounted to 152,491 acres, while in last year it was but 125,524. The acreage for years ending 1875 was 161,650 acres.

During the last decade, the area sown with barley in Ireland declined from 254,292 acres in 1879, to

179,477 in 1885. The average yield per acre for ten years is thirty-four bushels. Last year (1892) the crop returned 36.05 bushels, or about two bushels above the average.

The land appropriated to the cultivation of oats in Wales has been fairly steady during the last ten years. It fell to 226,900 acres in 1879, but in 1883 it had increased to 254,552 acres, while last year it declined again to 246,656, which was about the average number sown with this cereal for the five years ending 1875. The average yield is estimated at 32.48 bushels per acre.*

Dairy farming, though not on a large scale, has attained much efficiency. Welsh butter and cheese are proverbially marketable, and in the great mining centres the demand for the Welsh brand is very great.

Of late years, Danish butter shops have sprung into existence in South Wales. Oleomargarine is universally spurned by the Welsh. Dairy schools are becoming popular in the Principality. The teaching is mainly itinerant and embraces the scientific and practical phases of dairy work.

Fruit farming is sadly neglected. The Welsh area is only 3,300 acres. Scotland and Ireland seem to be in a worse condition still. Scotland's area is 1,892 acres, while in Ireland the industry is nearly totally neglected.

Vegetable culture is also in a very bad state in the Principality. The total area under vegetable cultivation is only 682 acres, and in Scotland 4,869.

*Barker's Trade Annual.

The average under vegetables in Great Britain is 59,473 acres. This is exclusive of land where vegetables are grown in rotation with the usual farm cropping. The farm hands in Wales are a poorly paid class. In North America, farm laborers are paid from \$240 to \$360 per year with board and lodging. In Wales, the average wages of the head hand is \$100 per year with board and lodging. Ordinary farm hands are paid from \$50 to \$75 per annum with board and lodging. The married hands pay from \$6 and \$7 to \$15 per annum for rent. In addition to this, they manage to feed, clothe and fairly educate their families.

Among the other Welsh industries may be mentioned woolen manufacture, which is quite extensive. The principal centres are Llanidloes, North Wales, and Swansea and Carmarthen, South Wales. Reference has already been made to the importance of the Welsh ports. Notwithstanding the Welsh labor troubles in 1891, there was an increase of nearly four hundred and fifty thousand tons in the total shipments for the year just ended. Last year Cardiff cleared 1,230,394 for the United Kingdom ports, and 9,481,802 for foreign wards, making a total of 10,712,196 tons. In 1891, 9,962,863 tons were sent abroad, 1,298,545 tons being shipped coastwise. . . . Ten years ago, Cardiff exported 5,496,442 tons, her coasting trade being 933,505 tons; while in 1885 this had grown to 7,132,133, foreign, and 1,090,253 coastwise. Appended are a series of tables compiled from Browne's export list:

CARDIFF.

	COAL.	IRON.	COKE.	P. FUEL.
January, 1891.....	838,197	9,294	5,983	19,132
February.....	814,814	6,025	7,769	21,706
March.....	772,150	2,501	8,536	19,718
April.....	951,542	3,514	11,483	27,445
May.....	877,908	6,927	8,699	21,432
June.....	893,366	6,003	8,528	29,598
July.....	936,023	4,231	7,285	31,017
August.....	759,760	5,865	7,379	26,592
September.....	817,627	6,742	9,533	23,795
October.....	781,655	6,341	9,191	29,262
November.....	689,995	1,453	11,380	19,431
December.....	829,826	3,854	6,430	27,742
	<hr/>	<hr/>	<hr/>	<hr/>
	9,962,863	62,750	102,196	296,870

NEWPORT.

	COAL.	IRON.	COKE.	P. FUEL.
January, 1891.....	145,911	2,118	.....	6,011
February.....	171,882	2,415½	54	4,606
March.....	137,335	2,023	35	3,245
April.....	130,619	3,467¼	290	6,320
May.....	139,227	5,034	14	.....
June.....	133,748	9,086½	34	4,844
July.....	173,634	6,415½	224	2,799
August.....	137,086	3,424	67	5,600
September.....	149,386	4,622½	.....	1,951
October.....	152,431	3,562	119	2,443
November.....	147,068	2,358	118	506
December.....	125,756	2,783¼	20	5,222
	<hr/>	<hr/>	<hr/>	<hr/>
	1,744,083	47,309½	975	43,547

SWANSEA.

	COAL.	IRON.	COKE.	P. FUEL.
January, 1891.....	83,148	255½	450	23,999
February.....	84,777	787	1,252	32,025
March.....	67,150	451	1,229	22,611
April.....	73,260	8	1,830	33,412

	COAL.	IRON.	COKE.	P. FUEL.
May	82,155	534	2,373	36,029
June	92,851	1,088½	1,340	32,745½
July	90,536	510½	1,813	31,294
August.....	71,949	146	514	32,007
September.....	66,450	286	103	27,831
October.....	86,644	220	1,752	22,755
November.....	82,313	407	212	24,483
December.....	83,192	20	462	28,168
	<hr/>	<hr/>	<hr/>	<hr/>
	968,425	4,773½	13,330	347,259½

L.LANELLY

	COAL.	COAL.	
January, 1891.....	9,835	July.....	15,292
February.....	11,640	August.....	12,648
March.....	9,112	September.....	12,504
April.....	14,831	October.....	13,419
May.....	10,083	November.....	10,931
June.....	16,920	December.....	11,274

COMPARATIVE STATEMENT OF COAL EXPORTS.

THE WELSH PORTS.		THE TYNE PORTS.		
Dec. 1891	Dec. 1890	Dec. 1891	Dec. 1890	
Cardiff.....	820,820	823,845		
Newport...	125,756	157,333	Newcastle..	368,158
Swansea....	83,192	81,318	S. Shields..	37,452
Llanelly...	11,274	9,390	N. Shields..	29,619
	<hr/>	<hr/>	<hr/>	
Total....	1,050,048	1,071,886	Total....	435,229
				390,709

Welsh Politics.

“There is in nature no moving power but the mind; in human affairs, this power is opinion; in political affairs it is public opinion, and this public opinion it is, that finally wins the day.”
—*Earl Russell.*

The Political Awakening—Welsh Representatives Then and Now—Irish Stickitiveness—The Welsh Labor Member—The Political Campaign—King Caucus—The Campaign Song—Preachers and Politics—Election Expenses—Women and Politics—The Spoils System—Welsh Political Issues.

Forty years ago, the mere mention of Welsh politics would always succeed in raising a sarcastic Saxon smile. At that time, Wales was generally known at St Stephen's as “poor little Wales” and “benighted Wales.” So completely had England absorbed her, that at times she affected the densest ignorance, concerning the Principality's existence and welfare. This studied neglect produced a species of political apathy that would be difficult to excel. At that time the political representatives were usually county squires, coal kings, iron kings, and a sprinkling of lawyers. They took little interest in the debates, and rarely visited their constituencies. The anecdote fiend tells some queer things about the Cambrian representatives of those halcyon days. Among them were many excellent exceptions, as a matter of course. But the spirit and scope of Welsh

politics have changed considerably since then. The last quarter of the nineteenth century will always be known as the period of the Welsh national awakening—a great politico-social upheaval. The work of revolt and reconstruction has been silent, steady, and strong, and nowhere has it been felt more emphatically than in their politics. The immediate source of it was the extension of the franchise in 1875. The present electorate are well versed in political questions, and demand an intelligent representation. They belong chiefly to the Liberal party. In the election of 1892, the Liberals returned thirty-one out of the thirty-four members to which the country is entitled.

The present Welsh representatives are fully equipped for the new order of things. They are well informed and in the closest sympathy with their constituents. They know what they want, and put forth concerted action to achieve it. They command respectful attention in the House of Commons. During the debate on the Tithe Bill, they made an excellent impression. Before it left the House they had considerably improved it. An ex-cabinet minister, a little after this debate, said: "The Welsh members have, by showing a solidarity of another national party in the House strengthened the Liberal Party as a whole. Their patriotism is unquestioned. Thanks to the stickitiveness of the Irish members, they have demonstrated to their Welsh colleagues that in politics, like religion, "the violent taketh it by force." The recent discussion of the Clerical Discipline Bill evinced little of the traditional docil-

ity of the old-time Welsh member. They refused, even at the personal request of Mr Gladstone, to discontinue their fierce opposition to the measure. The Speaker named them the Irrepressibles and sarcastically implied in his remarks that they took the palm as obstructionists. Judging from the abuse heaped upon some of the junior Welsh members by the Tory press, they are men of much force of character. Generally speaking, Wales was never so well represented as at present. The position of the Labor representative is everything but a sinecure. The demands on the member's time and talents are exorbitant. There is little danger that he will forget his plebeian origin, because his slender income does not admit of luxury in any form whatever. The able and deservedly popular W. Abram, M. P. for Rhondda Valley, used to be paid by his constituents \$800 per annum. Recently they have shown their appreciation of his excellent services by making it \$1,000 per annum. There are, however, some perquisites connected with the position. The unbounded confidence almost amounting to worship—that the Rhonddaites place in their representative—is ample compensation for the misrepresentation he sometimes suffers. Election time is exciting—yea! to fever heat. It is interesting to note the universality of election fever. Strong men, delicate women and bright children have their favorite candidates, and vie with one another in advancing their interests. The issues of the campaign are flavored with well directed raillery and banter. The political meeting is usually addressed by well known politicians, who indulge freely in a

feast of reason and soul. The audience responds vociferously. Sometimes, the canvass degenerates into vituperation and general disorder, unbecoming the gravity of the situation. The traditional brass band and campaign song are important factors in every campaign. Such songs as: 'Tippecanoe and Tyler too, Rally 'Round the Flag Boys, Uncle Sam is Doing Business at the Same Old Stand, and Marching Through Georgia, have had a wonderful influence upon American politics. Their stirring strains have determined largely the complexion of many a campaign. The ballad is also a notable factor in Welsh politics. The less said about the political merits of some of these effusions the better, but, nevertheless, they catch the popular ear. During my sojourn in Wales, death occasioned a vacancy in one of the old South Wales constituencies. A London barrister was the choice of the Liberal five hundred. The preachers almost to a man ratified the choice of King Caucus. The workingmen of the borough did not take kindly to the nominee. Mr Pritchard Morgan, who had recently returned from Australia, with a considerable fortune, and famous already as the owner of the gold mines in North Wales, entered the field as an independent candidate. The peculiar and daring circumstances of his candidature made him a special favorite with the workingmen. When Greek met Greek the whole matter resolved itself into the preachers versus people. The workingmen introduced their candidate thus :

Hail, all hail to Pritchard Morgan,
Let the thousands through Glamorgan
Greet our hero strong in union ;
Worthy man is he.

Now his fame o'er lands extendeth,
 And his praise o'er oceans reacheth,
 Hero bold and free.
 To the borough came he,
 From the Northern country,
 And he enters full of might,
 To fight the counsel's army, &c., &c.

The friends of the barrister indulged freely in ridicule. Here's a specimen of their ballad :

“ The Tories and the little boys call me the Golden King,
 They tell me that the Caucus man down to the dust I'll bring.
 There's not a street through which I pass, no matter where I go,
 But admirers peer in wonder at the mighty Monarch, O.
 I came away to Merthyr, as well as Aberdare,
 To get me into Parliament, by whom I do not care ;
 I'm no base Rad, nor yet a Whig, or Tory, no, no, no !
 I'm simply Pritchard Morgan, the mighty Monarch, O.”

During the election of 1892 Mr Lewis Morris' excellent campaign song did yeoman service, as Mr Gladstone's letter of thanks to the eminent Welshman abundantly testifies. We are told that over 100,000 copies of the song were sold in a few days. The lines are as follows :

“ Again the dust, the stress, the strife,
 The applause, the cries, the storm of life ;
 The marching files, the shouting throng ;
 The flags, the bands, the bursts of song.
 Our great old Captain leads us still,
 With eloquent tongue, defying time,
 Keen brave, large heart, undaunted will—
 In their unchanging aims sublime !
 The self same problems vex and fire,
 The generous souls which yearn to free
 The helpless land whose sons aspire
 To rule themselves through liberty.”
 Let shameless schemers strive to wake,
 The bigot rage which fired the stake ;
 We will not hold our liberties
 In thrall to dolts or knaves like these.

March on, fight on, brave sons of right,
Long have ye laboured through the night—
Behold I at last, the victory won
The flowing tide—the ascending sun.

The political meeting in Wales is never dull. The speeches are usually well informed and spiced with witticisms. If it is a Liberal meeting, it will be the supreme duty of the candidate and his friends to show the vileness and utter worthlessness of the Conservative party. If it is a Conservative meeting, the speakers will deem it their duty to score the radicals in particular, and the Gladstonians in general.

The electors take a hand in the proceedings, too. The candidate's knowledge of politics is put to a severe test. A series of questions are put to him. Some are for information, some for amusement, while others are put with the fiendish intention of harrassing the candidate. James Payne in his English Notes in *The Independent* gives the following story which illustrates the nature of some of the funny questions put to him.

“ In a very crowded meeting where the audience could scarcely breathe, a man exclaimed: I want to put a question to Mr Binks (the candidate).

Well, Sir, replied he, I am here to answer all questions.

Then, what did Mr Gladstone say in 1862?

That is an absurd question, he said so many things.

Never mind, what did he say in 1862?

Here there was great disapprobation and tumultuous cries of turn him out!

I again repeat! exclaimed the irrepressible one, what did Mr Gladstone——

Here he was seized and with difficulty shoved to the other end of the hall. A friend accompanied him, and loaded him with reproaches. Why, Jack, whatever has come to you? You're a good Radical, ain't you?

Yes, I am a good Radical.

And you have no objection to Binks, nor yet to Gladstone?

No; not as I know of.

Then why did you make such a fool of yourself by repeating that idiotic question?

Because I wanted to get a little fresh air and didn't know how else to get out of the place.

Compared with the election costs of some of our politicians, the election expenses of some Welsh Members during the recent elections will appear moderate. Mr Bowen Rolands Q. C. M. P. for Cardiganshire spent for campaign purposes \$3,480.52; the defeated candidate in this county, P. P. Pennant, spent \$2,113.56; Stuart Rendel, M. P. for Montgomeryshire, spent \$6,472.76. In Denbigh boroughs, Mr Kenyon's expenses were \$2,694.45; the defeated candidate in these boroughs, Mr Howell Williams, spent \$2,734.33. In Radnorshire, Mr Frank Edwards spent \$5,092.16, and his unsuccessful opponent spent \$5,043.08. The relation of religion to politics is very clearly defined in the minds of non-conformist preachers. Questions of vital importance to the social welfare compel them to be partisans. They put forth their best efforts to secure the return of their favorite candidates; for this they are roundly abused by their opponents. The basest motives are ascribed to their

political activities. Notwithstanding this undeserved abuse, they go on interpreting the true polity of the nation with persuasive eloquence. Bad elements in politics are a curse to any people.

What a doleful comment upon a nation is that trite sentence: "Our best men are not in politics." This cannot be charged against the Welsh. Wales owes much of her present prosperity to preachers, who with tongue and pen, have advocated the candidacy of men who were prepared to voice the best aspirations of the people. And yet they are not priest-ridden by any means. In the South Wales election heretofore mentioned, the people cut loose entirely from the Caucus man who was enthusiastically advocated by the preachers, rallied around their favorite candidate, and elected him by a large majority. Time has ratified the wisdom of their choice.

It is safe to say that public morality stands high in Wales. This excellent spirit is known in England as the non-conformist conscience. Wales demands above everything else that the man who seeks her suffrages shall possess character. One of Ireland's greatest curses is indifference to the private lives of her representatives. It would be well nigh impossible to elect an immoral man for a Welsh constituency, though he possessed the gifts and graces of a god. Women in politics is something "reel new" to Welshmen. In by-gone times she felt satisfied to exert her political power through "Him", but that idea has become antiquated. To-day Welsh women are fairly equipped for active political duties. Branches of the Women's Liberal Federation and the Women's

Primrose League, conservative, are becoming numerous in the Principality; and no one would care to deny that they are exerting a wholesome influence on Welsh politics. Strange as it may appear, women's suffrage is much further advanced in Wales than in America. The Welshwoman "has arrived," and promises to make future public affairs interesting.

Considering that the spoils system is not in vogue over there, the unselfish interest manifested in elections is most praiseworthy. The New Haven Register gives the following facts about an English election: "About one thousand candidates for seats in the House of Commons will present themselves to the electors, and of the six hundred and seventy who will be elected, not over eighteen will have a chance of a place with a salary. Not one will be able to promise a worker or a voter a subordinate office of any description unless a menial one. Not one clerk in the Custom House or Post Office or Inland Revenue Office or War Office or Admiralty has anything to fear or hope as the result of the election. The excitement about the canvass in all these departments is exactly like the excitement in dry goods and drug stores and breweries. Contributions to the election funds are made by government clerks, if made at all, on precisely the same grounds as contributions by doctors or lawyers or clergymen, that is, a man gives if he feels disposed, or can afford it." Tweedism and Tammanyism couldn't exist under such conditions.

The political program of the Welsh Party is both varied and interesting. It contains, among other important subjects, the following:

Disestablishment and disendowment of the State Church, education, temperance, land reform, mine legislation and home rule. Of these, disestablishment ranks first easily. Education is considered vital. The feeling in favor of a National University is general. An amended Employers' Liability Act is loudly demanded. The agricultural problem is engaging the earnest thought of Wales' most prominent politicians. In 1891 there was much agricultural depression in the Principality. The landlords are painfully slow to share equitably these hard times; hence the unrest in many agricultural localities. That the Welsh farmers have been oppressed is evident from the following figures quoted by Mr T. Ellis, M. P., in a speech at Bethesda, North Wales: From 1815 to 1880, the agricultural rents of England were raised from \$171,640,000 to \$241,761,845, an increase of 34.5 percent. In the same period, Welsh rents were raised from \$9,660,000 to \$16,365,855, an increase of 70 percent. From 1880 to 1890, English rents decreased \$194,519,160, or 19.5 percent, and Welsh rents decreased in the same period \$15,636,990, or 4.4 percent. By comparing the figures of 1815 and 1890, it will be seen that Welsh rents have increased 61.3 percent, while English rents have been raised 13.3 percent. In a vigorous article in the *Geninen* (Leek), a Welsh quarterly, Mr Ellis points out other sources of agricultural depression in Wales. He says:

“The law of primogeniture and the custom of entail, each alike alien to Welsh law and custom, have created great landowners into a privileged caste, ad-

mission to which is the highest aspiration of the English plutocracy. The doctrine of private ownership of land which obtained under the Tudors governed agrarian relations in Wales, while the maxims of English law—that what attaches to the soil must belong to the soil—has been applied steadily and relentlessly to the aggrandizement of the land owners and the impoverishment of the tillers of the soil. The industrial revolution of the last century and the enhancement of agricultural prices by the Napoleonic wars opened the way for competitions, rack rents, the shameless enclosure of common land, the disappearance of yeoman owners, and the widening of the breach between the land and its tiller. The method of English taxation, legislation, and government have at every step helped to divorce Welshmen from the soil of Wales. The result is that 2,246,620 acres of land in Wales are owned by 672 men, the vast majority of which have no social, political or religious sympathy with the mass of the Welsh people, while another million and a quarter acres are owned by a little over 4,000 persons. Add to this the fact that the vast crown lands of Wales have been filched, robbed away and mismanaged, and some conception is obtained of how the rights of the community, the rights of the husbandman, and the rights of industry have been subordinated to the aggrandizement of a privileged landed caste.”

A Royal Commission has been appointed to inquire into the causes of the alleged agricultural depression. The landlords have combined to offer testimony favorable to the present agricultural system. The

farmers have at last organized, and when they appear before the Royal Land Commission their case for a reconstruction of the present agricultural system will be both reasonable and strong. The New Welsh Land Law's principal features are :

(1) Fair rent, to be decided by arbitrators, or a Welsh Land Commission.

(2) Security for tenure of land.

(3) Compensation for improvements.

(4) Compensation for losses through disturbances.

Welsh politicians are divided on the question of Home Rule. The Radicals demand a Home Rule measure similar to that granted Ireland, while the Conservative Liberals are satisfied in the main with the National Institutions Bill drawn up by Mr A. Thomas, M. P., for East Glamorgan. This measure provides for "the appointment of a Secretary of State for Wales, the Constitution of a Welsh Education Department, of a Welsh University and a National Museum, and the creation of a National Council to control waste lands, foreshores, woods and forests, railway and private bills, charities, the appointment of county court judges, and the application of provisional orders to Wales." Mr Thomas himself writes as follows about the bill : "My firm opinion based on the fullest knowledge, is that the Welsh people do not desire Home Rule on the same lines as what has been demanded and proposed for Ireland. They will be content with something very different, and in view of many, more moderate. But all the same it is Home Rule. The great feature in the national spirit of Wales in the past is that all attempts

to absorb Wales into England have only hardened and strengthened our national characteristics, and the British Empire is all the better for the tenacity with which Welshmen cling to their language and institutions, and the patriotic pride they cherish for the land of their fathers. If the National Institutions Bill, which has received indorsement from such a large number of representative Welshmen should be passed into law, it would lay the foundation for a future development of Wales, and for such a material progress of the Principality as would enable Welshmen to develop those great natural abilities which are unsurpassed by any race or people."

“The Grand Old Man” and the Welsh.

“And indeed, he seems to me
Scarce other than my own ideal Knight,
Who reverences his conscience as his king;
Whose glory is redressing human wrong.”
—*Tennyson.*

Mr Gladstone Admires Welsh Character—Mrs Gladstone—His Influence on Welsh Politics—Do the Welsh Follow Him Blindly?—“The Grand Old Man” and Welsh Disestablishment—His Name a Talisman for Political Triumphs in the Principality—At the Eisteddfod—At a Welsh Flower Show—His Memorable Visit at Swansea.

With a residence in Wales, and a life-long political, social and religious acquaintance with her people, Mr Gladstone has enjoyed ample opportunities to know Wales and the Welsh. A people whose history is so replete with antiquity and romance; whose chief diversion is the Eisteddfod and whose strongest and holiest passion is religion, would not fail to captivate one whose literary and religious proclivities are so marked. Those nearest him know how ardently he admires Welsh character. It is not generally known that Mrs Gladstone, one of the grandest of women, is a Welsh lady. She is the daughter of the late Sir Stephen Glynne, Hawarden Castle, Flintshire. Mr Gladstone's share in the Welsh political awakening is generally acknowledged to be significant. His clear elucidation of political measures and charming eloquence in the House has done more towards creating a healthy Welsh political sentiment than he has been credited with. Before he unfolded his Home

Rule scheme, Welsh politics were as calm and placid as an inland lake. In the resolutions of the Welsh party relating to the Irish Muddle we find these words :— “ Mr Gladstone is for Wales, the embodiment of the principles of righteousness in public affairs at personal risks, and at all personal sacrifices. It is because he persuaded Wales that the Home Rule Cause was the cause of right and truth that Wales had returned a larger majority, relatively to representation, for Home Rule, than Ireland herself.” Some Welsh progressives have taken umbrage at these words. They maintain that, for Wales, he is not the embodiment of righteousness in public affairs. They affirm that the people’s political aspirations have stolen the march on him. Radicals are free to say that Mr Gladstone recognized Welsh claims when the overwhelming sentiment of the people demanded it. Tories generally, and some Liberals, say that Mr Gladstone hoodwinks the Welsh. They slyly hint that Welsh politics is only another name for “Follow the Leader.” That he has a tremendous hold on their affections cannot be denied ; but that they follow him blindly is not true. No statement could be wider of the mark. Mr Jesse Collings, M. P., replying to a Welsh correspondent, says : “ We will have Disestablishment, but not soon. Mr Gladstone is ecclesiastic to his fingers’ ends. I am aware that he had written a letter, and led you Welsh people to believe that he will give you Disestablishment, but, if you observe closely, he has not said anything that he couldn’t turn and twist any way he likes, if need be.” At that time some Welsh Radicals expressed themselves very strongly

about his apparent indifference to the claims of the people to Disestablishment. He didn't promise them anything. He advised them to wait. Mr Gee, the eminent Welsh politician, asked him some pertinent questions concerning his intentions towards the Principality. His reply was evasive, and they denounced him. Some of these expressions may have been uttered by rabid Irishmen in the dark Kilmainham days. He that has a just cause can afford to wait. While some of their brethren were airing their political wisdom and wrath, the level-headed politicians believed in him implicitly. They were morally certain that their Moses would lead them safely to light and liberty. Time has proven that the Moderates were right; the progressives wrong. In his speech on Disestablishment, on an evening in February, 1891, he paid a magnificent tribute to Nonconformity, and urged the Government to grant the almost unanimous request of this people. Among other things he said :

“ Since the seventeenth century, when Englishmen occupied every bishopric, deanery and benefice of any value, the Welsh people set themselves a gigantic task : the providing for their own religious worship. Although Nonconformity with undiminished energy retained its place in the hearts of the people, the church also displayed praiseworthy activity. It might be asked : Why interfere if the church was active and progressive and the Nonconformists contented ? But the latter were not contented, and the question was whether they were entitled to be discontented. They were making

indistinct terms with a voice very audible indeed ; a demand which he felt it to be his duty to listen to, and which he was convinced before long the House would be compelled and disposed to listen to. He did not think the Welsh people were disposed to make inconvenient claims on the ground of nationality, but he believed they had the right to insist upon the British Parliament paying due regards to their claims. On the question of the justice of the demand he had not said it was a repetition of the case of the Church of Ireland ; but it was so. The two vital determining points of the Church of Wales were that it was the church of the few, and the church of the rich. Looking at their numerical preponderance, and their distribution in respect to the various classes of society, it was not far from the truth to say that the Nonconformists of Wales were the people of Wales. Nobody could doubt that they would again speak as decisively as in 1886, when, out of thirty members, twenty-seven were pledged in favor of Disestablishment. Such a voice could not be much longer contravened by English votes. These semi-religious controversies were not good for the temper or social condition of the country. Therefore, when the end is certain, there would be no advantage in lengthening the struggle. The English were just people, and would insist upon the Welsh receiving satisfaction of their just demands, which, in like circumstances, they would claim for themselves." That night sealed the doom of the Establishment in Wales. Naturally, Nonconformists were jubilant. As his critics settled down to more sober and mature judgment, they believed that after

all, he could be safely trusted to respond to the real will of the people. It is safe to say that a large majority of Welsh electors have unlimited confidence in his signal political ability and integrity. With a few exceptions, the Welsh representatives are sturdy Gladstonians. In a political gathering the mere mention of his name brings forth round after round of applause. No other name in British politics electrifies the people like his. What wonder, for he is "a man whose moral convictions, even on political subjects have the intensity, the dignity, the overmastering authority and force of a religion; a man who must follow his convictions whatever may come." At a flower show in Hawarden recently, he talked interestingly to the Welsh on fruit farming. He referred to it as a pleasant and profitable diversion, and gladly recognized the success that had attended recent efforts to interest workingmen in this much neglected occupation. He was astonished that the Welsh, who were so fond of nature and poetry, had not paid more attention to general farming. None but those who have experienced it know the pleasure there is in cultivating a small garden and flowers. He believed farmers lost financially because they failed to cultivate fruit, and contended that they had enough spare time to attend to fruit farming. He didn't believe in the assertion that the climate was unfavorable, because Scotch farmer's succeeded with a worse climate. These talks have an excellent effect, and are prized the more because they are prompted by a sincere desire to benefit the people. His visit to Swansea, as the guest of Sir Hussey Vivian in

1887 was remarkable for the enthusiasm it created. Wales turned out en masse to do him honor. The ovation eclipsed everything of the kind in the Principality's history. Extra trains were run from all parts of the Principality, and thousands from distant parts helped to swell the sea of human figures. Liberals and Conservatives alike forgot party, that day, to honor the Grand Old Man. It was a red letter day. I am told that it took the procession, four abreast, fully eight hours to pass a given point in Sir Hussey Vivian's park. The excellent chorus singing, speech making, recitations and fireworks, added much to the interest of the auspicious occasion. The demonstrations given other notables, not excepting the Prince of Wales, pale into insignificance by comparison. It was a magnificent ovation, yea, the grandest ever given in Wales to any public man. It was a tribute to the peerless intellect and integrity of a man whom the people without distinction of condition or creed delight to honor. His work for Welsh education must not be forgotten. When the Welsh University at Bangor was opened, October 18, 1884, Lord Powys gracefully acknowledged the debt which was due to Mr Gladstone; and Mr Mundella, Minister of Education, said his success in securing the grant was due mainly to the thorough affection for the Welsh people, the appreciation of Welsh character, and the sympathy with the intellectual aspirations of the Welsh which was felt by the Prime Minister. They are proud of his long list of political triumphs. The memory of his noble utterances for the real advancement of Wales will always be an inspiration.

The Welsh and Royalty.

Royalty and the Welsh Radicals "on the Outs"—Royalty and the Eisteddfod—The Prince of Wales—The Queen's Visit to North Wales in 1890—Royal Salaries—Democracy in Wales.

The Welsh are essentially Democratic in spirit. A long and fierce struggle for freedom with kings and their allies has strengthened in them the desire for self-government. After repulsing the enemy, heroically, for centuries, they were subjugated if not conquered. Their history and traditions, at home and abroad, stamp them as having little affinity with glittering monarchic institutions. Whenever an opportunity has offered itself to advance the cause of Democracy, they have rarely failed to lend a sympathetic hand. The present reigning house is known to Wales in little more than in name. Very rarely have they honored themselves by visiting this romantic and picturesque corner of the British Isles. They have doubtless reasons for their indifferent attitude towards the "loyal Welsh," but it requires little penetration to observe the depressing effect it has had upon the monarchial spirit of the people. Just now, Welsh Radicals in particular, are supremely indifferent to the royal establishment. How different it might have been if the Queen and the Prince of Wales had shown them ordinary attention. For some reasons, they have thought fit to give their undi-

vided attention to England, Scotland and the Continent. We are not unmindful of the Queen's visit to North Wales in the summer of 1890. How much more genuine her reception would have been had she not been such a stranger to their fortunes. The Welsh, by force of circumstances, have regarded Royalty as composed of demi-gods and goddesses hedged in from the gaping, vulgar crowd. In some countries, Royalty is much less isolated. It is interesting, in this connection, to read the following about the King and Queen of Italy, by Grace Greenwood :

“To the Roman people the face of *la regina*, *Margarita*, now growing matronly, but still comely, is a sight as familiar as it is pleasant. She and the King are frequently seen driving about the streets in an open carriage, unpreceded by outriders, unprotected by guards—a plainly dressed pair sitting side by side—a royal *Darby* and *Joan*. *Humbert* usually holds the reins, and is kept very busy managing his spirited animals and doffing his hat to acknowledge the respectful salutes of strangers, and the occasional cheers, hearty, but not noisy, of his people.” If the Queen and royal family were to cast aside their awful sense of power and prestige, and enter freely into the lives and fortunes of their people, Republicanism would make little headway for many years to come. A London journal in recording one of Her Majesty's visits to the Venerable Duchess of Cambridge, says: “The most extravagant precautions were taken at Paddington, by orders sent from Windsor, to secure privacy for Her Majesty, and there was quite as thorough a clearance as there used to be in

the streets of Bagdad when the Sultan's daughter went to the bath. Every human being on the arrival side of the station was peremptorily ordered off, to the infinite inconvenience of the numerous persons who had gone to meet friends who were coming up by the trains then due; and when these trains arrived the passengers who came by them were rushed away almost before they could obtain their luggage." "One stormy morning in 1885, all through passengers from Boulogne to Folkstone, found themselves forbidden to embark on the company's regular packet, a large, new steamer, because it had been reserved for the Duke and Duchess of Edinburgh, who were about to cross. The poor travelers, having no choice, were obliged to put up with and put off in a little old steamer, which burst a cylinder soon after starting, and no help being at hand, drifted along the French coast all day and nearly all night. A large number of men, women and children, happily ordinary untitled people, were compelled to endure untold agonies because of anxiety and sea-sickness."

And now comes the intelligence that the Duke and Duchess of York have refused to accept the elaborate wedding gifts that their Welsh admirers had purchased in their honor. It was intended to have a presentation meeting commensurate with the high station of the happy pair and their auspicious marriage. This rebuff must have been a sad disappointment to the enthusiastic donors. Just think of the delightful contact that has been missed, and the flavored speeches that have been doomed to oblivion.

“What, oh what can the reason be?

They promised to play fiddlededum

But now its all fiddlededee.”

This august selfishness and nonsense are doing more than all things else combined to undermine England's throne.

Unhappily, Wales has been the scene of several terrible mine explosions during the last four decades. A single catastrophe has been known to deprive the country of hundreds of noble and heroic bread winners. The instantaneous death of so many fathers, sons, brothers, and lovers has been the cause of widespread calamity. Those were times when all classes and conditions of people sent their mites to swell the relief fund that endeavored to restore the sunshine and hope that had been so ruthlessly snatched from the once unbroken happy home. The Queen, who is reputed to be the wealthiest woman in Europe, might have seized her opportunity to send, not only profuse words of condolence, but a handsome cheque as well. But this has rarely been the case. Notwithstanding her sublime isolation, they manage to retain for the Queen personally profound respect. They are proud of her grand and virtuous qualities, but for her as the representative of monarchic institutions the Welsh as a people have little or no sympathy. If they turned out in large numbers to greet her during her recent visit it was because of this fact, and not because of an ardent attachment to the throne. They have outgrown the doctrine that “divinity doth hedge a king.” They regard them as men and women of like passions with us, and are disposed to treat them

accordingly. They think that the doctrine that teaches that "the king can do no evil" has been rudely disturbed of late. When Royalty does a noble thing, they accord them the warmest praise, and when they succumb to the ills that flesh is heir to, their denunciation is swift and sometimes scathing. It is stated that in the reign of Charles I a mayor of Norwich actually sent a fellow to prison for saying that the Prince of Wales was born without a shirt. But the world has advanced considerably since then. Believing that a royal establishment is not absolutely essential, they demand that the throne shall at least be dignified.

Royalty has not looked with much favor on Welsh institutions either. Next to his chapel, the Welshman is greatly attached to the time-honored Eisteddfod—literary, bardic and musical congress. The irrepressible Eisteddfod committee are always on the lookout for a list of brilliant patrons. If they succeed in securing Her Majesty's gracious consent to be a patron, their breasts swell with pride; but sometimes their zeal outruns their discretion, and they endeavor to secure the presence of a real, live Prince, and if by accident they succeed, their jubilant feelings know no bounds. This rarely occurs, however. The Queen, when a girl of seventeen, attended the Beaumaris Eisteddfod, and the Prince of Wales "ran over" to the London Eisteddfod for just one hour. On this occasion the Prince, who is a polished orator and possesses a fine presence, took time by the forelock. That was a remarkable hour. He told the Welsh, with the naivete of an artist, that whatever

else might be the attributes of the heir to the throne of the British Empire, his principal glory was that his title came from Wales. And he put some fire into his speech. The enthusiasm of the people knew no bounds. That settled it. All outstanding bills against Royalty were handsomely paid in that speech. Pressure of business demanded the royal presence elsewhere, and the Welsh Eisteddfod had to plod its way as well as it could with ordinary mortals. Since then the Prince has been approached to preside over the national gathering, but his Welsh fire must be flickering, because he has sent as substitutes profuse apologies. The Welsh like apologies, especially royal ones; but then you get enough even of a good thing. The fact is, they are sick and tired of approaching their royal Prince, and it looks as if they are determined to be less ambitious in this direction in the future.

How different it would have been if the Prince, who is popular, had behaved himself, gone down to Wales—say once every three years, even if pressure of business gave him but the solitary hour, and gave them one of his eloquent speeches. How quickly and ardently the Cymric heart would respond to his utterances, and what heaps o' confusion would be avoided.

As for the other members of the royal family, there is only one of them that the Welsh have any real interest in: the ever-popular Princess of Wales. She is greatly beloved. Her remarkable beauty and otherwise excellent qualities disarm the bitterest critics of Royalty. Her accomplishments and domestic tastes are always dilated upon with just pride.

When at the Sandringham Palace, she is the busiest of women. She is greatly interested in technical education. Her schools, in which carving and brass metal work are taught, are much appreciated. If she survives her husband, she will be entitled to draw an annuity of \$150,000.

Recently the Prince and Princess were called to mourn the sad death of their eldest son, Prince Albert Victor. For the time being Welshmen, true to their traditional instincts of humanity and love, entered sympathetically into the grief of the royal family, and "wept with those that wept." It was that touch of nature that makes the whole world akin.

This incident shows strikingly how, in a supreme moment, the conventionalities of the one side, and the wrongs, real and imaginary, on the other were forgotten, while they stood side by side in the grim presence of death to shed the mutual tear. The sympathy was as widespread as it was genuine.

The Welsh people naturally object to the immense cost of the royal establishment. Before Bradlaugh and Labouchere broke upon the delightful spell of ignorance on the cost of royal households, everything went on smoothly; but now there is considerable unrest. At present there is hardly an intelligent workingman that is not versed in royal salaries. When they think of the \$385,000 paid annually to the Queen; the \$175,461 paid the Prince, not including his yearly traveling expenses, which must be a very large sum; together with a host of other very high salaried princes, princesses, dukes and duchesses, etc., they draw a heavy breath, and sigh for republican simplicity.

Temperance in Wales.

The Evolution of Total Abstinence in Wales—Moderation Societies—The First Total Abstinence Society—The Prestige enjoyed by Taverns—The Temperance Tidal Wave—Welsh Temperance Legislation—How the Sunday Closing Act Works—Is Drinking on the Increase in Wales?—Local Option—Prohibition.

The evolution of the total abstinence idea in Wales has partaken of the varied fortunes incident to every great reform. The condition of things in the Principality prior to the temperance awakening, early in this century, was not flattering. The demoralization was particularly noticeable in connection with fairs, marriages and especially funerals. In the memoirs of Dr. Pritchard Llangollen, by Rev. O. Davies, you will find the following under the caption, "History of Llangollen Church": "It was customary to take beer to the house of mourning by friends of the deceased, and some drank to excess. It was related at that time of a burial at Pennant, at which the person who usually offered the Lord's Prayer previous to the interment was too intoxicated to perform that sacred duty. A by-stander said: "This is too bad, good friends, let us dispense with the prayer. This was done, but sad to relate, the men were so intoxicated that the bier fell to the ground three times ere they reached the cemetery." Forty years ago, a Radnorshire funeral was considered sadly incomplete without intoxicants. Prior to

the funeral obsequies, refreshments were usually served in the following order: The first waiter served hot and cold beer, the second waiter served cake, and the third supplied the company with wine. In some counties it was customary to attend to the funeral ceremonies first, and then hie to the tavern. Hence the ditty :

“ Cleddwch y marw
A dewch at y cwrw.”

The dead they buried,
To the tavern they hurried.

Contiguous with the Welsh parish churches of olden times was the tavern (saloon), which was considered essential to their success. It was considered a waste of energy to endeavor to run a church without the inevitable tavern. They were in great demand during the performance of church plays, which were very much in vogue when Wales was a Roman Catholic country. There were various kinds of church ales, such as Gift-ale, or as it was sometimes called, Give-ale, Bidd-ale, Clerk-ale, Whitsun-ale, Lamb-ale, Bride-ale, Leet-ale, Scott-ale, Midsummer-ale, Music-ale.

The Gift-ale was usually provided by the parish for the exclusive use of the athletes and actors who took part in the public exercises, which consisted of jumping, racing, wrestling, acting, etc. In addition to the Gift-ale provided by the parish, there was always a reserve supply on hand that had been bought by means of bequests made from time to time towards this particular object.

The history of the Bidd-ale is as follows: In those times it was customary to allow indigent persons to make arrangements for public plays and games for their personal benefit. The host was expected to name the meeting place, and provide the beer needful for the occasion.

The Clerk-ale was instituted with the object of swelling the exchequer of the parish clerk. The good old sexton had no hesitancy in attending personally to the arrangements connected with the benefit performance. He waited on the parishioners for gifts to ensure its success. Easter Sunday was generally known as the clerk's annual benefit day, when the usual plays and games were indulged in. In some places the sexton still goes among the parishioners to gather up the bell-sheaf (*ysgub-y-gloch*) in harvest time.

Whitsun-ale was donated especially for Whitsun Sunday, when the plays peculiar to this feast day were vigorously indulged in. Two young persons were selected as lord and lady of this feast. They also appointed, among other characters, for this occasion a musician and fool.

The Bride-ale was sustained by happy benedicts. Every bridegroom was expected to contribute something towards the church ales of the ensuing Sunday. The young people prepared a rope, beautifully decorated with flowers, which they used to prevent the happy couple passing the church porch until the bridegroom had contributed a sum of money determined by his circumstances. Usually, it ranged from five shillings to ten pounds. This custom is still

extant in some parts of South Wales, with some modifications. Today the chaining does not necessarily take place at the door of the church, and the sweet-scented flowers have been substituted by dirty grease.

The Lamb-ale feast was held during Whitsun week, when divers ceremonies were engaged in. It was customary to put girls, with their hands tied behind, to catch the fat lamb by seizing its wool with their teeth. The girl who succeeded in performing this feat was honored with the title, Lady of the Lamb. She was further honored with the presidency of the feasting and merriment that followed.

Leet-ale was connected with the old law courts that were at one time common in the Principality. They were known as Court-Leet. Stubbs, "Anatomic of Abuses," 1585, p. 95, says of these church ales in England: "Dronken Bacchus beares swaie, against Christmas and Easter, Whitsundaie, or some other tyme, the church-wardens of every parish, with the consent of the whole parish, provide half a score or twenty quarts of mault, whereof some they buy of the church stocke, and some is given them of the parishioners themselves, everyone conferring somewhat according to his abilitie; which mault being made into very strong ale or bere, is sette to sale, either in the church or in some other place assigned to that purpose. Then when is set a broche, well is he that can gete the soonest to it, and spend the most at it. In this kind of practise they continue six weekes, a quarter of a year, yea, half a yeare, together."

The Scott-ale feast was conducted much in the same manner, with the exception that everybody contributed something towards its observance.

The Midsummer-ale feast resembled the others.

Music-ale was reserved for the exclusive use of the choir that furnished the music connected with this strange worship. *

These protracted feasts must have been very demoralizing to the people. It is only just to state that this wretched state of things exists no longer in Wales. Rev. R. Thomas, Ap Vychan, writes as follows of the state of affairs prior to the Temperance Reformation: "The alarming increase of drunkenness made thinking people shudder. The frequent lapses of professing Christians through strong drink was a source of constant trouble to the churches of the various denominations. The poverty and misery incident to the drink habit moved philanthropists to pity; they sincerely desired to stem the great evil. Moderation societies were formed in different parts of the Principality in the year 1832 and 1833. The pledge prohibited liquors, but allowed the use of beer and porter. Much good was achieved, but from the nature of the case it failed to reclaim drunkards and eradicate the evil. The failure of Moderation societies led to the formation of total abstinence societies. The late Dr. John Thomas says in his interesting work on "The Temperance Reformation in Wales," that the honor of being the first Welsh total abstainer advocate belongs to Rev. Evan Davies (Eta Delta) a Congregational minister located at

* Rev. W. Roberts' Antiquities, etc.

Llanerch-y-Medd, and it is generally believed that he was instrumental in forming the first total abstinence society in Wales. This society was formed at Llanfechell, North Wales, November, 1835. It is also claimed that the first total abstinence association was formed in the village of Eirianell, Rhos, Llugnwy, North Wales. This society prohibited smoking also. Its founders were three brothers, Lewis, Richard and Gwilym Morris. Its existence was brief. In the year 1835 strenuous efforts were put forth to further the idea of total abstinence, which met with marked success. During the first five years the Reformation spread very rapidly throughout North and South Wales. By the end of 1838, there were 300 abstaining ministers and preachers in the six counties of North Wales. The members including those in the Welsh societies of Liverpool and Manchester numbered 100,000. At the big temperance gathering held at Carnarvon in 1837, the delegates resolved to send two of their number—Rev. R. P. Griffiths, Congregationalist, Pwllheli, and Rev. Owen Thomas, Calvinistic Methodist, Bangor, then a young man of twenty-four, able, and eloquent, as a deputation to South Wales. This remarkable tour which carved an epoch in the history of total abstinence in the Principality lasted from September 5th to November 10th. This campaign was educational, and was remarkable for the ridicule, misinterpretation and ultimate triumphs that attended it. Here and there its humorous side greatly relieved the situation. During their visit to Pontypool, Mr Thomas was the guest of a tavern keeper, who was greatly interested in the novel move-

ment. The genial host attended to the arrangements, even to details, for a temperance rally, notwithstanding his anomalous position. The following extract from a letter sent by Mr Thomas to his brother, Dr John Thomas, shows how the temperance movement was generally regarded in South Wales at that time :

“ Mr Griffiths was with me at Pontypool. He had gone that night to a place called the Varteg ; and I think it was at Pontypool, September 18th, that we had one of the most remarkable triumphs we had in all the town. A Baptist minister at Trosnant had come there to meet me, and he was with us indeed the following days, and was one of the best supporters we had in all the town.

* * * * *

The Trosnant minister came to me before the meeting, and we had arranged for him to take the chair. The Baptist college was there as it is still, and most of the students, if not all, were in the meeting. . . . When I had commenced the meeting by reading and prayer, what did the Trosnant minister do but propose the Rev. John Bowers, an old minister with us, to take the chair, some one seconded, and it was carried. The old man went to the pulpit, as the building was so full, and delivered an eloquent and very powerful speech, but quite contrary to what would have been expected on such an occasion. He condemned the principles which the deputation from the North came there to advocate as contrary to the habits of the only Divine person that had ever been on the earth, and to himself could not but wonder how

it was that great men, good and very godly men in the North were pleading for it. He understood that John Elias and Christmas Evans and Williams of Wern (the first time I think I ever heard the three names put together) were among them, and that they and other eminent men were present in the association that sent the deputation; the person that was there that evening was one of them, and some of the best men they had in South Wales had been infatuated, which to him was very remarkable. Still, said he, let us out of respect to the strange young man, and especially out of respect to the friends and brethren in the North who have sent them, give him the best reception and the most attentive hearing; and as far as we are able, let us keep our minds open to conviction, especially seeing that the thing appears so wonderfully strange and marvelous unto us. Having spoken in that manner for about twenty minutes, I should think, and with true eloquence, he called on me to deliver the message. I went up to the pulpit (I had commenced in the table pew) and the whole audience, led by the students, gave me a warm reception. I was tempted to turn aside from the speech I had intended to deliver and proceed to answer the objections brought on by the chairman, but I thought afterwards that I had better not, especially in such a meeting, and seeing also that some of them would naturally come under notice in what I had already on my mind. In a little time after I had commenced to speak, I felt that the meeting was in my hand, and that the conviction was being wrought into the minds of the majority present, that I had

the truth on my side. Having spoken for about an hour and a half, I concluded amid extraordinary manifestations of approbation. Immediately afterwards the chairman arose, and to my astonishment, as well as to that of the whole meeting, said that he had been thoroughly converted by the arguments of the young man, and desired to recall the whole of his opening speech in so far as it went against the principle which had been brought before them ; and not only that, but that he desired publicly before them all, to sign the pledge, and that he was resolved to do all in his power to get all, that he had any influence upon, to do the same. Very many others also took the pledge in like manner, though I do not remember their number. 'The movement gained from that on, and was fraught with blessed results.'

During 1840-1850 the movement was shorn of much of its strength. Many of its professed friends became cold and indifferent, others lapsed, and because of a general lack of sympathy, the movement showed few signs of vitality. 'The stalwarts, however, remained true to total abstinence. From the year 1850 to 1870, the spirit of the great Reformation was revived. During these years many temperance conventions were held, which yielded splendid results in equipment for work.

The principal temperance organizations in the Principality are the following: 'The Rechabites, Sons of Temperance, Good Templars, Blue Ribbon Army, British Woman's Christian Temperance Union and Band of Hope.

'The Rechabite order was founded in 1837. It is a total abstinence mutual benefit order. In 1892 the

Movable Conference held its first meeting in Wales. From 1837 to 1876 its growth must have been tardy, because its members numbered less than 350 in South Wales. In 1892 they numbered 1,200 adult members and 9,000 minors.

The Good Templar order was introduced into Wales in 1871. At one time it had nearly 50,000 members in Wales. The Welsh Grand Lodge was instituted at Cardiff in March, 1872. The English Grand Lodge was instituted at Newtown, Montgomeryshire, North Wales, in August, 1874. This was formed in the interest of the English-speaking inhabitants of Wales. The English Grand Lodge numbers 4,858 members, and the Welsh Grand Lodge 2,184 members. Since this report 3,000 members have been added to their numbers, making the total 10,042 members.

The Blue Ribbon movement was started in Wales in 1881. It is the outcome of Mr Murphy's remarkable visits to the Principality. The center of this excellent work is Cardiff, the metropolis of Wales.

The Bands of Hope were formed in Wales about the year 1858.

Besides these societies, which are largely maintained by Nonconformists, the Episcopalians have distinctive societies that are doing excellent work. In some instances they co-operate with Nonconformists; the generality, however, work on their own particular lines.

Lady Henry Somerset's recent visit to North Wales has been fraught with excellent results. She is said to have addressed 22,000 people during the progress

of her remarkable tour. She has greatly roused the people on this great reform.

It is an interesting fact that North Wales has been the birth-place of more than one great temperance awakening. The last two decades have witnessed a steady growth of temperance sentiment in the pulpit, senate, press and public schools. It is no longer customary to go from Bethel to Bar. At least, he who indulges in this, once too common, habit suffers in the estimation of the best people.

At last the Church realizes that the total abstainer is her strongest and steadiest ally. In writing of his own denomination, Rev. Morris Morgan estimates that nine-tenths of Welsh Calvinistic Methodist ministers are total abstainers. Perhaps the percentage is not quite as large in the other denominations. "I shall not say," says Mr Morgan, "that nineteen-twentieths of the students (theological) are abstainers. There are about two at Brecon and some at Pontypool that are non-abstainers. All at Trevecca and Bala are supposed to be abstainers." The interest evinced by the ministers in this great reform is one of the most interesting and hopeful phases of Welsh temperance work. In by-gone days the minister who advocated total abstinence was commonly regarded as a harmless crank. The Welsh ministers of past Wales as a class failed to point out the enormity of this gigantic evil.

The selfishness, cowardice, heartlessness and callousness of the traffic have been hidden by a flimsy veil of respectability. At last this veil has been removed. It used to be considered discourteous to

allow one's pastor to depart after a pastoral visit without offering him the customary social glass. The mischief that this well-meaning but pernicious custom wrought will never be learned. It caused the downfall of some brilliant Welsh preachers.

It seems that matters were much the same in Scotland. The "National Baptist" relates the following incident: "An American clergyman visiting Scotland carried a letter of introduction to an estimable lady of wealth, social position and piety. The lady greeted him cordially, and almost in the twinkling of an eyelid the servant was at hand with a waiter, on which were whiskey, water, sugar and lemons. The gentleman declined all refreshments, but in vain. At last, being pressed beyond strength, out of measure, and unable to summon the moral courage longer to refuse, he weakly mixed a glass of equally weak whiskey and water, which he was about to raise to his lips when the hostess checked him, saying: 'Will you not ask a blessing?'"

During the last two decades Welsh temperance reformers have turned their attention more or less to politics. In 1881, the Welsh Sunday Closing Act became law. While it has not been a glittering success, much good has been accomplished. Persistent efforts have been put forth by the liquor men to repeal it, but thanks to the strong common sense of the people, who know a good thing when they see it, the agitation failed miserably. The Act, with all its defects, has contributed materially to the social and moral welfare of the Principality.

At present (1893) the most prominent phase of temperance work in Wales is legislative. The Local

Option Bill has already passed its second reading—ayes 186, noes 179. With one exception the Welsh members voted aye. It will be interesting to note that the recent vote on local option in the Pennsylvania Legislature (1893) stood: ayes 68, noes 102, absent 24. Under the present Welsh system licenses are granted by the district magistrates. These magistrates are appointed by the Lord Lieutenant of the county, and up to the present both classes have shown much indifference to temperance reform. Under local option this grievance will be speedily redressed.

There are other features of temperance legislative work that are encouraging. The defeat of the Licensed Victuallers' Compensation Bill was a distinct triumph. The sentiment in favor of prohibition is strong in Wales. It is confidently said by those competent to judge that if a vote were taken on prohibition as an issue, it would be overwhelmingly in favor of closed beershops.

Rev. Morris Morgan, Secretary South Wales and Monmouthshire Temperance Association, published the following statistics collected in Glamorganshire by "trustworthy men, who have taken all reasonable care to work their respective localities systematically and thoroughly":

Question II. Are you in favor of prohibition of all licenses for the common sale of intoxicating liquors?

	YES.	NO.	NEUTRAL.
Cwmbwrla	324	59	47
Manselton.	192	55	27
Parish of Rhyng-dwy-glydach.	380	144	36
Sketty	108	46	18
Bedlinog	145	33	34
Cwmllynfell	54	4	12

	YES.	NO.	NEUTRAL.
Portion of Languicke.....	98	6	1
Rhymney	901	278	92
Pontardulais, Llanedi Parish.....	249	60	25
Pontardulais, Llandilo Talybont.....	395	104	46
Pontlottyn.....	351	90	68
Birchgrove	181	44	24

The answer to the question: Are you in favor of giving ratepayers the power of deciding by direct veto the number of licenses to be granted within their districts? was overwhelmingly "Yes." Some Welsh districts enjoy a foretaste of prohibition already. There are thirty-four parishes in the county of Anglesea, North Wales, with a population of 8,419, without a single saloon. In Carnarvonshire, North Wales, there are nineteen parishes, with a population of 5,167, without a single grogshop. Tynewydd, South Wales, has a population of 2,000. It has no saloon, no police station, no policemen. But the temperance question in Wales has positively discouraging features. Distasteful as the facts may be, every candid inquirer must admit that statistics, which we must admit are not infallible, prove drunkenness to be on the increase in Wales. After making due allowance for increased population, a big foreign element and good times, the conviction forces itself upon us that this gigantic evil is more securely entrenched in some parts of the Principality than ever.

The "Pall Mall Gazette" says in this connection: "From a Parliamentary document issued yesterday, it appears that the total number of persons committed through drink last year (1890) was 173,000, compared with 160,000 in 1889. In England the in-

crease was 7 per cent ; in Wales it was nearly 14 per cent. For Sunday drinking 1,657 were committed in London, 556 in Liverpool, 382 in Manchester, and 177 in Birmingham. In Tiverton, Louth and Ryde (Isle of Wight) not a single person was charged with violating the Sunday closing law. In Glamorgan-shire, which includes Cardiff and Swansea, 843 were found guilty ; in Denbigh, 149 ; in Pembrokeshire, 40, and 24 in Carmarthenshire. These figures show that drunkenness is on the increase in England and Wales, more especially the latter country."

Superintendent of Police John Thomas, Neath, South Wales, kindly furnished me with the following facts bearing upon drunkenness in his division (Mid-Glamorgan), which has a population, according to the last census, of 78,804, with an area of 157,582 acres: Persons proceeded against for being drunk and disorderly in 1891, 688 ; in 1892, 860. These persons were of all nationalities, principally Welsh.

Lady Henry Somerset, the great temperance advocate, whose home is on the borders of the Principality, takes a more encouraging view of the drink question in Wales. In reply to inquiries of mine a few years ago, she says: "I do not consider drunkenness on the increase in Wales ; but, on the contrary, crime is diminishing, and there is every evidence to show that drunkenness is on the decrease."

The following parliamentary figures give the license revenues from each county in Wales :

	SPIRITS.	BEER.	BEER AND WINE.
Anglesea.....	\$ 8,415	\$ 105	....
Breconshire.....	14,900	935	\$195
Cardiganshire.....	9,585	200	30
Carmarthenshire.....	27,620	1,145	35
Carnarvonshire.....	26,190	205	220
Denbighshire.....	24,745	2,625	210
Flintshire.....	19,700	1,545	125
Glamorganshire.....	103,480	8,005	675
Merionethshire.....	7,330	65	60
Montgomeryshire.....	11,605	450	....
Pembrokeshire.....	18,115	385	15
Radnorshire.....	4,810	240	....
Cardiff Borough.....	29,530	1,450	180
Swansea Borough.....	28,565	995	....

Wales enjoys the questionable distinction of having the only bishop that owns dram-shops. A recently issued Blue Book shows that 152 peers of the realm are owners of 1,539 liquor shops. Right Rev. Richard Lewis, D. D., Bishop of Llandaff, owns two of them. A bishop engaged in the liquor business! Heaven save the mark! One is at a loss to know what interest a bishop can have in owning such places. The saloon is not a factor in politics in Wales. Must we conclude that he owns them for the miserable rent they bring him?

During the progress of the beer case at the Rhyl county court before Sir Horatio Lloyd in 1892, it was brought to light that the Church Congress that met there had a refreshment bar all to themselves. The last Eisteddfod I attended during my sojourn in Wales, had the omnipresent bar contiguous to it. These places are run for the money that is in them. They stand forth in striking contrast to the elevating objects of the national gathering. The Eisteddfod and liquor stand running shop under the sanction of

the same committee is ironical to a degree. In the last meeting of the Rhyl National Eisteddfod Committee, the question of letting room for a refreshment bar in connection with the coming Eisteddfod was considered. When the ballot was taken, two lone mortals only were in favor of divorcing it from the Eisteddfod. Pity. It is safe to predict that in the near future Eisteddfod committees will not dare encourage these grog shops in order to ensure fat exchequers. The first Monday of every month is set apart for rest and recreation by miners in Wales. It is known as Mabon's Day, in honor of the well-known labor representative. This holiday is getting into bad repute. Mr Isaac Davies, Miners' Agent, said at Cardiff some time ago that "the day has almost become a disgrace to them as workmen in many places." The majority of these men, however, improve it for intellectual and domestic culture. The bartenders in Wales are mainly females, who range from girls in their teens to women decrepit with the weight of 60 years and more. I knew a respectable widow, a grandmother, and an esteemed church member, who accepted a position as barmaid, and did not lose caste because of it. A rough estimate would place the number of Welsh barmaids at seven to eight thousand. In England they number 80,000, and are paid on an average ten shillings a week. The women deal drink from early morn until dewy eve. All this time they are surrounded by an atmosphere that is perfectly obnoxious. Taking all in all, the drink problem in Wales has reached serious proportions, and demands the maturest thought and best efforts of her leading men and women.

State and Free Churches in Wales.

An Invidious Distinction—State Religion Unpopular—Its Intolerance
—Relative Strength of State and Free Churches—The Tithe Agitation—Anecdote—Peggy Lewis—Is Nonconformity Declining?
—Free Church Statistics—Disestablishment and Disendowment—
Nonconformists are slow to recognize the Establishment's Service to Wales.

In religious Wales, the line is drawn sharply between the Establishment and Nonconformity.

The Churchman's meeting-house is known as the Church, while the Nonconformists place of worship is known by the more modest name of Chapel. So accustomed have they become to these distinctive names that a rigid churchman would almost deem it a sacrilege to use the name church to denote a chapel; and on the other hand the Nonconformist scrupulously refrains from using the name church for chapel. Until recently, a Nonconformist minister was not a Reverend in the eyes of the law, that sacred title being reserved for Anglican clergymen.

The Archbishop of Canterbury, however, made an exception of Mr Spurgeon. He invariably addressed the famous preacher as "Rev." in spite of usage and the terrors of the law.

Hyper-Orthodox clergymen guard this prefix with a jealous eye. It offends their consciences to learn that a preacher adorns his name with "Rev."

In consequence of a recent judgment of the court on this matter, giving Nonconformists the legal right to adopt the famous prefix, the following appeared in a Plymouth newspaper: 'The Vicar of Little Peterick S. Issey Cornwall, has requested correspondents to address him in future as G. W. Manning. He adds: Correspondents who prefix to his name the now desecrated epithet of "Reverend", will please not be offended if he rejects their letters. He gives as a reason for this strange action that the court has granted Nonconformist ministers the legal right to call themselves "Reverends". These words savor strongly of medieval times. Fortunately, there are not many of his brethren that would endorse these foolish utterances. On public occasions the clergy toast is as follows: "To the clergy and ministers of all denominations." Ministers are only tolerated. They worship at present under the Toleration Act, and are regarded by the State Church as heretics and schismatics.

Unfortunately, there is little fraternity existing between "clergymen and ministers."

The clergyman's visits to Nonconformist chapels are few and far between. Every ambitious clergyman draws the line severely between church and chapel. However, every now and again a stalwart arises among them who dares to go to the chapel and fraternize with the worshipers. In return, he is sure to become the butt of much senseless persecution by the authorities. His chances for preferment are seriously damaged, because of his interdenominational sympathies. The late gifted and fearless rector of Merthyr was a noted example.

Canon Howell, Wreccsam, one of her grandest men, said recently: "To be eminent as a Welsh preacher or writer was almost a sure and certain reason for being ignored by the Church." Some time in 1890, Dr Rowland Rogers, the brilliant organist of Bangor Cathedral, had the temerity to assist in a concert given at the Menai Bridge Presbyterian Chapel, which visit greatly disturbed his Dean and Chapter. He was asked to explain his strange conduct. As the investigations of Dean Lewis and his Chapter proceeded, matters became unpleasant to the organist, so unpleasant that he felt constrained to offer his resignation, which was finally accepted, notwithstanding the fact that he had served as cathedral organist to the satisfaction of all for twenty years. The smallness of the whole transaction shows that the Established Church in Wales needs to be delivered from her friends.

The "Church Times" strongly condemns such irregularity as that of Canons Palmer and Fleming, in attending the memorial services of Mr Spurgeon at the Tabernacle, London. The death of a dissenter, it affirms, does not alter the status of his sect. This spirit of intolerance has unfortunately found its way into the Nonconformists' Chapel, as well as the Churchman's Church. Sectarianism has been, and is, a positive hindrance to the political, social and religious advancement of Wales.

Some instances of the intolerance of one denomination towards another are very ridiculous. The following advertisement appeared in the Liverpool "Mercury": "Wanted—A young man as clerk,

accustomed to keep accounts, and to the routine of office work, able to write correctly in English and Welsh; must be intelligent and willing, a total abstainer, a non-smoker, and a Calvinistic Methodist. Salary about £50. No one need apply whose antecedents will not bear strictest investigations." If this advertisement is genuine, it is ludicrous in the extreme. Mr O. M. Edwards, the eminent Oxford professor, who knows whereof he speaks, says in this connection: "I believe that there are Methodists who would decline to read a newspaper article if they knew that the author was an Episcopalian, and that there are Congregationalists that would refuse to sing a hymn composed by Williams, Pantycelyn (Calvinistic Methodist)."

In the year of grace, 1894, the trustees of a Calvinistic Methodist Chapel at Hengoed, South Wales, refused to allow a clergyman of the Established Church to wear his surplice and use the Episcopalian burial service in the graveyard. This bigotry can unfortunately be found in all denominations alike. These illustrations show that both Episcopalians and Nonconformists need purge themselves of much arrant nonsense. State religion has been truly described as an exotic in the native soil of Wales.

Mr Gee said lately in his "Banner": "About the middle of last year I published the number of attendants in the churches and chapels of North Wales on January 9, 1887. In the six counties of the North the figures for all Established churches were as follows: Morning, 36,977; evening, 49,461; total, 86,438. In Nonconformist chapels the following

numbers were present : Morning, 133,565 ; evening, 183,513 ; total, 317,078. In the Church schools there were 25,083 ; in Nonconformist schools, 135,552. According to these figures, the Church contained but a fraction over one-fifth of the sum total. Herewith find facts that will show how the Church has met the nation's wants since the Protestant Reformation. The number of benefices in the four Welsh dioceses is 1,025, and the number of churches and schools is 223. These statistics were received from an eminent church authority. But to be absolutely certain that we err not, let us say that there are 1,300. If you will add the churches of Congregationalists, Baptists, Methodists and Wesleyans, they will give you a total of 4,000.”

The Established Church is said to have one meeting house for every four miles of habitable country, while Nonconformity has one for less than every square mile and a half. That the Church of England in Wales has missed excellent opportunities for growth is apparent to all who are acquainted with the religious past of Wales. When ignorance and superstition prevailed to an alarming extent, she failed to sound an alarm. People and Priesthood were alike debased and grossly indifferent to the religious needs of the people. In later times she has advanced greatly in Christian activities. To-day she is very much alive to her needs and possibilities for good.

The Welsh naturally object to the cost of the Establishment. The annual income of the four dioceses amounts to between two and three hundred thousand pounds, while the maintenance of cathe-

drals reaches between twenty-six and twenty-seven thousand pounds. People who build their own meeting houses, and support their own service, naturally object to sustain this costly Establishment. Many of them indignantly refuse to pay tithes towards the support of a glittering service that they have no affinity with. The Church tithes are often collected by force. These are times of constant irritation to the authorities. Sober crowds, with calm determination planted on their visages, gather to greet the bailiff and his men. As the work of serving the distrainments progresses, it generally becomes good-humored, and indulges in nothing worse than banter and a few rotten eggs. Sometimes, however, the strongly-barricaded house and the threatening attitude of an incensed people demand the presence of the police and military.

The "Christian Commonwealth" tells the following interesting bailiff incident: "Not so very long ago in a certain district in North Wales, a prominent Nonconformist farmer was daily expecting the bailiffs to turn up and seize some of his property, owing to his refusal to pay the tithes. At that period the Rev. Principal T. C. Edwards, D. D., Bala, happened to be on a walking tour in the district in company of two friends, who were rather cumbered with an extra supply of flesh. Feeling a rest necessary, they decided to turn into the nearest farm house, which proved to be the very place where the bailiffs were so anxiously awaited. Dr Edwards and friends found all the place under lock and key except one door leading to the house. The weary travelers entered

without much ceremony, but found no one in the room; however, one of the company heard a voice aloft whispering, 'Master, master, they have come, and are in the kitchen, there's two of them there, and the parson is with them also.' With this the farmer stalwartly faced the visitors, but on recognizing Dr Edwards he laughed heartily, and when the story had been related to the tourists, they joined heartily in the merriment." The story of Peggy Lewis, an aged lady, now the heroine of the Tithe struggle, is a strange mixture of the ludicrous and pathetic. Peggy was a poor widow, who lived in a miserable thatched cottage in the Welshiest of Welsh counties—Cardigan. The main support of herself and family was a cow and small garden. For years she had managed by her untiring perseverance to pay the much dreaded rent and taxes. Last year she stoutly refused to pay the usual tithe, and the stern hand of the law was laid upon her. Her cow was distrained and securely tied in the barn for further action. After the departure of the constable Peggy conferred upon her cow the freedom of her native mountains and hills. The officer was enraged, and summoned Peggy to appear before the district magistrate to show cause why she defied the law! True to the traditional heroism of her sturdy ancestry, she elected to go to prison. The eventful day of the trial arrived, and the sympathetic interest of the Principality turned instinctively to this lone widow in a court of law. No one appeared to testify against her, and the matter was quietly dropped. It was the triumph of right over might. Peggy goes on in the

even tenor of her way in the humble cottage, now jocularly referred to as the home of the Welsh Joan of Arc.

In a Parliamentary paper issued recently, the following facts are given relative to the Tithe money lifted in Wales :

Cardiganshire.....	\$ 96,300
Breconshire.....	97,995
Carmarthenshire.....	144,050
Carnarvonshire.....	85,890
Denbighshire....	194,600
Flintshire.....	117,935
Radnorshire.....	74,240
Meronethshire.....	47,335
Anglesea.....	91,900
Glamorganshire.....	138,010
Monmouthshire.....	146,845
Pembrokeshire.....	138,010
Montgomeryshire.....	140,870
<hr/>	
Total.....	\$1,513,980

It has been asserted that the Free churches are declining in Wales. It is a fact, however, that Non-conformity has steadily increased for over a century. In 1716 there were 110 churches; in 1775 the number was 171; in 1816 they numbered 993; in 1861 it was 2,927. The following figures, taken from Dr Rees' latest edition of History of Nonconformity in Wales, will speak for themselves :

	1861.	1882.
Congregationalists.....	97,647 members.	118,377 members.
Calvinistic Methodists.....	90,560 “	119,355 “
Baptists.....	50,903 “	81,372 “
Wesleyans.....	24,395 “	32,146 “

The comparative ratio of increase is as follows :

Baptists	48.21	per cent.
Methodists	31.79	“ “
Wesleyans	31.77	“ “
Congregationalists	23.55	“ “

The ratio of increase in population from 1861 to 1881 was 22 per cent., while the increase in the number of Nonconformist communicants was in the case of Baptists, for instance, 48.21 per cent. The following figures give an approximate idea of the strength of Nonconformity in 1893 :

Meeting Houses	4,361
Ministers	1,934
Lay Preachers.....	2,469
Members	361,406
Sunday School Members.....	463,000

These figures do not include Nonconformist adherents.

A writer in a Welsh periodical gives the following figures as his estimate of the relative strength of Welsh Nonconformists. He says: "I have made careful inquiries, and have consulted the leading men of the different denominations as to the number of members and adherents." The following is the result: (The account is given in round numbers for the sake of brevity.)

	MEMBERS AND ADHERENTS.
Calvinistic Methodists.....	280,000
Congregationalists	280,000
Baptists	200,000
Wesleyans	80,000
Roman Catholics, Unitarians, etc.....	60,000
Nonconformists in belief who do not attend any place of worship	100,000

The late Dr John Thomas, Liverpool, stated shortly before his death that at least a million of the people of Wales and Monmouthshire, two-thirds of the inhabitants, are in association with Nonconformity in some way or other.

The three denominations—Calvinistic Methodists, Congregationalists and Baptists provide for 800,000 of the Welsh population.

Nonconformity is also worthily represented in the numerous English churches of the Principality. Welsh Nonconformity has become a considerable factor in the religious life of the principal English cities. Mr Alfred Davies, Heath Hurst, Hampstead, a Welsh patriot, says (1893) that in London alone there are 40,000 Welsh people, and 17 Welsh Nonconformist chapels and three Welsh Episcopal churches to provide for their spiritual wants. In addition there are four Welsh-speaking missionaries working under the city mission, this branch having commenced its work four years ago. Liverpool boasts of many thousands Welsh Nonconformists. The following are the statistics of the Welsh Calvinistic Methodists in Liverpool.

Chapel and Missions.....	36
Churches.....	24
Ministers.....	22
Elders.....	108
Communicants.....	6,736
School Statistics.....	...
Officers and Teachers.....	,834
Scholars.....	6,619
Collection (Church).....	£14,232 7s 0¾d
Chapel debts.....	14,794 17 8½
Average contribution from each member	13 9½

The other denominations are also fittingly represented in this city. Such towns as Birmingham, Manchester, Middlesboro, &c., contain a large number of Welsh Nonconformists.

The disestablishment agitation has proven the best thing possible to the State Church. The call to work has been sent along the line, and in many instances the spiritual life has been greatly quickened. The following facts speak eloquently of the awakening: "For all departments of church work in England during 1893, the sum of £5,401,982 was contributed, being nearly a quarter of a million more than that of the previous year. Of this sum Wales contributed £427,986; £289,716 were paid for the maintenance of assistant clergy, £30,000 more than in 1892. They raised £235,905 for foreign missions, £124,521 for home missions, and £517,410 for the support of the poor. Of late they have had a number of accessions to their ministerial forces from the Nonconformists. These religious mugwumps are not credited by Nonconformists with the highest motives. A Wesleyan minister who recently joined the Episcopalians is credited with signaling the event by preaching from the following words: "By faith Noah, being warned by God of things not seen as yet, moved with fear, prepared an ark to the saving of his house."

When the Church of Wales is disestablished and disendowed, and the sepulchral tone of the average clergyman substituted by a thoughtful and impressioned ministry, a marked period will be carved in her usefulness. This is evidently the conviction of

some of her best men who are yearning for her separation from the State. In a letter dated July 14, 1883, the late Rev. John Griffith, rector of Merthyr, says: "I have been for years convinced that nothing but Disestablishment—separation of the Church from the State—can ever reform the Church in Wales. After a visit all over Ireland, or the greater part of it, in 1878, and contrasting what I saw then with what I knew from ocular demonstration the Church was in Ireland in 1858, I became at once a Disestablishmentarian.

Suffice it to say, let scoffers laugh if they like, I do honestly believe Disestablishment will tend to the good of Wales—the spiritual good of Wales amongst all denominations. Also, I am bound to admit that the present state of things is very unsatisfactory, quite as much, if not more so, than it was in Ireland, as to the property of the Church in Wales. Why should we who are the gentry, and our dependents, monopolize the whole of it. . . . It does seem to me a great injustice that two-tenths of the people should have all the money for religious purposes, which, when it was given, was clearly intended for all the tenths. Then, if we were separated from the State, we should govern our own Church according to the first chapter of the Acts of the Apostles; we should have ministers working among us who had other objects in view than good livings and good Church appointments. And once we had this, I prognosticate, whether you like it or not, as a Non-conformists, that the Welsh people would really become, to a very large degree, Welsh Church people.

For then the Church would become a real religion—a religion such as it is among you Nonconformists—a spiritual religion of neighbors and equals—not of the squire only, and all those which the squire chooses to patronize.

* * * * *

Last of all, once more—the Church in Wales does not suit us because it has ceased to be a spiritual Church. It is a Ritualistic, a semi-Popish Church. It is too grand a Church—it is not a Church for neighbors and equals. It is a rich man's Church. The poor man has turned his back upon it a hundred years ago, and he maintains a Church of his own, at a cost of £400,000 a year, if not more, besides having built more than 1,000 churches. It is a sin for any government to allow such things to continue."

These are some of the earnest and bold words that this Welsh Savonarola uttered from time to time for the separation of his beloved Church from the State. Everybody who has given the question serious consideration will readily admit that these are words of soberness and truth.

The Vicar of Poulton writes to the Liberation Society: "I beg to enclose a cheque for two guineas as a subscription to the Liberation Society, and hope to continue the same until a similar society is formed within the Church of England. I am perfectly appalled at the crying abuses and anomalies existing within the Church, and not until Disestablishment comes will there be any real attempt made to remedy them. The bishops and dignitaries fatten on what they are pleased to call 'God's heritage,'

while the majority of the working clergy have to live upon a starvation pittance. Only by servile begging can they obtain any assistance; while any of them who show any independence in expressing abuses are boycotted by their 'Fathers in God.' If I can at any time be of any service by speaking in favor of Disestablishment, I shall be glad to do so. Disestablishment would be an unspeakable blessing to the Church; and for such a blessing I, for one, should be disposed to pay heavily through disendowment. You are welcome to make what use you like of this letter."

So vital is the Disestablishment question in Wales that their members of Parliament are expected to be enthusiasts on the question. The new order of things in Wales has no room for men of uncertain sound. At times both parties lose their temper in discussing the question. A rousing Disestablishment meeting rarely proceeds far before the baser sort of both parties make themselves exceedingly obnoxious.

Recently a lecture against Disestablishment was given by a vicar, at the close of which a vote was passed thanking him for amusing the audience, and demanding Disestablishment. Foolish motives are sometimes ascribed to the State Church by Liberationists. Statements are often made by the Liberationists that contain more fancy than fact. Rarely does one hear them refer to the service the Church has rendered Wales. It would be graceful to acknowledge the fact that the Established Church gave Wales the first Bible in the vernacular, and such gifted men as Bishop Morgans, Revs Jones, Llangan, Rowlands, Llangeitho, Howell, Harries, etc.

Churchmen are under the disadvantage of fighting for a lost cause, the question of Disestablishment seeming to have but one side. Free Churchism suits the genius of the Welsh people. They have always found the Free Churches ready allies of the masses against the classes. Macaulay has truly said: "They have suffered, bled and died for liberty and equality. They hated the tyrant, Henry VIII, and looked with suspicion upon his offspring."

The Welsh Pulpit.

Religion in Wales—The Annual Preaching Meeting—The Gymanfa
(Association Meetings)—Shout, Dear Brother, Shout—Welsh Fire
—The Former Days and These—The Welsh Pew.

Wales is pre-eminently the land of preachers and preaching. The religious life is the proudest chapter in her stirring history. Nearly everybody in the Principality is a chapel-goer. Saints and sinners alike evince a lively interest in the Chapel services. Those best acquainted with the Principality, state that the Nonconformist Chapels provide for one million people, which is fully two-thirds of the entire population. Its influence on the language, customs, and habits of the people has been most wholesome. When the fire on the national altar was flickering, the Pulpit fanned it into a flame that grew more luminous as the years rolled by. Nowhere has their religion expressed itself more ardently than in Chapel extension work. Beautiful and serviceable houses of worship meet the eye in every direction. The most secluded country nooks boast of their chapels. Whatever truth may be in the insinuations, cast every now and then, at Welsh Chapel debts, the prospects are that they will soon be known in name only. Heroic efforts are being made by the various denominations to throw off this incubus. It is astonishing how much some of these congregations, the majority of the members of which are

poor, can in a single effort raise towards liquidating the debt on their beloved Chapel. In 1892, a Congregational chapel in North Wales, collected in one Sunday \$3,500. Another chapel of the same denomination, located at Llanelly in Carmarthenshire, raised \$2,250. The Press is continually recording instances of this kind. The Welsh devise frequent opportunities of hearing their pulpit celebrities. Nearly every church holds the Cwrdd Blynyddol—annual preaching meeting,—when two or more strong preachers are secured for the occasion. This meeting has two objects: The quickening of the spiritual life, and liquidation of the chapel debt. These services are greatly enjoyed. In order to become fully acquainted with Welsh religious fervor, it is absolutely essential to attend one of the annual Gymanfa's—associational meetings. Every denomination holds its Gymanfa. They are held in summer, and continue two or three days. The morning and afternoon sessions of the first day are usually devoted to business and the remaining time to preaching. It is something quite distinct from our American associational meeting. With us business is paramount. With the exception of the Annual Sermon, a casual address from a foreign missionary who has just returned from his field of labor—and missionaries are not novelties as they used to be—a presentation of the claims of the Denominational Organ; and Education; it is business, business! Compared with the same meeting in Wales, our's is prosaic. As might be expected, the Gymanfa is a magnet exerting an influence for many miles around. The preparations are elaborate to the minutest detail.

Nowhere is the reverence of the people for religion shown more conclusively than in this preparatory season. Rich and poor alike deem it a pleasure, as well as duty, to make their homes worthy of the auspicious occasion, and of the thousands of expected guests. The Welsh are insatiable in their demand for sermons. Two and sometimes three sermons, are preached at every service. As many as eighteen or twenty sermons are preached at these gatherings; and while they are all enjoyed, more or less, it is plain to be seen that the popular interest centers in the two or three delivered by as many ministerial Nestors. It is wonderful the amount of spiritual magnetism that gathers around one of these distinguished preachers. Once I heard Dr John Hall of New York say how he was deeply affected at one of these gatherings many years ago in North Wales. He said that he counted it a joy to know the late Rev Henry Rees of Liverpool—Dr Edwards of Bala, says that he was the greatest preacher Wales ever produced—whom he frequently met to his profit. On this particular occasion, Mr Rees was to preach. He had barely reached the desk ere tears flowed copiously down the cheeks of the vast assembly. Turning to his friend who was also his interpreter, he asked: "What does this demonstration of feeling mean?" "Why," he added in a tone of surprise, "he has only given his text!" His friend playfully replied: "They know they have got to weep, and have concluded to commence now." The recollection of his powerful sermons in the past together with his saintly character produced this grand tribute to sanctified worth.

It is with inspiration that I recall one of these gatherings. That year, the meetings were held in a remote corner of staid Cardiganshire. The journey thither was partly by rail and partly by coach, through a very romantic country. The country, generally, was in the pink of condition. The grand old Teivy never swelled more proudly as she meandered along through the most charming and varied scenery. Tall trees lined her banks, like so many proud sentinels in gorgeous array, to give her the right of way. The farm houses were scrupulously clean and pretty. The browsing cattle, bleating sheep and the dulcet tones of the Welsh milkmaid left nothing to be desired to make the journey a constant inspiration. The preaching services were held, as usual, in the open air. The customary wooden structure for the preachers and others was large and airy. Close to this structure were seats specially provided for the choir, with additional accommodation for a few hundred people perhaps. My recollections of the last day's preaching are still vivid. The ten o'clock service on that day is the set time for bringing forward two of the best known preachers of the Association. Why this particular hour is selected is hard to understand. If possible, no one misses this service. The gathering today has reached high water mark. They have come from a distance of twenty miles, more or less; some in vehicles, others on horseback, while not a few have made the journey on foot. A hymn was sung enthusiastically. The scriptures were read, and the prayer was offered by a ministerial veteran, who had performed this solemn service in the—*Cwrdd*

deg—ten o'clock meeting for many years past. It was a remarkable prayer, rugged perhaps, but withal reverent, pungent, and mighty in spirit. This plain brother's prayer had become a marked feature in the Gymanfa. The people looked for it, and were fairly roused by it. It was his last prayer for before the next year's meeting, "he was not, for God took him." Another hymn was sung, and the people composed themselves for the sermons. The first sermon which was delivered by a distinguished preacher was thoughtful in composition and impassioned in delivery. It was evidently enjoyed by the vast audience. After they sang another hymn the second preacher advanced to the desk. Anyone could see that he was a favorite. His subject was "Reign of Sin and Grace." The introductory part of the sermon was mainly expository. As he advanced, and became enthused to the great fact of *Sin and Salvation*, he fairly captivated the audience. Flight after flight of oratory was indulged in. The preacher's musical voice lingered in sweet cadences in the already fragrant air. When he got in the *hwyl* the responses were as hearty as they were strong. His eloquence was at its highest point when he pictured the triumphs of Love over Sin. Thought succeeded thought, illumined by apt illustration, now a verse of poetry, then an apt scriptural quotation, and the whole climaxed with a triumphant shout, filled with spiritual certainty. As the preacher advanced, a drizzling rain was falling and during the delivery of the sermon it came faster and thicker, but the people stood seemingly unconscious of the inclemencies. Many of

them had umbrellas, but rarely was one opened; there they stood, a solid phalauX, completely captivated by the story of the Cross, beautifully and eloquently presented by one of their distinguished preachers.

“No dim Cathedrals fretted aisles were there;
No gay pavilion fair with banners hung,
The eloquent pleading voice, the deep hymns sung,
The bright sun and the clear unfettered air.”

The plaintive spirit is sometimes strong in Wales. Some earnest people see signs of degeneracy in modern Welsh preaching. The palmy days of John Elias, Christmas Evans, and Williams of Wern are referred to enthusiastically. Perhaps no preacher occupies such a large place in the Welsh affection as these magnificent men, because they were in a large measure, eyes, ears and tongue to the people. Since those times, the intellectual conditions of the Welsh life have greatly advanced. Taken all in all, the Welsh pulpit was never better manned than at present. It is safe to assert that there are princes in the present generation of Welsh preachers. If they occupied English pulpits, their fame would be international. As it is, they are seldom heard of outside the Principality.

There are some characteristics that are possibly peculiar to the Welsh pulpit. It is severely orthodox. It is more apologetical than polemical, and more didactical than apologetical. Welsh ministers are preachers in the strictest sense of the term; hence the strong evangelical tone of the preaching. He clinches his arguments with fitting scripture quotations. The

present generation of Welsh preachers excel their fathers in some respects, but for aptness in quoting scripture, they will not compare with their sires for a moment. The Welsh preacher is much given to illustrations. One sometimes hears illustrations that offend good taste, but this is true of every pulpit. The Welsh preacher is an excellent exegete. No one will deny that Dr Edwards of Bala, and Dr Roberts of Pontypridd, are excellent examples. Both men are scholarly and able expositors of the word. The Welsh pulpit fulfils literally the scriptural injunction: "Cry aloud, spare not, lift up thy voice like a trumpet." Perhaps I ought to qualify this. Some voices lifted up in the motherland don't sound a bit like a trumpet, but a good proportion never fail to remind you of its sonorous sound. The story goes that a venerable minister now deceased, attended a certain associational meeting in Wales, years ago, and was kindly asked by the resident minister not to shout overmuch in preaching. As he warmed to his subject, he halted suddenly, and exclaimed in an earnest, beseeching tone, "Brother ——, the pastor of this church, has requested me not to shout, but my soul is aflame with the message of the Lord, and I must shout." "Shout, dear brother, shout," was the good-natured reply of the pastor.

But the chief element in Welsh preaching is its intensity. The message comes, to say the least, from an enthusiastic heart. When the Englishman wishes to emphasize pulpit warmth, he calls it "Welsh fire." This is known in Wales under the poetical name "Hwyl," which means a sail inflated with the wafting

winds. The Welsh pulpit is nothing if it isn't breezy. There is no room in Wales for the preaching that is

“Faultily, faultless,
Icily, regular splendidly null.”

Dr Patterson, of Rochester, N. Y., says: “Better than any other men they [Welsh preachers] fill the definition of Eloquence, Logic and Fire.”

The Welsh style of delivery reminds one strongly of Dr Litchfield's famous lines:

Begin low,
Proceed slow;
Rise higher;
Take fire;
When most impressed
• Be self possessed;
To spirit wed form
Sit down in a storm.

Welsh preaching is as courageous as it is earnest. Reading sermons is not popular in Wales. It exists by sufferance only. They can endure skeletons, but skeletons elaborately clothed upon is more than their mortal flesh can bear. The man who will say his say, and discard reading, will not fail to enjoy the gratitude of the people. There are some exceptions. Among the older ministers, the eloquent Dr Morgan Llanelly is a noted example. He writes fully and reads eloquently. The people hear the message from him gladly. The Welsh theological seminaries pay little or no attention to the delivery of a sermon. This is passing strange. Fortunately, Welshmen are largely blessed with natural utterance. The days of the objectionable nasal twang are numbered. The Welsh preacher is impressive in applying the truth.

In this particular, Dr Owen Thomas, who died recently, was wonderfully effective. When addressing the Welsh Presbyterian Assembly at Aberystwith, in 1891, on Welsh preaching, Dr T. C. Edwards, emphasized the need of aim in modern Welsh preaching. He referred to the late Rev Henry Rees, a model preacher, whose sole aim seemed to be to corner his hearers, to force them to a condition of mind and heart that would compel them to surrender.

This reminds me of the following good story. "The late Robert Morris, the great financier of revolutionary times was once asked by Dr Rush: 'Well, Mr Morris, how did you like the sermon? I have heard it highly extolled.' 'Why Doctor,' said he, 'I did not like it at all. Its too smooth and tame for me.' 'Mr Morris,' replied the Doctor, 'What sort of a sermon do you like?'" 'I like Sir,' replied Mr Morris, 'that preaching which drives a man up into a corner of his pew, and makes him think the devil is after him.'" In George Elliot's *Romola*, the Barber Nello gives it as his opinion of the sermons of Savonarola, that they were a good while before they got to the moving point, and this fact was the reason why he, Nello, did not become a Piagnone or Convert. One questions whether Nello would fare any better were he listening to a Welsh Savonarola. The moving point in Welsh preaching is generally reserved for the close of the sermon. The most superficial mention of the Welsh Pulpit demands a brief notice of the Welsh Pew. The intelligence and enthusiasm of the Pew has proven a strong factor in the success of the Pulpit in Wales.

The Welsh Chapel-goer takes a lively interest in the substance and delivery of the sermon. He is passionately devoted to the faith once delivered unto the saints. He has no sympathy to waste on new fangled ideas. Higher criticism is hardly ever heard of, much less advocated in religious Wales. The typical Welshman's keenest delight is to listen to a sermon by one of the great preachers. When he comes fairly under the spell of a powerful preacher, he is utterly oblivious to everything but the sermon. He does not hesitate to respond heartily. The "Amen," "Blessed be his name" and "Hallelujah" are some of the responses indulged in. The uninitiated can hardly conceive of the inspiration that these responses awaken in the worshippers. Sometimes the enthusiasm rises to such a height that the preacher is compelled to halt in his preaching.

It is said that when Rev D. Charles Davies (Senior) the famous Calvinistic Methodist divine, was once preaching, an enthusiastic hearer responded so heartily that he became embarrassed during the progress of the sermon. Mr Davies was of a philosophical turn of mind, and not noted for intoning his sermons, a form of delivery peculiar to the Welsh pulpit; but notwithstanding this, he was a very earnest preacher. As he proceeded in his preaching, the responses grew in numbers and volume, but when patience had ceased to be a virtue, he halted and said kindly: "If this dear brother does not cease responding, it will be impossible for me to proceed." For a time everything went on delightfully, but the fiery old saint could not contain himself, and he resumed his enthusiastic

responses with this imploring reminder: "If Mr Davis desires me to stop saying Amen, he must stop preaching."

The modern Pew is more refined than the old. It is often keen, calculating and critical. In many instances, it has advanced beyond the good old custom of voluntary responses; but in nearly every case of this kind genuine fervor has been replaced by ceremoniousness. There are superfine religionists who affect to be shocked when they hear these heart volleys which help to storm the ramparts of sin who have no scruples in listening to a series of cold and formal responses in a ritualistic service.

The Sunday School in Wales.

“Feed My Lambs.”

Its Early Days—Sturdy Pioneers—The Sunday School and the Vernacular—Graded Instruction—The Sunday School and Indoctrination—Illustration—The Social Side of Sunday School Work—What hath God Wrought?

One of the earliest and most efficient pioneers of technical and religious training in Wales was Rev. T. Gouge, a well-to-do English minister, who labored in the Principality for ten years. During these years he contributed handsomely himself and collected largely from wealthy individuals for Bible distribution. He found a true yoke-fellow in Rev. Stephen Hughes, one of the “ejected ministers” who resided in Swansea. They inaugurated their great work by strict attention to the secular education of the people. Mr Gouge succeeded in establishing about four hundred schools in the principal centres of Wales, where the pupils were taught English and Welsh. To facilitate their education, he published, in addition to the literature already in use, an edition of 8,000 Welsh Bibles, 1,000 of which he donated, and the remainder he sold at half price. Mr Gouge printed several other Welsh works. Some were reprints, some were translations, and some were his own compositions. In due time, his schools became partly secular, and partly religious. This gigantic work,

undertaken at the age of sixty and in the face of cruel opposition, was remarkable for its vitality.

The memory of Mr Gouge is blessed in Wales.

In 1730 Rev. Griffith Jones Llanddowror, "the Morning Star of the Methodist Revival," established schools on the same lines as his predecessors, Revs Gouge and Hughes. He received handsome financial and moral support for the work from Mrs Bevan, a wealthy and consecrated Episcopalian lady. It is stated that during some thirty years, he was instrumental in instructing more than 50,000 persons how to read, the text book being the Bible.

Having no organic existence, these schools dwindled away after the death of their noble projectors. An editorial in the "Star of Wales," July 9th, 1880, gives the following facts about pioneer Sunday Schools in the Principality: "In the Baptist Associations held in Wales between 1651 and 1655, the Sunday School idea received considerable attention. The churches were strongly urged to provide for the religious instruction of the young. Between 1700 and 1760, the Sunday School was itinerary, owing to the scattered condition of the membership." It is stated that a Sabbath School was started at Crawlwrn, near Llanidloes, Montgomeryshire, seven years prior to Mr Raikes' schools in England. In 1768, a school was held at Llanfwrog, Anglesea, by John Thomas, Shon Go Mwrog, at his residence, the Anvil. In 1783, a Sunday School was held at Pwllheli, Carnarvonshire, by John Thomas, assisted by John Roberts Shon Lleyn the Bard. In 1785, Dr Charles, Bala, organized schools in two or three rural districts near

Bala, Merionethshire. Strictly speaking, these were secular schools, which eventually led to the establishment of schools for religious instruction in 1789.

The "Sunday School World," England, says, in this connection: "The plan he, Mr Charles, thought of, was the establishment of circulating schools, movable from one place to another at the end of nine or twelve months, or sometimes more. Some of these pioneer teachers were taught by Mr Charles. The schools were commenced in 1785; and increasing supplied teachers for the Sunday Schools which were set on foot in 1789. The Sunday Schools increased very rapidly and soon spread over the whole country."

Mr Charles entered into this work with apostolic zeal. He spent time, talents, money and strength freely for the intellectual and spiritual advancement of his countrymen, and received in return much cruel comment. Notwithstanding this, he planned and executed great things for Future Wales. He succeeded in convincing the religious people of the Principality that this Sunday School work rightfully belonged to them. More than all others, this magnificent man outlived enough disbelief, misinterpretation and ridicule to kill a half dozen strong men, and saw his educational efforts develop into grand proportions.

The most cursory view of this pioneer era of Sunday School work in Wales would be incomplete without reference to the efforts of Rev. Morgan John Rhys, Hengoed, Monmouthshire, immortally allied to the Baptist history of two continents. He was

ordained to the ministry at Penygarn, Pontypool, in 1787, where he labored nearly seven years. This excellent man did effective work in Bible distribution, both in Great Britain and France. It is known that in 1787 he organized a Sabbath School at Hengoed, Monmouthshire, while some think that he engaged in the work earlier. He used his prolific pen to advocate Night and Sunday Schools. "My heart aches," he said, "when I think of the gloom of ignorance that has settled over the minds of a large number of our countrymen. As far as I am able, I have endeavored to dispel this darkness. I see it fleeing. Double your energies; drive it out; imprison it in the bottomless pit. In connection with the preaching of the gospel, the Welsh schools, week days and Sunday, have done very effective work during the last year. They have been instrumental in bringing whole families into the Kingdom. Who would not see them in every community, considering the immense good they accomplish? They not only teach children to read, but keep them from Sabbath desecration. They give ministers themselves an opportunity to inquire into the knowledge of God, teach them to hate evil, and pursue good." Mr Rhys died in America, abundant in labors and honors.

The Sabbath School has done more than any other agency to perpetuate the Welsh language. The noted antiquarian, Nefydd, estimated that by means of Mr Gouge's system thousands of people were versed in the vernacular, while in Mr Jones' school 10,000 were educated annually for forty years. But this is as nothing compared with the 300,000 that Mr Charles was drill-

ing in their native tongue, and this number was steadily increased as the years went by.

The Welsh Sunday School has paid a good deal of attention, in its own way, to graded instruction. The Calvinistic Methodist connexion in particular, has encouraged the systematic study of the Scriptures by periodical examinations, at which times certificates are given those who show proficiency in their studies. There they have nothing that corresponds to Dr Harper's examination papers for those who study the International Lessons. Dr Harper's papers embrace studies from a most critical examination of the gospel of John and of the life of Christ to an elementary grade for those who are from ten to fifteen years of age. The following sensible words can be pondered over with profit by Welsh Sunday School workers in particular: "The technical experience acquired in our best methods of pedagogy should be applied to Sunday Schools; some alliance of the Sunday School men and the public school men; something, in short, that is normal, associated with what is religious."

The adult scholars of the Welsh Sunday School are very much indoctrinated. The great truths of Christianity are thoroughly discussed, during the session and by catechetical instruction. "Dweyd Pwngc," catechetical teaching, used to hold sway two or three decades ago in the Sunday School. At that time, it would be difficult to find a regular attendant who was not versed in Biblical knowledge. The decline of catechetical instruction has been followed by a notable decline in the Scriptural knowledge of the rising generation. This spirit of indoc-

trination seems to be ingrafted into the very beings of adults in Wales. Doctrinal questions are discussed with intense interest, Sunday and week days alike. I remember traveling from Aberystwyth to Carmarthen. Behind me sat two men, ostensibly farmers returning from market. We had not gone far before their discussion drifted to the Divinity of Christ. Both men possessed more than average intelligence, and as the discussion advanced, their fellow passengers became greatly interested. After the arguments, pro and con, had been well-nigh exhausted, the advocate of Unitarianism clinched his arguments with an emphatic statement that Christ possessed ideal manhood; nothing less, nothing more. "Why, man," replied his opponent sarcastically, "I prefer the devil to you;" and he paused dramatically. "How can you say that?" was the rejoinder. "Why," replied Orthodox, "because the devil met Christ once, and reverently acknowledged His Divinity, saying: 'Ah, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God;' but thou dost dare deny Him. Give me the devil." Everyone conceded that this time Orthodox had hit the nail on the head.

This is by no means an exceptional illustration of the ease and facility with which these sons of toil discuss abstruse questions, nor is this to be wondered at since they have been thoroughly indoctrinated in the Sabbath School from their childhood up.

Recently much attention is given to the social side of Sunday School work. Mutual improvement and

kindred societies are bringing out this phase of work most satisfactorily. The Christian Endeavor movement, which has exercised such a widespread influence among the religious youth of America, has already found its way into the Welsh Sunday School.

God has wrought grandly. "A little one has become a thousand and a small one a strong nation." The number of Sunday School teachers reported in Wales in 1890 was 8,368, and scholars, 79,595. In England the teachers numbered 35,572, the scholars, 357,910; in Scotland: 1,191 teachers, and 11,565 scholars; in Ireland: 131 teachers, and 1,293 scholars; and in the Channel Islands: 77 teachers and 433 scholars; making a total of 45,339 teachers and 448,796 scholars reported. The estimates show that 3,000 teachers and 35,000 scholars should be added to these, making a total of 48,339 teachers and 483,796 scholars.

The influence of this excellent institution, on the Principality, cannot be measured. "In visiting Wales," said Rev. John Hall, New York, "I found the country pre-eminent in its attention to Sabbath Schools. All the people, old and young, go to the school, stay in it, study the Bible in it, die in it, and go to Heaven from it."

Drs Edward Williams, Oswestry, and George Lewis, Llanuwchllyn, North Wales were among the early pioneers of Sunday Schools in Wales. Rev. D. Jones, Kentucky, claims that some of their schools were organized earlier than those of Mr Charles. The Congregationalists had schools at Neath and Tyrddwncyn, Glamorganshire, as early as 1697.

Father Ignatius and the Welsh.

His Ancestry—His Patriotism—The Abbot at the Eisteddfod—Llanthoney Abbey—Monasticism in Wales—The Ancient Welsh Church.

Father Ignatius gives the following account of himself: "My father, Francis Lyne, was a member of an old Welsh family settled in Cornwall. My mother, Louisa Genevive Leycester, was of a very old Cheshire family. Tabley House is the ancient roof-tree of the Leycesters, and the present Lord de Tabley is the chief representative of the family. Colonel Lyne, of Newport, is only a third cousin of mine."

Father Ignatius boasts of his Welsh ancestry, and seizes every opportunity to make it known. He is an ardent admirer of the customs and institutions of Wales. The following words from a sermon delivered to the Welsh in New York during his recent visit (1892) to America show him to be an ultra Welsh patriot: "In the very times of the apostles themselves is found a record in the menology of the Greek Church of their ordaining Aristabulus (Arwyste) as Bishop for the Church in ancient Britain. . . . The Welsh tongue is far older than the Saxon or any other. Though English histories would lead one to believe the Druids to be a set of harsh and cruel men, it was the ancient Druids of the Cymry, as the

Triads of the Welsh proclaim, that prepared the way for the Gospel of Christ, and by their sign for God taught the doctrine of three in one. In England, the Queen is thoroughly Welsh, for she sits on the throne of the British Empire as the descendant of Owen Tudor. Though century after century had tried to blot the Welsh out of existence, and to persecute even their very language, yet there were Cymry who still spoke the tongue of their heroes, their Druids and their bards, their martyrs and their saints, whose names will cling to many a hamlet, many a vale, as Merthyr Tydvil, Dewi Brefi, Llangollen and St Asaph. It was their own Apostle David who withstood the heretic, Pelagius, midst their queenly monuments in the early century. Wales was indeed a country to be proud of,—dear little Wales, who had suffered so much at the hands of her neighbors, or Lloegr. In her the light of the Gospel had never gone out. To the Welsh Calvinistic Methodists, under the saintly Charles of Bala, and noble Rowlands of Llangeitho, and Howel Harris of Trevecca, we owe the revival of a spiritual religion among the ancient people of Cymry. The Cymry always were a religious people. Let them always remain so, and let the thought of their Fatherland and their great ancestry stir them up to prove to their neighbors their love, first, for their God and His honor and glory, and then for the land of their fathers. So let that land, so richly named, ‘Mor o gan yu Cymry i gyd,’ or earth be but a preparation and sweet foretaste of the mor o gan (sea of song) in the New Jerusalem when life’s voyage here is o’er.”

Many Welshmen will take exception to some things in this address. It is an excellent specimen, however, of a type of patriotism that one frequently meets among the Welsh literati. The noted priest is always a conspicuous figure on the platform of the National Eisteddfod. His speeches, on these occasions, are interesting and warmly welcomed. His fine presence, varied culture, and winsome eloquence never fail to stir the Welsh heart to its depths. At the Brecon Eisteddfod in 1890, he was given the Bardic name of Dewi Honddu, a name directly associated with the scenes and memories of his life work. Were it not for his monasticism this gifted man would prove an excellent force in determining the political, social and religious future of the Principality. Never in her history did Wales stand in greater need of strong men to direct the sentiment that is lying in a measure loose, as the result of the present National awakening. As a patriot, the eloquent priest and the Welsh very fittingly occupy the same platform, but when he urges the claims of Monasticism upon them, they part company. The love of light and liberty are too strong in the Welsh character to listen with any degree of complacency to such antiquated teaching. Their motto to-day is Onward! Upward; and there is no good reason why they should be asked to go back to the barbaric gloom of medieval times. Whatever influence Monasticism has exerted on Wales in the earlier centuries of her history (and it must be admitted that it was considerable) she has practically discarded it for ever. The Protestantism of present Wales is too sturdy to be disturbed even by the im-

passioned eloquence of the popular Abbot. However, when he visits the people in the capacity of Missioner, his simple, lucid and earnest presentation of the Gospel commands a devout hearing. The story of the inner life of the Monastery as told by the Abbot is as follows: "At 2 A. M. Matins are said, and at 3 o'clock the service begins. We then make several commemorations by reciting for each an Anthem, verse and collect viz: for the Holy Cross, the Blessed Virgin, the Apostles, St. Benedict and our patron (St. David) the saint of the day and for peace. We conclude by a devotion to the Blessed Sacrament. At five, early mass is said, and if no mass is said, a requiem for the dead." The above is only a part of the days exercises. The other side of this life, as told by Sister Mary Agnes, O. S. B., in a volume entitled *Nunnery Life in the Church of England, or Seventeen Years with Father Ignatius*, by Rev. W. Lancelot Holland, M. A., edited and published by Hodder and Stoughton, London, presents a grim contrast to the Abbot's account of it. The story of jealousy, intrigue, ambition and despotism, as told by Sister Agnes in this work is painful reading. How far either side is correct, must be left to the judgement of the reader. That the vow is despotic is evident from the following words of the Superior: "The nun is always sure of doing God's will; because her Superior's voice is God's voice to her; and even should I, your superior tell you to tell a lie (which of course I should not) you would be committing a sin of disobedience if you do not do as you are told." Happily Llanthoney Abbey exerts little or no influence on the religious life

of the Principality. Situated as it is in a secluded part of Monmouthshire, where the Welsh language is seldom spoken, the Welsh know it only in name. Mariolatry, the Confessional and Prayers for the dead may sometime find congenial spirits in the Established Church, but in the Nonconformist Chapel, never.

As Father Ignatius claims to represent the ancient British Church, it will be of interest to inquire briefly into its origin and practices. It is commonly believed that Christianity was introduced into Britain early in the second century. It is not known who were its earliest pioneers. Tradition affirms that the honor belongs to Joseph of Arimathea. He is the reputed founder of the Monastery of Glastonbury. Tradition also says that the distinction belongs to Paul. Several eminent church historians support this view. The best writers favor the belief that the British Church had an eastern origin. The proofs advanced in favor of this belief are, its liturgy, polity, Jewish computation of Easter, the form of tonsure and the mode of baptism. It is a well accredited fact that there were British bishops present at the Councils of Arles, A. D. 314 and Nice, A. D. 325.

In government, the British Church was thoroughly independent. They elected their own bishops through the priests of the various dioceses. They ordained their own priests. Their form of service was distinct from that of the Roman Catholic Church. They contended vigorously for the local character of their church. Until the arrival of Augustine with his forty priests, during the reign of Ethelbert of Kent, in the

year 597 the British Church was under little, if any, Roman influence. Bertha, the wife of King Ethelbert was already a Christian, and used her great influence to further the propoganda.

The King met the missionaries at the Isle of Thanet, and gave them the use of St Martin's Church in Canterbury. It was not long before Ethelbert was converted to Romanism. His conversion had a wonderful influence on his subjects. It is stated that as many as 10,000 converts were immersed during this awakening. These converts were largely secured through the example set by the King. The report of the revival in Britain greatly encouraged Pope Gregory to send more priests into the Island. The new missionaries reached Britain A. D. 601, and shortly afterwards Justus was made Bishop of Rochester and Melitus Bishop of London.

Augustine and his coadjutors soon made it plain that they were more interested in churchianity than Christianity. After his elevation to the Archbishopric, he convened a council of bishops of both churches to discuss the question of union. The deliberations of that conference brought out one fact very plainly, viz: that there was no real basis for union. His propositions to the British bishops were:

1. That they discard the eastern computation of Easter in favor of the western.
2. That they administer the rite of baptism according to the teaching of Rome.
3. That they submit to the Catholic form of tonsure. They flatly refused to concede to his propositions, and denied his right to the Archbishopric.

What Augustine failed to accomplish was achieved by his successors in the work, Theodore of Tarsis arch-bishop of Canterbury, and Wilfred, of York. By the end of the eighth century, Romanism had triumphed in Britain. Notwithstanding this unfavorable turn in the fortunes of the British Church, she continued to exercise the right to elect her own bishops up to the ninth century.

The advent of the Normans in the Island destroyed almost the last vestige of the ancient Church's independence. The Culdees, who inhabited Iona, were a branch of the British Church. The British Church boasted of a long list of saints. Some of these dignitaries honored the sacred title in the breach. They were all either of aristocratic or princely origin. For instance, St David, the patron saint of Wales, was said to have been a lineal descendant of the Virgin Mary's sister. Many of these saints were believed to have had miraculous birth. They were also credited with miraculous powers. The miracles attributed to them are legion. The most noted among them were the heretics Pelagius and Celestius, David (Dewi) and Patrick.

Pelagius "believed in the Father and the Spirit, but not in the Son." He repudiated the Latin teaching of original sin, and claimed that a man could work out his own salvation, and by his unaided personal powers could attain to a state of absolute perfection. These teachings precipitated the inevitable conflict between the Celtic and Roman churches. After a fierce struggle the Latins triumphed.

The Bangorau, early British churches, preceded the Monasteries. They resembled the theological schools of to-day. At one time they were very prosperous. The Principality contained a number of these ancient seats of worship and learning. A large number of churches in Wales bear the names of such patron saints as Mary, Michael and David.

Monasticism prevailed in the early British Church. Giraldus mentions in his description of Wales about the plurality of priests in a single benefice. These priests were governed by an abbot, who was the accredited head of the diocese, and to whom was entrusted the business and missionary transactions connected with the work. Grants of property for religious purposes were commonly made by kings or chiefs, as the case might be, to the abbot, and in return he and his monks were to minister to the spiritual needs of the chief and his clans. In case the property ceased to be used for religious purposes, it reverted to its original owner.

Monasticism had a long existence in Wales. In 1291, Pope Nicholas divided the revenue of Corwen Church, North Wales, among five priests. As time went on, special feast days were set apart in honor of her eminent saints. These days were religiously observed. On their anniversary it was customary to rehearse the life of the departed saint, special emphasis being placed on his miraculous achievements. The first of March, the feast day set apart in honor of St David, is still observed socially by the Welsh in the motherland and abroad. Its religious phase is seldom emphasized now-a-days.

This ancient and interesting Church was by no means perfect; its priests in many instances were guilty of the most flagrant vices; but taken all in all, its contribution to western civilization was magnificent. Such men as Pelagius, Celestius, David and Patrick would shed great lustre on any age. Their breadth of view and sympathies were remarkable. David and Patrick in particular were truly apostolic in spirit and life. They possessed the courage of their convictions, and rendered service for all time. The impress of their aggressive and non-compromising spirits is still felt in the Protestantism of to-day. They rose above the vices of their times, and went forth panoplied in strength, fearing God, and knowing no other fear.

Romanism in Wales.

Wales' conversion to Catholicism—Back to Protestantism—Plans laid to bring her back to the Romish Fold—Traces of Roman Catholic Wales — Religious Superstition — The Welsh Decoration Day — Thronged Cemeteries—Empty Churches—St. David's Day—Other Feast Days.

It would be difficult to find a country that has furnished more striking illustrations of widespread religious movements than Wales.

Commencing with Druidism, she advanced to Christianity, made a radical change to the Roman Catholic phase of it, and finally made an equally radical change to Protestantism. These changes were as thorough as they were wide-spread, which facts go far to prove that the Welsh do nothing by halves. From the seventh century until the Reformation, Wales was practically a Roman Catholic country. During the eight and ninth centuries she was absolutely under the control of Catholicism. The story of her conversion to the Roman Catholic faith is replete with interest and pathos.

For seven centuries she withstood the encroachments of Rome, with a spirit worthy of the faith once delivered unto the saints. Rome, on the other hand was very determined. She spent centuries of effort and patience in order to achieve her end. The change was brought about gradually.

It is maintained that the first evidence of the absorption of the British Church by Rome was the abdication of King Cadwallader to enable him to make a pilgrimage to the Eternal City, where, it is said, he died, A. D. 688.

About A. D. 755 some of the Britons abandoned the Jewish computation of Easter in favor of Rome's. In the same year, Elbodius was made Archbishop of Bangor by the Pope. He was instrumental in getting the North Wales people to adopt the Roman computation of Easter. The South Wales Kymry held out stubbornly against this change until A. D. 777. They fought as vigorously for their religious beliefs as they did for country. After the absorption of North Wales, the only thing the South Wales people could reasonably hope for was to prolong the struggle. That they were willing and anxious to do this is evident from the tenacity with which they clung to their distinctive beliefs.

The year 871 witnessed the complete conquest of the British Church by Rome. In that year Archbishop Ethelred appointed Hubert the Saxon to the bishopric of Monmouthshire, and Cyfeiliog to that of Llandaff.

In the tenth century, Prince Howell the Good, in company with a number of priests, made a journey to Rome to secure the Pope's ratification of his celebrated laws. The devotion of the Welsh to the faith and practices of the new religion was, on the whole, remarkable. However they refused to comply with the new doctrine of celibacy. As late as A. D. 1070, the Archbishop of St. David, who reared a family,

firmly protested against the innovation. They showed their loyalty by giving freely of their possessions towards the maintenance of the monasteries. Possibly, an exception must be made of the poets of Wales. While much of the poetry of Roman Catholic times was colored by the new religion, the poets as a class set their faces against monasticism. The differences that divided the poets and monks were constitutional. The poet loved liberty; he sang, suffered, and was willing to die for her. The monks taught that seclusion was man's highest ideal. Enough. Both classes deemed it their duty to wage incessant war against one another. The poet was never so happy as when he was lampooning the sober monk, and the monk felt greatly at ease after he had delivered himself against the levity and godlessness of the poet.

With this exception, the attachment of the Welsh to the Catholic faith was ardent. The condition of the country during these centuries of Catholicism was not flattering. The tendency of the church plays and feast days was very demoralizing. Nearly all the year round the people were kept in a constant state of unnatural excitement, until religion became a travesty on good sense, manners and virtue. The demoralization spread until the entire nation was enveloped in moral darkness.

It is only fair to state that the Catholicism of those days was by no means a fair representation of the catholic religion of today.

The Reformation brought about another widespread religious movement that was destined to achieve grander results than any of the awakenings

that preceded it. In this departure, Wales repudiated the Catholic faith very emphatically. Today you will look in vain for a distinctively Welsh Roman Catholic Church. The Carnarvonshire, North Wales, Catholic Church, holds an occasional Welsh service. There are Welshmen that have joined their communion from time to time, but scarcely a convert comes from the Nonconformist ranks.

In 1846 the number of Catholic Churches in Wales was nine, with ten priests, three of whom were Welshmen. In 1885, they claimed seventy-seven churches, seventy-seven ministers and 54,244 communicants. In 1893, she had in Wales and Monmouthshire eighty-six churches. At present there are but two or three Welsh Catholic priests. Her communicants consist of foreigners, mainly Irish.

Wales is attracting the attention of Rome again. The Pontiff is anxious to do some missionary work in the Principality. He seems determined to make a strong and systematic effort to bring the Kymric wanderers back to the fold. Time alone will reveal the outcome of this novel effort. The question was seriously discussed in their recent (1892) conference in Liverpool. In a paper read by Rev. Edward Williams, a Welsh priest, the following plan of work was suggested :

First. Preaching in the open air in the vernacular.

Second. That Welsh services be held in public halls for the benefit of those people who will not enter the sacred churches.

Third. Tract distribution from house to house.

Fourth. The establishment of a college or high

school for the purpose of training Catholic missionaries to labor among the Welsh masses.

Fifth. The establishment of a missionary society, whose chief aim shall be the return of the Welsh nation to the faith.

They (Catholics) have in the press a Welsh hymn and tune book. It has seventeen hymns translated from the Latin, five from the English, and original Welsh hymns specially composed for this book.

If this propaganda is put into effect, the Catholic faith will doubtless gain some Welsh adherents. The peculiar aptitude of the Catholics to proselytize, and the ardent Welsh temperament, make the conditions of a degree of success possible. What has been done, may be fairly attempted again, with a reasonable expectation of success. In the meanwhile, the Protestants will seriously and earnestly contend for the faith once delivered unto the saints. There are strong traces even to-day of the Roman Catholic religion in Wales. The fastnesses of Wales contain a good deal of religious superstition. Prominent among other Romish legacies to the Welsh is Palm Sunday, known in common parlance as "Flowering Sunday." It has its origin in the notable "Feast of the Ass," a popular Romish festival designed to commemorate the triumphant entry of our Saviour into Jerusalem on an ass, when the people strewed the way with palms.

It is natural, beautiful and virtuous to show respect to the departed, by taking decent care of their resting places; but to pervert good sense and judgment in the discharge of the duty, cannot be too strongly con-

denmed. During the last two decades, this custom has grown to alarming proportions in the counties of Glamorganshire and Monmouthshire. It is not unusual for poor people to vie with one another in costly extravagance for grave decorations. Those who have no particular scruples on the question of Sabbath observance decorate the graves Sunday morning; as a matter of course, the work has to be completed before the afternoon, for then the people turn out, wind and weather permitting, to visit the cemetery, and pass judgment on the decorations. In some centres of these counties, Palm Sunday bears the marks of a big holiday. Vehicles of every description are in great demand, all classes of people are represented in the surging crowds. Those that took the precaution to decorate their graves on Saturday, *not to violate the Lord's Day*, will most likely mingle with the crowd on this auspicious occasion. The empty seats in the Sunday School room presents a grim contrast to the busy and gay crowds in the cemeteries. The thoughtlessness and giddiness of young people and some older ones is in striking contrast to their sombre surroundings. Comments are made on the costly decorations, and finally the award is given to the grave that is strewn with the most extravagant decorations. The observance of Easter and Whit Monday, Christmas, etc., strongly savors of Popery. Another very conspicuous mark of Romanism in Wales is St David's Day, observed in honor of the Welsh Patron Saint. It seems to enjoy greater prestige among Wales abroad than in the Fatherland. St David was the son of Sandde Ab Ceredig Ab

Cunedda Wledig and Non his wife. He was the reputed uncle of King Arthur, the fruitful subject of so much romantic literature. He was educated in the renowned Illtyd Seminary, Glamorganshire. When Dyfrig Beneurog died in 522, the Archbishopric of the Country was offered St David. At that time, the seat of the Archbishopric was Carleon, Monmouthshire, which was in those days a flourishing city. Owing to the godlessness of its people, St David moved to Monmouth, Pembrokeshire, which was afterwards called Ty Ddewi (St Davids), Pembrokeshire. The Archbishopric followed him. He died full of years in 544. He was Archbishop twenty-two years. One strong mark of his Episcopate was violent opposition to Pelagius, or Morgan, of Glamorganshire, who was charged with heresy. Morgan was a gifted and good man. Dewi opposed him conscientiously, but the maturer judgment of later times is of the opinion that Morgan's heresy had a very mild flavor compared with the article of to-day. Many are the miracles ascribed to Dewi. For that matter, the times were fraught with these miracles. The majority of these wonders are simply ridiculous. He holds a prominent place among the canonized saints of the Roman Catholic Church. St David's Day is observed by means of costly banquets interspersed with a steady flow of speech and song.

Representative Welshmen rehearse the glory of Wales and the Welsh. As a social gathering, a St David's Banquet may have significance, but as a gathering calculated to foster Welsh patriotism, it has yet to achieve success. The Toastmaster, ora-

tors, and singers invariably use the Saxon tongue. The strong and sweet cadences of the mother tongue are rarely heard at this festive board. Perhaps that is too much to expect. The observance of the day has its origin in Romanism. While it is a pleasure to note that Wales is comparatively free from the ignorance and religious superstition that sits as a deadly nightmare on some nationalities, the fact remains that these and other customs that still linger within her borders are diametrically opposed to Liberty and Religion.

Social Life in Wales.

I wish much to have one branch done well, and that is the history of manners of common life.—*Dr. Johnson.*

Welsh Games—The Competitive Meeting—St David's Day—The Welsh Leek—A Welsh Wedding—A Welsh Funeral—Welsh Hospitality.

From the earliest times the Welsh have been much given to physical and mental exercises. The character of these diversions has always been of an elevating nature, much to the good sense of the people.

These exercises enjoyed the sanction of the Government, and were regulated by well defined rules. They were divided into circles, as follows: The Bardic Circle, Music Circle, and Athletic Circle. Each circle was divided into twenty-four divisions, which embraced every known exercise pertaining to that particular diversion. For instance, the Bardic Circle had its twenty-four alliterative measures peculiar to Welsh poetry; the Music Circle had its twenty-four meters, and the Athletic Circle had twenty-four distinctive exercises scientifically arranged to meet the needs of the locality and times. The Athletic Circle had its divisions and sub-divisions. Ten of these exercises were called heroic games, because they called into play the physical energies.

There were also ten exercises specially designed for the young. There were four exercises that were

known by the name "Gogamp," which signified an inferior form of exercise. They were meant for pleasure more than profit. The Heroic Games consisted of the following exercises: Hurling Bolts, Foot-racing, Leaping, Swimming, Wrestling and Riding. Of these exercises, Foot-racing, Leaping, Swimming and Wrestling belonged to a distinct class known by the name Tadogion Gampau—Foster Games, called such because they could be indulged in by means of the unaided powers of nature.

The heroic games were further subdivided as follows, under the head of Military Gymnastics: Shooting, Sword and Buckler exercise, Double-handed Sword exercise, and Fencing with a Quarter Staff.

The Athletics for youths were subdivided as follows: Chasing with Hounds, Fishing and Bird chasing. The remaining seven were domestic and intellectual, a classification peculiar to the Welsh. They embraced the following subjects: Poetry, Harp-playing, Reading Welsh, Singing to the accompaniment of the Harp, Ode-singing, Deciphering and Constructing Coats of Arms and Heraldry.

Heraldry embraces such subjects as politics and the Court Ethics of various nations. The student was required to cultivate patience, observation, heroism and tact to adjust differences, quell hatred and otherwise defend the rights and honor of his country. After passing a satisfactory examination in these subjects, he was admitted into the exclusive circle of the literateurs.

The Gogampau-pleasure exercises were subdivided as follows: Draughts (some say that the game re-

sembled Backgammon) Chess, Dice and Harp-tuning.

Although hunting was included under the head of youthful athletics, it formed a distinct class, governed by special regulations. It had many subdivisions, too numerous to mention here. The principal object of these exercises was to train the inhabitants for war, the chief business of those times. Such games as hurling bolts, pitching quoits and hurling spears were much indulged in. Hurling stones with heavy weights attached to them was also a popular exercise. Foot-racing was considered of great importance. It was a competitive exercise, governed by national rules and encouraged by liberal prizes. The early Britons were very fleet-footed. Leaping was much engaged in. Sometimes these exercises were very daring. Swimming was also a national pastime.

Cæsar makes honorable mention of the Britons' aquatic abilities. Wrestling ranked high among these exercises. Shooting with arrows, darts and spears was greatly encouraged. It was considered one of the most essential exercises. The great battle of Agincourt was won principally by skillful bowmen. The Welsh took a very prominent part in this battle. Tacitus makes mention of the Silures' skill as archers. The Welsh took great pains to develop skillful archers. They held public exhibitions at which the victors received suitable prizes. Skillful archers had no difficulty in hitting the mark at a distance of sixty feet. The laws of those times made ample provisions for the recreation of the inhabitants. The providing of recreation grounds was made compulsory.

Equestrianism was in great favor. The Britons were renowned equestrians. Fencing with sword and buckler ranked high among these exercises. The double handed sword exercise was also encouraged, on account of the herculean strength that the skillful handling of it demanded. Fencing with a quarter staff was also popular.

During the seventeenth century, these games were greatly discountenanced because of their sinful tendencies. At present, the popular pastimes in Wales are bando,—ball playing,—cricket and foot-ball. Foot-ball has gained national prominence. Religious people view it with suspicion. They claim that the demoralization connected with it is alarming.

The chase is strictly an aristocratic pastime. Foot-racing and wrestling are principally indulged in by the sporting class.

The Cwrdd Cystadleuol—Competitive Meeting—is one of the strong features of social life in Wales. It is the National Fisteddfod in miniature. Notwithstanding the fact that it has been overshadowed by the magnitude of the national gathering, it has proven a strong factor in the popular education of the people. In this meeting, the boys and girls wage peaceful contests in prose, poetry, declamation, painting, knitting, needle-work, etc. The most remote hamlet can always count upon enough literary and musical talent to hold a competitive meeting.

It used to be customary among women in Wales to form knitting parties for social amusement. The inevitable cup of tea was in much demand for the occasion. Many a stitch was dropped during the

recital of weird stories about fairies, witches, ghosts, hobgoblins, etc.

Wearing the Leek, the national emblem, is another Welsh custom. It is intimately connected with St David's Day. The custom is commonly believed to have had its origin at the battle of Cressy. The Iolo manuscripts say: "It was first used by the Welsh at the battle of Cressy to decorate their distinguished compatriots." Some believe that it had an earlier origin. In Shakespeare's *Henry V.*, Fluellen addresses the king as follows:

Your grandfather of famous memory, a'nt please your majesty, and your great uncle Edward, the Black Prince of Wales, as I have read in the chronicles, fought a most prave pattle here in France.

* * * * *

Your majesty says very true: if your majesties is remembered of it, the Welshmen did good service in a garden where leeks did grow, wearing leeks in their Monmouth caps; which your majesty know, to this honour is an honourable badge of the service; and I do believe your majesty takes no scorn to wear the leek upon Saint Tavy's day.

The wedding festivities in some parts of Wales are quaint and unique. In Cardiganshire and other southern counties, the young friends of the bride and bridegroom gather together at the home of the bride on the eve of the wedding day and indulge to their hearts' content in innocent pastimes. They get much amusement out of the old custom of hide and seek, played principally by the bride and bridegroom. The bride is hidden by her friends, and the groom is given the pleasant but arduous task of finding her. During the progress of the search, all manner of tricks are played on the Benedict-elect to the great delight of the guests.

There is no dearth of funny stories for the occasion. The evening would be sadly incomplete without the eulogistic strains of the poet. His effusions are far from being standard, but they are hugely enjoyed all the same. After spending a pleasant evening, they repair in good time to their homes in order to be on hand bright and early the following day. On the bridal morn it is customary for the wedding guests to repair to the bride's home, form a procession, and escort the happy couple to the chapel where the ceremony is to be performed. The journey thither is enlivened by a continuous flow of witticisms, which are much enjoyed by all.

At the conclusion of the marriage ceremony and congratulations, the guests repair in the same order as they came to the new home of the young couple which has been furnished prior to the event.

After partaking of refreshments, the Bride and Bridegroom sit at the head of the table to receive the "pwyth" goodwill offerings of their friends. A large plate is placed on the centre of the table, and all that feel disposed, deposit such sums as they can afford towards assisting their newly married friends to start housekeeping. These sums range from one to five shillings. If they have rich friends the sums range from ten shillings to one pound.

This money is accepted on the distinct understanding that when any of the contributors get married, they in turn will reciprocate the courtesy. The marriage may not occur for five, ten or more years, but whenever it comes to pass, the obligation is expected to be discharged. The celebrations termi-

nate with an evening's enjoyment of innocent games, which are much enjoyed by all. The old like the young participate in these wedding festivities.

As a rule they call upon the bride and groom a few days after the marriage has taken place. They come in goodly numbers, each one bringing the pwyth—marriage donation. An afternoon is pleasantly spent over a delicious cup of tea specially prepared by the young bride. These mothers become reminiscent in mood, and the happenings of the good old times are flavored with witticisms.

In North Wales the elderly people make this call independent of any concerted action. Each one goes when convenient, and enjoys the ever welcomed "cup of tea. The customs vary slightly according to locality, but in substance they are identical with the wedding observances already described.

There are some customs in connection with funerals that are peculiar. If the weather is agreeable, the casket is placed on the hearse in front of the house, and the immediate relatives lean on it with lowered heads, during the progress of the exercises, which are only preliminary. This custom is in vogue in Cardiganshire.

Singing in funerals is very popular in South Wales. They sing in some instances from the house to the Chapel where the funeral exercises are held, and from the chapel to the cemetery without intermission. The solemn exercises generally terminate with an able and pathetic rendering of an Anthem or Hymn suitable to the occasion.

Hospitality has been and is one of the strong and pleasing features of life in Wales. Giraldus Cambrensis, who lived in the twelfth century, describes the Welsh of his time as follows: None of these people beg because their homes are open to all. They consider hospitality and liberality among the greatest virtues. Indeed their hospitality is so well known that it is never considered necessary to offer it to travellers. Upon entering a house, it is customary for every traveller who wishes to stay over night to lay aside his weapons and accept the proffered water to wash his feet. If he declines the water, it indicates that he desires breakfast only. The guest who tarries over night is given much attention. The entertainment consists chiefly of music and conversation provided by young women who are engaged for that purpose.

When all intending guests have arrived, the evening meal is spread. The contents of the table are determined largely by the number of guests present and the circumstances of the host. Both host and hostess serve as waiters. They do not sit at meal until the guests have been fully supplied.

Their hospitality must have been remarkably unselfish. Seven centuries have wrought wonderful changes in the conditions of life in Wales. The people no longer believe that war is the chief business of man. At present there are no organized bands of itinerant warriors who look to the people to be fed; but there are persons who deserve assistance, and to them the Welsh heart yearns with tangible sympathy. The home may be humble, the fare may be coarse, but the sweet hospitality that dispenses it is as hearty as it is unostentatious.

Morality in Wales.

Wales and the Blue Book of 1847—Defenders of Welsh Morality—
Welsh Veracity—Crime in Wales—Total Absence of Vile Literature—Public Morality—Welsh Paupers.

From time to time the morality of Wales has been assailed and grossly misrepresented. According to the Blue Book of 1847, Vol. I, pp. 485-489, Rev. J. Griffiths, M. A., then Vicar of Aberdare, testified to the gross ignorance and immorality of the inhabitants, both male and female. The domestic life of the people of Aberdare, South Wales, was depicted in the grossest colors, which, if true, would brand them as rude barbarians. Generally speaking, these charges were everything but a correct record of facts. As might be expected, they raised a whirlwind of indignation. Meetings were held to protest against the great wrong done the people, and in due time the real facts in the case were placed before the Government. That there was immorality and ignorance amongst the lowest classes was freely admitted, but that it was true of the inhabitants in general was vehemently and conclusively denied by facts and figures ably presented by such men as Dr Price, Henry Richard, M. P., and others.

In a noted speech in the House of Commons prompted by this ungenerous attack on his countrymen, Mr Richard said, among other things: "There are in

Wales, as there are, unhappily, in every community under heaven, extreme instances of gross depravity. But in the name of all common sense and justice, is it fair to take these as the standard by which to form your estimate of a whole people, and on the strength of them to rush to the conclusion that their habits are those of animals, and that they are fast sinking into the most savage barbarism? Apply the same test to the population of London. Let a number of men be appointed, who shall regard it as their duty to rake up all the ignorance, filth, vice and depravity and wretchedness to be found in that city, and let them bring forth the most hideous examples of pollution they can find as illustrations of the state of society, and let me ask you, would you be content that any foreigner should form a judgment of the whole metropolitan community from such materials as these? As I have been wading my way through these enormous volumes (Blue Books), where, I have asked myself again and again, are the hundreds and thousands of my poor countrymen, who are worthy consistent Christians, who in their humble stations, exemplify the power and loveliness of Christian principle whose homely huts, though devoid of all pretension to the elegances, and many of the comforts of life, are nevertheless adorned with the beauty of holiness. Where is the record of these men's characters and virtues? That there are hundreds and thousands of such I know. Have I not stood beneath their humble roofs, whose naked rafters were polished and japanned by the smoke of the mountain turf. Have I not sat at their uncovered deal tables to partake of

their buttermilk and oatmeal bread, which coarse fare though it be, they feel a hospitable pride in dispensing. Have I not knelt on the mud floor, besides the wretched pallets on which they were stretched, and learned from lips pallid with the hue of death, lessons of Christian resignation of holy and triumphant confidence in God, such as I never learned elsewhere. Where, I say, are these men who shed the lustre of their humble piety over the hills and glens of my native land? I find no trace of them in these Blue Books; and untill I do find them, I utterly refuse to accept their contents as a fair representation of the character of my countrymen."

This attack on Welsh morality did much to widen the breach already existing between the English and Welsh. With bitter memories of past wrongs inflicted upon them by Englishmen, the Welsh began to despair of ever having justice meted out to them by England. About ten years ago, Mr Homersham Cox, an Englishman, who was at that time Judge in Central Wales startled the Principality by calling the Welsh a nation of liars. So completely was the indignation of the people aroused because of this cowardly and uncalled-for attack, that the irritable Judge's influence came to a speedy end in that part of the country. Since then Judge Stephen, has made a similar accusation. That a whole nation should be judged by the small fraction of Welshmen that figure in the criminal box is strange reasoning to say the least.

In the notable Times—Parnell case, the Thunderer's side of the case was demonstrated to be a tissue of falsehood from first to last. In the celebrated Bac-

carat scandal, the prosecution and defence positively swore to the veracity of their respective evidence. One of the sides was wilfully lying. All the parties interested belonged to upper-tendom, and yet, no one as far as could be learned, proved unreasonable enough to charge the English with being a lying nation. Because a few unfortunate Welsh people lied in court these Judges hastened to the conclusion that Wales was bereft of that "rarest of virtues—Veracity."

That there are lying Welsh is an undeniable fact; and the same is strictly true of all nationalities. The absence of crime in Wales would give the lie to these and other unfounded charges. The daily average of prisoners in Wales in 1890 was 385, about one-half the average in English prisons, reckoning the population. Of this number a large majority are foreigners. In 1890, 154,652 were committed to prison in England and Wales, the average for Wales would be 8,319, but the actual number was 4,667. Clean Crime Sheets occur frequently in the Principality much to the credit of the country's morals. One of the popular Welsh songs bears the proud title of "Hen Wlad y Menyg Gwynion"—"The Old Land of White Gloves." The song has reference to the time-honored and beautiful custom of presenting the visiting Judge with a pair of white gloves in commemoration of the Court's Clean Sheet. The presentation ceremony is unique. The Judge's words of congratulation and cheer add much to the interest of the occasion.

In 1891 Judge Lawrence was agreeably surprised to find clean sheets at the Anglesea and Flintshire

Assizes. The criminal business of the Welsh Courts, with few exceptions, is very light. Such an exception we find in the Swansea Assize 1890. Chief Justice Coleridge said: Sixty two criminals is a large number to try in a single Assize, whether it be in England or Wales, and with the exception of five or six, they are serious cases. During the Swansea National Eisteddfod in 1891, it is estimated that there were at least 20,000 visitors in town, and the police officials took occasion to congratulate the Welsh on their excellent behavior, in view of the fact that there were only two unimportant cases of drunkenness before the Magistrates at the following Saturday's court.

One cannot help noticing the total absence of vile literature in the Welsh market. It is safe to say that public morality stands high in Wales. Unfortunately she has recently been furnished with opportunities to assert her abhorrence of sin in high places: Her voice of condemnation was as honest as it was pronounced. A glance at the pauper population of Wales will prove interesting in this connection. At present, (1893) there 6,523 paupers in the almshouses of Wales; there are 49,426 receiving out-door relief. Out-door paupers in North Wales receive weekly about fifty-six cents per head; in South Wales about forty-three cents; in Lancaster County, England, twenty-three cents, and Chester County, twenty-nine cents.

In Treffynon, North Wales, the largest amount paid is sixty-two cents per head. It is gratifying to learn that the pauper population is decreasing in Wales. In 1857 the average for England and Wales

was 48.3 per cent; now it is 24.3 per cent. The pauper rate is higher in Wales than in England, having increased 2.3 per cent. during the year 1892.

It is very difficult to determine the moral status of a people. Statistics should be used with caution, because at best they only give an approximate view of the people's real condition. Perhaps no country has suffered more because of failure to keep this in mind than Wales. There is very little hidden crime in the country. When one goes wrong the fact is given great publicity immediately. In larger countries the conditions for concealment of crime are much more favorable.

The moral plague spots are local, not general. While there is much to deplore in particular localities in Wales, the country at large must be congratulated for the excellent tone of her morality.

The Welsh Contribution to Britain.

Welsh Extremists—Canon Farrar tells what England owes to Wales—
Sir Hugh Myddleton—Welsh Inventors—The Welsh and Modern
Reforms—The Nonconformist Conscience.

From time to time, some Welshmen, with more zeal than discretion, have claimed extravagant things for Wales. This foolish exuberance has made them the butts of just ridicule by their Saxon neighbors. When, however, a noble Saxon, like the gifted and genial Canon Farrar, who has soul enough to rise above the prejudices of his race goes among them and talks eloquently of the Welsh Contribution to Britain, he deserves and gets a candid hearing.

In his address at the Bangor Eisteddfod, August, 1890, this noted clergyman said: "Humanity, apart from the distinctions that characterize various nationalities, would be like an undulating plain, upon which a molehill would be a mountain. It is well that nations dwell in peace, and preserve the distinctive characteristics implanted in them by the hand of God. The only nation that has preserved its identity is the Welsh Nation. They alone represent the great Celtic tribe that once inhabited the greater part of Europe. They affiliated with the Greeks and Romans, but they perished while the Welsh survive. The Welsh ought to boast of this, and also the heroism of their ancestry in preserving the nation from extinc-

tion. They preserved their identity for centuries against the attacks of a power twelve times its number, and when they lost their independence in the time of Edward I, it was because of disunion in their own ranks.'

'Wales can boast, too, that she has given Great Britain the best line of Kings, because the Tudor line gotten through Henry VII, was superior to the one that Scotland gave through James I. But not in kings and wars alone can Wales boast, but also in civilization. Besides her own poets, Taliesin and Aneurin, Wales has given some of the best men to Britain. George Herbert, the hymnologist; Lewis Morris, the poet; Inigo Jones, the builder; Henry Williams and Burne Jones, the artists; John Gibson, the sculptor, and the renowned Dr Richard Davies.

She has given to the world theologians and eminent preachers such as Bishop Morgan, who translated the Bible into Welsh, Howell Harris, David Rowlands, Christmas Evans, John Jones, Talsarn, etc.; and educators such as Osborne Morgan and Mabon. Turn again to the renowned Westminster Abbey and you find that one of the most liberal minded Deans was Archbishop Williams, Francis Bacon's successor, who was born in Conway, educated at Ruthin and buried at Llanrwst. The dear departed Dean Stanley was a Welshman in part, and boasted of the Welsh blood in his veins. In a word, the Welsh Nation has produced men that have left their impress upon the world."

He might have added, among others, H. M. Stanley, the great explorer, (his original name was John

Rowlands,) who was born at Denbigh, North Wales. This estimate of the Welsh contribution to Britain by this widely known scholar and critic possesses exceptional interest.

England is indebted to Wales for her water supply. Three hundred years ago, London was suffering from a water famine. Parliament passed an Act to supply the city with water by scientific means. But the Act was futile, because they had neither the man nor the means to carry the project into effect. It remained for Hugh Myddleton, a distinguished Welshman, born near Denbigh, North Wales, to undertake the stupendous task. This occurred in 1555. Notwithstanding the great difficulties that he had to contend with at the hands of landowners, who were violently opposed to the scheme, his undertaking proved a big success. The water was brought from Hertfordshire. "The matter, says Stow, had been well mentioned, though little minded; long debated, but never concluded; till courage and resolution having lovingly shook hands together, as it appears in the soule of this no-way-to-be-daunted, well minded gentleman. When all others held back—Lord Mayor, corporation and citizens—Myddleton took courage, and showed what one strong practical man borne forward by resolute will and purpose can do." The dauntless Welshman, says Pennant, stepped forth and smote the rock, and the waters flowed into the thirsty metropolis. Although the distance between London and Ware is only about twenty miles, the New River as originally constructed, was not less than thirty-eight and three-quarter miles in length. No divi-

dend was paid until the lapse of twenty years from the date of opening the New River, and the first dividend only amounted to £15, 3s, 3d, per share. Notwithstanding this untoward commencement of the New Company it made great and rapid progress when its early commercial difficulties had been overcome, and after the year 1640, its prosperity steadily kept pace with the population and wealth of the metropolis. By the end of the seventeenth century the dividend paid was at the rate of about £200 per share, at the end of the eighteenth century the dividend was £300 per share; and at the present date, says Samuel Smiles in his 'Brindley and the Engineers,' each share produces about £850 a year. At only twenty years purchase, the capital value of a single share at this day would be about £17,000.

In addition to this gigantic task, this talented Cambrian reclaimed some valuable lands from the encroachments of the sea and also successfully operated silver and lead mines in Cardiganshire. For these services the King bestowed upon him a baronetcy, minus the fees which amounted to £1,095. The patent of baronetcy gives the following reasons and considerations which induced the King to confer the honor:

1. "For bringing to the city of London with excessive charge and great difficulty a new cut or river of fresh water, to the great benefit and inestimable preservation thereof.

2. For gaining a very great and spacious quantity of land in Braden Haven, in the Isle of Wight, out of the bowels of the sea, and with banks and pyles and

most strange defensible and chargeable mountains, fortifying the same against the violence and fury of the waves.

3. For finding out with a fortunate and prosperous skill, exceeding industry, and no small charge of the county of Cardigan, a royal and rich mine, from whence he hath extracted many silver plates which have been coined in the Tower of London for current money of England."

Liverpool gets her water supply from Llanwddyn Lake, North Wales, which covers 18,000 acres of land and contains 12,000,000,000 gallons of water. There are rumors that the beautiful Claerwen Valley, Radnorshire, South Wales, is to be converted into a huge watershed.

Mr William Edwards the famous South Wales bridge builder was another Welshman who contributed grandly to British engineering science. In 1802 Messrs Trevethin and Vivian, two Welshmen applied for a patent to construct a locomotive engine. In 1804, the engine was successfully tested on a railroad at Merthyr Tydvil, South Wales. This was the first practical application of the steam engine as a locomotive power.

A writer in the Red Dragon says: It is not generally known that the establishment of an institution in London which in these commercial times has become as famous as the Eisteddfod itself—I refer to the Royal Exchange—was due primarily to the suggestion of a Welshman. In a work entitled, "Some accounts of London," I find the author referring to the subject in the following words: Let the pride of my country-

men not be suppressed when I have an opportunity of saying that the original hint was given to Sir Thomas Gresham, by his Welsh servant Richard Clough, who was afterwards knighted. In the year 1561 by his merit and industry, he was advanced by Sir Thomas to be his correspondent and agent, in the then Emporium of the World, Antwerp. Clough wrote to his master to blame the citizens of London for neglecting so necessary a thing, bluntly saying that they studied nothing else but their own private profit; that they were content to walk about in the rain more like peddlers than merchants; and that there was no kind of people but had their place to transact business in other countries. Thus stimulated, Sir Thomas purchased some tenements on the site of the Royal Exchange, on June 7th, 1566, laid the foundation, and in November 1567, completed what was called the Bourse. The original building perished in the great fire of 1660. Rev. Samuel Roberts, Llanbryn-mair, North Wales, advocated the Penny Post ten years before Sir Rowland Hill.

Her contribution to English literature is considerable. Mr Matthew Arnold said that English poetry got nearly all its turn for catching and rendering the charm of nature in a wonderfully near and vivid way, beside possibly other qualities, from a Keltic source. Mr Henry Morley believed that but for the Keltic influence England would not have produced a Shakespeare. In a letter written by Beilege Lur Algein, March 23, 1840, he calls the attention of his countrymen to the Kymric philological lore. He incident-

ally mentions a work by the learned Dr Pritchard, a Welshman by descent, on Egyptian Researches, and also his remarkable work on "The Generations of the Human Race," the first ethnological work produced in Europe, the purpose of which was to ascertain the relations between the Welsh in Brittany and the Welsh in Wales, together with the descendants of the Celts and the Germans and Indians. George Elliot, the eminent novelist was a Welsh lady. Her maiden name was Marian Evans. The force of her genius and character is universally recognized. Prof. Rhys, the widely known Oxford Philologist is a Welshman. His recent work on "The Early Legends of Britain" is calculated to prove that the pedigree of English literature is largely Celtic. Mr Lewis Morris, the Poet's contribution to English poetry is considerable.

Wales' contribution to British fine arts is also worthy of mention. Among others we note the following: Mr Burne Jones, Sir James Gibson, R. A., Messrs James Milo Griffith and D. A. Thomas—the last mentioned is hardly out of his teens. Prof. Owen, of the Royal College of Surgeons, one of the greatest Anatomists that ever lived, was of Welsh descent. Dr John Williams, Physician to the Queen, and Sir David Evans, Ex Lord Mayor of London are Welshmen. Wales' contribution to British vocal music is rich. Mrs Mary Davies, Miss Llewela Davies, Messrs Ben Davies, Dyfed Lewis and Ffrangcon Davies are excellent representatives.

Her educational aggressiveness is exerting a salutary influence over Scotland and Ireland. Rev. Wm. Ross, Cowcaddens, Glasgow, recently drew the atten-

tion of the Gaelic Society of his city to the need of emulating the educational enthusiasm of their Welsh brethren. He referred incidentally to the fact that the Welsh by persistent efforts, had succeeded in getting concessions from the Government and publishing two school books for the specific teaching of Welsh. The Society for the preservation of the Irish language reports that Irish is taught in forty-five national schools, and the number of pupils who have passed in it has risen from twelve in 1881, to over 500 in 1889. Her long and earnest advocacy of religious equality has greatly roused England on the subject. She led the way in the denunciation of the rough and tumble escapades of upper-tendom. Her sensitiveness concerning the nation's morals has been dubbed the Nonconformist Conscience. Satirical as it is, she was never paid a handsomer compliment.

The Welsh in America.

Prince Madoc and his Voyages—Early Welsh Immigrants—Welsh Settlements in Colonial and Revolutionary Days—Eminent Welsh-Americans—Welsh Newspapers and Periodicals—Some Diversions of the Welsh—St. David's Day—St. David's Societies—The Order of True Ivorites—Welsh Prisoners and Paupers—Welsh Churches in America.

There is a strong and interesting tradition that Prince Madoc, of North Wales sailed to the West with eight vessels in 1170, over 300 years before Columbus crossed the Atlantic. After a brief sojourn in the newly discovered country, which is described as rich and whose inhabitants "were dark colored savages," he returned to Wales. He urged his countrymen to abandon their feuds and impoverished soil and accompany him to his western home. His mission was successful. On his second voyage he took eighteen ships with three thousand of his countrymen, and landed, according to some, in Florida, while others maintain that he took possession of the throne and kingdom of Mexico. Prince Madoc and his followers are supposed to be the ancestors of the Modocs, a tribe of North American Indians. Some striking coincidents are pointed out in proof of this view. In 1740 a letter appeared in the Gentleman's Magazine, London, from the pen of Rev. Morgan Jones, written in 1685, in which he states that in 1660, during his Chaplaincy in Virginia, he made a

journey to South Carolina, and was taken prisoner in the wilderness by the Tuscarora Indians and condemned to death. One of the war captains who heard him soliloquizing, in the British tongue, over his fate, spoke to him in the same language, saying that he should not die, and ultimately procured his ransom. He lived with these Indians four months, conversed with them, and preached to them in the British language. Their language with the exception of the many new words introduced into it, was identical with the ancient British tongue.

The following letter, translated from the Welsh, written April, 1797, by a Mr Jones, who owned an iron plant on the Monongahela river near Pittsburg, to his brother Dr Jones, Hammersmith, England, will prove of interest in this connection. "One of our neighbors, who has commercial dealings with us went down the Ohio last October, and thence up the Mississippi, within sixty miles of the Missouri, to a town called Mazores. During his stay here, he chanced to be in a store when two Indians came in and addressed the storekeeper in an unknown tongue. The merchant appealed to the lawyers in the adjoining towns and forts to help him out of the difficulty, but none of them understood the language.

Latterly a Welshman came in. He found the Indians pointing at some goods in the vain endeavor to be understood. He became greatly interested in their speech, and soon solved the merchant's difficulty by pronouncing it Welsh. He immediately addressed them in the Kymric tongue, and they conversed freely with one another. They wore no shirts but

were neatly clad from head to foot in Buffalo skins covered with hair, which were ingeniously manufactured. He was given to understand that they lived a great distance up the Missouri, and had been journeying three months at least before they reached Mazores.

Their complexion was copper, like other Indians, rather dark hair and no beard, excepting a little on the chin. Beyond a doubt, there is a tribe of white Indians near the source of the Missouri, perhaps two thousand miles from the terminus of the river. It is likely that these parts are cold, because they are full of white bears, in other parts they are black, at least in such places as south of the lakes, and about the Allegheny Mountains. These are the principle facts that I gleaned from him. He is gone down again, and has promised to make further investigation." We could continue to quote like testimony, which, to say the least, demands attention.

In August, 1795, John Evans, a patriotic young Welshman, born at Bettws Garmou, (Garmons' house of Prayer,) near Carnarvon, North Wales, went from St Louis in search of the missing Madocs, accompanied by Mr James Mackay, Superintendent of Commerce on the Missouri River. After a journey of several months, he came across a tribe of Indians called the Mahas, 900 miles up the Missouri. In February 1796, he recommenced his journey westward, and traveled 300 miles; but the war-like attitude of the Sioux tribe compelled him to return. In the May following he made another journey, and in

August came across the Mandans, 900 miles distant from the Mahas tribe. After a faithful but fruitless search of sixty-eight days, he reached St Louis, July, 1797, after an absence of two years, fully convinced in his own mind that the Welsh Madocs had only a legendary existence. These conclusions were based upon frequent intercourse with the many Indian tribes with which he came in contact.

Haklyut's collection of Voyages, published in 1589, contends strongly for the validity of Madoc's discovery of America. Rev. De Costa, the eminent New York Clergyman and Historian, accepts the landing of Madoc and his men as a historical fact. The Boston "Transcript," January 3d and 10th, 1891, contained scholarly articles by one "Mishawun" in support of the same belief. Such men as General James and President W. C. Roberts belong to the same school. The former supports his belief in a strong article entitled, "America Discovered by the Welsh," in a recent issue of the "Independent." The facts he marshalls in favor of the Madoc discovery of America are striking. At one time the belief was prevalent in England and Wales that Madoc discovered America. Mrs Hemans wrote a stirring poem entitled, Prince Madoc's Farewell.

The following plaintive lines entitled, "Where are the Old Kymry" by "Ceiriog," the Burns of Wales, refer to the mission of John Evans, the young Welshman, who at great cost made an unsuccessful search for the missing descendants of Madoc and his followers.

“He closed his lov'd Book as he rose from devotion,
And thought of the heathen in far distant lands :
I'll seek the Welsh tribe ‘said the youth with emotion,’
And give them this volume of love in their hands;
Farewell to thee Arvon, thy sons and thy daughters,
Ye groves that are sacred and homes that are blest;
The sunshine of truth o'er the measureless waters,
Shall beam on the Kymry who dwell in the West.”

He heard the loud howling of wild beasts surrounding,
The moan of the wind and the roar of the sea ;
Yet onward he wandered with hope in him bounding,
To seek for the people his soul longed to see :
He roamed thro' the forest where Indians lov'd staying,
And laid by the dark rolling river to rest ;
And died in the moonlight deliriously crying,
Where are the old Kymry who dwell in the West.”

The majority of Welsh Literateurs, however, regard it as a tradition. But time works wonders. Who knows what the labors of the future Historian will effect towards clearing the mist of centuries, and making what is now an interesting tradition, a historical fact? When Washington wrote his biography of Columbus, the landing of Norsemen on these shores prior to Columbus was regarded as a legend ; to-day no respectable historian would care to deny that these Norsemen did land somewhere on our shores. In Colonial days Welshmen were numerous among the early settlers. The Mayflower brought over such Welshmen as Captain Jones, Commander Thomas Rogers, John Alden, Stephen Hopkins, and others. Between 1607 and 1773 Welshmen, among others settled in the following states: Virginia, Maryland, Georgia, and South Carolina.

From 1630 to 1670 New England became the home of Welshmen, who had fled there for life and liberty.

Roger Williams, who was born in Carmarthenshire, South Wales, is perhaps the most illustrious Welshman Wales ever gave to America. He came to this country in 1630. As the expounder of liberty, civil and religious, the first Baptist missionary to the American Indians, and the founder of Rhode Island, his name is imperishable. About 1636, Rev. John Jones, an Oxford graduate, fled to New England in quest of the liberty he was denied at home. In 1640, a large body of Welshmen came to Mansfield, Connecticut, from Chepstow, Monmouthshire. In 1682, the ship "Welcome" brought William Penn and a goodly company of Welsh Quakers. They landed in Philadelphia. They purchased 40,000 acres of land and named it "Welsh Tract," known at present as Lower Merion, Haverford, and Radnor. Many railway stations in that section bear Welsh names, such as "Bala," at the home of President Roberts, of the Pennsylvania Railroad Company, and Brynmawr, named in commemoration of the old home of Rowland Ellis. Towards the close of the year 1697 William, John and Thomas Ap Evan landed in Philadelphia in the interest of a number of prospective Welsh emigrants, to select a place of settlement, as was the custom of the Welsh of those times. In 1697, Hugh Roberts, a Quaker preacher who came over in the ship "Welcome," in 1682, paid a visit to Wales, and used his excellent knowledge of the Welsh Tract and great influence to induce a large number of North Wales people to emigrate to America.

On April 18th, 1698, the body of immigrants who had already sent Johns and Evans to purchase land

for them, left Liverpool on the ship "Robert and Elizabeth." They left Dublin on May 1st, and reached Philadelphia July 17th, after a voyage of much suffering and death. Forty-five passengers and three sailors died of dysentery. Edward Foulk's narrative says: "The distemper was so mortal that two or three corpses were cast overboard every day while it lasted." Among this company were such men as Hugh Roberts, the Quaker preacher, Thomas Evans, Robert Owen, Cadwallader, Hugh Griffith, John Hugh and John Humphrey. These immigrants were intelligent, industrious, and not a few in comparatively easy circumstances. They settled sixteen miles northwest of Philadelphia, and called the settlement Gwynedd, the Welsh name for their old home, North Wales. On both sides of the Delaware were Welshmen from various parts of Wales.

In 1701, Rev. Enoch Morgan, pastor of the Welsh Tract Baptist Church came here, and the same year Rev. Thomas Griffith and his Church emigrated in a body from Pembrokeshire and formed the Welsh Tract Church in Delaware. In 1710, Rev. Benjamin Griffiths, Pastor of the Baptist Church, Montgomery, Pa., a half brother of Rev. Enoch Morgan came here. He was ordained in 1725. In 1711, Rev. Abel Morgan, the distinguished brother of Rev. Enoch Morgan, Pastor of the Baptist Church, Penypec, Pa. landed in this country.

In 1795 numbers of Welshmen settled in Utica, Steuben, and Oneida in N. Y., Ebensburg, Pa., Newark, Granville, and Welsh Hills, Ohio. Among the Welshmen who settled at Ebensburg was Rev. John

Roberts, Llanbryn-mair. The tide of Welsh immigration flowed strongly from 1830 to 1840, and 1860 to 1870. They settled principally in Pennsylvania, New York, Ohio, Wisconsin, Illinois, Iowa, Kansas and Nebraska. Welshmen have also formed settlements in Dakota, Montana, Oregon and Washington. Dr Thomas, in the "Chataquan" gives the number of Welsh settlements as follows: New York over twenty; Pennsylvania, over forty; Wisconsin, twenty-five; Minnesota, five; Missouri, nine; Kansas, ten; Nebraska, four; and there are a few in Vermont, New Jersey, Maine, Maryland, West Virginia, Tennessee, Georgia, Louisiana, Colorado, California, Oregon, Dakota, Montana, and Washington.

Pennsylvania has the largest Welsh population. The following places scattered throughout the states bear the names of the settlers' homes in Wales: Bangor, Berwyn, Carnarvon, St Davids, Gwynedd, Haverford, Meirion Maldwyn, Narberth and Troed-rhiw-dalar. Bound up in these names were associations and memories dear to these sturdy pioneers. No nationality, considering its numbers, has contributed more handsomely to American civilization than the Welsh.

They have always been noted for their industry, thrift and morality. The following were noted among the early Welsh settlers: The Governor of the Colony, Thomas Lloyd; Anthony Morris, first Mayor of Philadelphia; David Lloyd, Chief Justice; Ellis Pugh, an eminent Physician; Rev. David Jones, Chaplain under Gen. Wayne in the Revolutionary War; Dr. Thomas Wynn, Speaker of the first

Assembly ; Rowland Ellis, the great Quaker, and Thomas Cadwallader, one of the founders of Pennsylvania University, Philadelphia. Welsh Americans have always been noted for their patriotism. Wales gave the Continental Army fourteen generals, seven Colonels, among other officers and Privates, who proved excellent soldiers. Commodore Hopkins of the Navy was a Welshman. Their prowess was not confined to the battle field. Welshmen abroad became deeply interested in the struggle for independence and gave material aid. Rev. Dr Richard Price, London, was privileged to render signal service to the great cause. In 1776 he published a pamphlet entitled, "Observations on Civil Liberty and the Justice and Policy of the War with America." The brochure became very popular. The first edition was sold within a few days, and a cheaper edition issued. Through the influence of Benjamin Franklin, who was a warm admirer of Mr Price's abilities, the author received a cordial invitation to make America his home, and assist in the financial administration of the United States. He was forced to decline the offer, using the prophetic words that he looked to the United States as now the hope and likely soon to become the refuge of mankind. Another Welshman who rendered magnificent service to the Revolutionary cause was Robert Morris, the distinguished financier. This excellent man was born in Wales, came to America in childhood, and by force of character worked himself to a position of affluence and power. He became from apprentice boy, the prince merchant of the city of Philadelphia. In 1776,

he became a member of the Continental Congress, and in 1781 was made Secretary of Finance. He laid his princely fortune on the altar of country and died comparatively poor, in 1806. When the American flag was insulted at Fort Sumter, thousands of Welshmen responded to the call to arms and gave their breasts as bulwarks to the enemy.

Among those who served and distinguished themselves are the following: General George Thomas, "who never lost a battle;" General Evans, South Carolina; Captain Owen Griffiths, who formed a regiment of 110 men, Company F, 22, Wisconsin, which became affiliated with the Grangers' Reserve Corps, and which saw service at Sumter, Nashville and Murphycboro; Captain T. R. Lewis, Evanston, Illinois; Col. John R. Jones, 58th Pennsylvania; and a host of others, officers and privates. Rev George G. Jones, born in Sterling, Massachusetts, served as Chaplain to a New Hampshire regiment. He fitly represented the Welsh Chaplains of the late war. Miss Hettie Jones, sister to Horatio Gates Jones, recently deceased, died on the field while nursing the dying and wounded. The "Hettie A. Jones Post G. A. R." is named in honor of her memory. She represented worthily the Welsh women who served their country in this tender and heroic capacity during the Civil War.

The Welsh are generally engaged in mines, iron, steel and tin works, slate quarries and farming. Whether the Welshman delves for the varied treasures of mother earth, amid toils and dangers, manufactures the raw ore into finished material in forge and mill,

or lays bare the frowning forest, and converts it into smiling fields of golden grain, he is the same indomitable and honest toiler, whose chief ambition is to do things well.

Among the Welshmen who are noted as Coal Operators, Mine Superintendents and Inspectors, Hon. Daniel Edwards, Kingston and Benjamin Hughes, Scranton, Penna., are excellent representatives. Large numbers of Welsh are found in Iron, Steel and Tin Plate Mills. It is claimed by W. Griffiths, Covington, Kentucky, that two plain Welshmen of South Wales, Ben. Parry of the British Iron Works and Tom David of Beaufort, Monmouthshire, South Wales were the first to manufacture iron from anthracite coal in the United States. Of the Welshmen who have by talent and application become Iron and Steel Manufacturers, we mention a few. The late Samuel Emlyn Jones, Nashville, whose business is still continued by his sons; David R. Thomas, Catasauqua, one of the earliest and most prominent Welsh American Manufacturers; John Henry, Mansfield; Fredrick Richard Phillips, Chairman of the American Tin Plate Company, and Enoch Stanford, Superintendent of the Elwood Tin Works. A goodly number of the employes in Slate Quarries are of this nationality. The late William Williams, Slatington, was one of the pioneers in this industry. His quarries are still operated by his relatives. Where Welshmen have taken to farming they have generally succeeded. The same is true of those among them who have adopted the various professions. The Welsh point to their men of note in all pursuits of life.

Ex-Postmaster General James, in his excellent article on the Welsh in America, in the "Cosmopolitan," claims that seventeen of the signers of the Declaration of Independence were Welshmen by birth or ancestry.

Thomas Jefferson, author of the immortal document ; Lewis, who accompanied Clark to the Columbia River, Samuel and John Adams ; Stephen Hopkins, Rhode Island ; William Williams, Connecticut ; Francis Hopkins, New Jersey ; John Morton, Pennsylvania ; John Penn, Virginia ; Arthur Middleton, South Carolina ; Button Gwinnett, (a native of Wales) Georgia ; Benjamin Harrison ; Richard Henry Lee, and Francis Lightfoot Lee, of Virginia. Richard Henry Lee offered the resolution declaring the Colonies free and independent.

Besides Robert Morris, the following Welshmen were members of the Continental Congress : William Floyd, Long Island ; Francis Lewis, born in South Wales in 1713, and Lewis Morris born in 1726, of Welsh ancestry, (this man lost a large amount of property in the war). The Welsh can justly lay claim to one, at least, of the Nation's Presidents—the immortal Thomas Jefferson. Mr Jefferson's ancestors came from North Wales.

Mr James claims in the article heretofore mentioned, in addition to Jefferson that the following Presidents were of Welsh origin : James Madison, James Monroe, William Henry Harrison, James A. Garfield, Benjamin Harrison and John Quincy Adams. He further claims that Chief Justice John Marshall, (the American Mansfield) and Roger B. Taney, were descendants of Welshmen.

Not many Welshmen have been honored with Cabinet offices; we may, however, mention Ex Postmaster General James, of Garfield's Cabinet, an ardent Welsh American whose term of office was notable for its efficiency. Among the Governors of States or Territories we may mention Edwin D. Morgan, the great war Governor of New York; Hon Edward Bebb, Governor of Ohio; Ex-Governor Humphrey and the present Governor Llewellyn, Kansas; Ex-Governor Evans, war Governor of Colorado; and Ex-Governor Arthur L. Thomas, Utah Territory. The following Welshmen are known as United States Senators: Senator J. P. Jones, Nevada; Senator Idris, South Carolina; and Ex-Senator Morgan B. Williams, Pennsylvania. Col George W. Morgan, South Carolina, represents the race in the United States Congress. Hon Llewellyn Breeze, Portage, has served as Secretary of the State of Wisconsin. Numbers of Welshmen have served their States in their Legislatures, Senates and other important capacities.

Among the Welshmen who have distinguished themselves in the legal profession we note the following: Ex-Judge Noah Davies and Judge Griffiths, New York; Ex Probate Judge Pugh, Columbus; Hon Anthony Howells, Judge J. R. Jones, Ohio; Judge George Roberts, Ex Lieutenant, Governor Davies and Judge Henry M. Edwards, Pennsylvania.

The following are prominent railroad and steamboat officials: George B. Roberts, the efficient President of the Pennsylvania Railroad; D. T. Edwards, of the Queen and Crescent Road; W. E. Powell, (Gwilym Eryri) Emigration Agent, Chicago, Milwau-

kee and St Paul Railroad ; and Hugh Roberts, Superintendent of the Atlas line of steamers. The following are representative Welsh merchants : T. C. Jenkins, Pittsburg, who owns a mammoth wholesale grocery ; and G. T. Matthews, New York, the big tea merchant. The following Cambrians are conducting lithographic establishments : W. J. Morgan, Cleveland, and H. Johns, Cincinnati.

The Welsh and English Newspapers and Periodicals published by Cambro-Americans receive encouraging support. In addition to his daily newspaper, the average Welshman must have the ever welcome Welsh Weekly and Monthly. *Y Drych*, (*The Mirror*) published at Utica, and edited by Messrs Lewis and Roberts, is an excellent weekly. Its facilities for news-gathering are admirable. Its editorials are able. It is the best Welsh newspaper published either here or abroad. The Monthlies are *Y Wawr*, (*The Dawn*) published at Utica, N. Y. by Rev. Owen Griffiths, *Y Cenhadwr*, (*The Messenger*), published at Remsen, N. Y. by Rev. E. Davis; *Y Cyfaill*, (*The Friend*) edited by Dr Howells, Columbus, Ohio, and the *Cambrian*, an English Monthly published by Rev. E. E. Evans; and are ably conducted. They are excellent specimens of periodicals.

Among the American journalists of note, we find a number of Welshmen. From among them we select the following : The late George Jones, editor of the New York "Times," who was an excellent example of the traditional virtues of his Welsh ancestry. His refusal of one million dollars for agreeing not to expose the Tweed entrenchments in New York City and

State, stamped him as a man of unflinching purpose and sterling honesty. No man contributed more handsomely to American Journalism than this talented Welshman. John Francis, Troy "Times," an Ex-Minister to Austria; Hon. Ellis Roberts, Utica "Herald," Ex-Assistant Treasurer of the United States, at New York; Evan Howells, Atlanta "Constitution," and Charles A. Griffiths, Evening "News," Buffalo, New York; G. H. Humphreys, Utica, and M. E. Ellis, Colorado, are representative Welsh editors. Thomas H. Evans, Eastern Manager of San Francisco "Chronicle" and Chicago "Tribune," and Herbert Y. Rees are widely known Journalists. Both men are natives of Wales, and a credit to their chosen profession.

Of Welsh-American Poets there are a host. The following are well known: Thomas Buchanan Reed, Aneurin Jones and J. T. Morgan, (Thalamus.) Profs. Parson Price, New York, and D. J. J. Mason, Penna., are excellent examples of Welsh-American composers of music. The late W. A. Williams, (Gwilym Gwent) the eminent minstrel of the mines was a musical genius. Some of his productions are immortal. The following are widely known vocalists: Profs. Gordon Thomas, New York; James Sauvage, New Jersey, and W. Apmadoc, Chicago; Mrs Alltwn Bell, Ohio; Miss Clara Williams, Minnesota, and Mrs Kate M. Llewelyn, California.

David Richards, sculptor, Chicago, is a worthy representative of the race in the Fine Arts. The late Tom Evans, Welsh Hills, Ohio, distinguished himself

as a sculptor. The Columbus State Legislature appropriated the sum of \$2,600 to the gifted artist for his beautiful group of Grant, Lee, Sherman and others. J. E. Lewis, Ansonia, Connecticut, is widely known as an Astronomical Photographer. The following college presidents and professors are Welshmen: Ex-Chancellor W. C. Roberts, New York; Dr E. D. Morris and Dr W. H. Roberts, Lane Seminary, Cincinnati, Ohio; Prof. Price; Columbia College; Prof. D. J. Evans, Athens, Ohio; Dr W. D. Davies, Wesleyan University, Delaware, Ohio; Prof. Ralph Thomas, Colgate University, New York, and others. A large number of Welshmen have honored the Medical Profession. The following are worthy examples: Dr John Morgan, who founded, in 1765, the Medical School in connection with the University of Pennsylvania, the oldest of its class in the United States. Dr Morgan filled in this institution the first medical professorship created in America. Dr Isaac Jones, San Francisco; Dr David Owen Thomas, Minneapolis; Dr J. D. Thomas, Professor in the Medical Department of the Western University, Pittsburg, Pennsylvania; Dr. Whyte Glendower Owen, Louisiana, and others.

The following are some of the prominent Welsh American Clergymen: President Jonathan Edwards, the noted Theologian; Revs. David Jones, Chaplain under General Wayne in the Revolutionary Army; Enoch Morgan, Welsh Tract; Abel Morgan, Penypc; Benjamin Griffiths, Montgomery; T. C. Edwards, Kingston; Hugh Davies, Scranton, Pennsylvania; John Williams and his famous son W. R. Williams,

William Rowlands, W. Parker Morgan Erasmus. W. Jones, New York; and Dr. Fred Evans, Milwaukee, Wisconsin. Other eminent Welsh Americans are Elihu Yale, founder of Yale University, born at Plas Ial, Denbighshire; Horatio Gates Jones, Statesman and Historian; Ex Indian Commissioner General T. J. Morgan, son of Rev. Lewis Morgan, one of the founders of Franklin College, Indiana; J. R. Morgan, President of the Morgan Engineering Company, Alliance, Ohio, a worthy representative of the large number of Welsh American Mechanics; R. T. Morgan, Wisconsin; John Jarret, of the Manufacturers' Association, Pittsburg, and Ex United States Consul, Birmingham, England; Miles Humphreys, Chief of Pittsburg Fire Department; Daniel L. Jones, William Miles, and David Jones New York.

The Welsh are skilled workmen. The annual report of the United States Commissioners of Labor for 1893-1894 gives the following interesting figures concerning the relative wages earned by various nationalities. The average yearly wages of Welsh skilled workmen is \$614; next comes the Scotch, who earn \$572; the Germans, \$569; the Irish, \$551; the English, \$534; the Americans, \$520; the French, \$465. The Welshman is \$80 ahead of the Englishman.

Among the many Welsh-American inventors we find Oliver Evans, of Philadelphia, who conceived the idea of propelling boats with his engines by means of wheels at the sides, and afterwards applied it to propelling carriages and boats; and Jacob Rees, who invented an excellent phosphate from the slag, from basic steel. This phosphate is in great demand.

A single shipment of the phosphate from Philadelphia to Germany contained 100,000 tons.

The Welsh in America assimilate quickly with the American spirit. They lose no time in declaring their intention to become Americans, and when that privilege is conferred upon them, they prize it at its real worth. They are proud of America and are quick to resent an insult to her institutions. They are principally Republicans in politics. It is estimated that ninety per cent. of them belong to this party. A Welsh Democrat is nearly an unknown quantity in American politics. Some Welshmen, however, are enrolled among the staunchest Democrats.

The Welshman is a Republican by conviction and education. The platform of the Republican Party agrees in the main with the political ideas that he has always cherished and fostered in the Fatherland. He believes that the Republican Party is a stronger ally of the workingman and his interests than the Democratic Party. For him, the Democratic Party stands in place of the Tory Party in Wales—a party that has seldom cared to understand and respond to the workingman's aspirations and needs. With the exception of the Republican Party's position on the Tariff question, Republicanism in America and Liberalism in Wales mean one and the same thing to the average Welshman—and justly so. Notwithstanding this loyal devotion to the Republican principles, they have received scarcely any recognition by the Republican Party. General James said: The Welsh have been for years the hewers of

wood and the carriers of water for the Republican Party without even receiving thanks for their pains. It would be a great deal better if there were among them more Democrats. Most Welshmen will admire the candor of this utterance, but probably they would not care to follow its advice.

In a vigorous article in the North American "Review," for November, 1893, Mr Owen, the sturdiest of Welsh Democrats expressed a similar sentiment. He intimated that the Welsh are hoodwinked by Republican orators, and that they do too little independent thinking. There is doubtless some truth in this statement, but all who are acquainted with the Welsh in America know that it is unwarranted in the sense used here. Perhaps no people as a class are better versed in the great political issues of the day; and hitherto they are strongly convinced that the Republican Party is their truest exponent. When the Welsh change their political faith, which at present, is improbable, some will become Democrats but the majority will probably join the Independents. Mr Owens gives the following estimate of the Welsh vote in some of the States: Pennsylvania, thirty-nine and one-half per cent; Ohio, fifteen per cent; Wisconsin, nine per cent; New York, eleven per cent.

The Cambro-American is faithful to the traditional thrift of his race. The representative Welsh Beneficial Society of America is the Order of true Ivorites, named in honor of Ivor Hael, (Ivor the Generous) patriot and philanthropist. The chief officers for the year 1893-94 are: President, W. W. George, Utica; Vice President, Hugh E. Morris,

Bangor; Treasurer, Henry P. Davies, Scranton, Pa.; Secretary, D. P. Thomas, Scranton, Pa. The Order has 2024 members in good standing, and the sum of \$42,491 to its credit. From its inception, 26 years ago, the sum of \$37,000 has been contributed towards funeral expenses. \$9,500 have been spent in charities, while the sum of \$126,000 have been disbursed in sick benefits. This order is in a vigorous condition. St. David's Societies are numerous in America. They exist for social and philanthropic purposes. There are thriving societies in New York City, Utica and Buffalo, N. Y.; Scranton, Pittsburg and Philadelphia, Pa.; Youngstown, O.; Racine, Wis.; Chicago, Ill.; Denver, Col. etc. The Philadelphia Society is the oldest. Here's an extract from its charter: "I was a stranger and ye took me not in," is an address that few minds can contemplate without emotions of horror, and which even the misanthrope will rather depreciate than envy. Although the wretches of no clime or condition should be excluded from our aid and commiseration, yet we hold the maxim to be both just and natural that those of the country and people of our ancestors have claims of far greater sensibility and of stronger obligations than others." The New York St. David's Benevolent Society was formed by Welsh members of the Albion Benevolent Society. "Both of these organizations had a very brief existence. At the dissolution of the first named society its funds were divided among the members who organized the Ancient Britons' Benefit Society. In November, 1835, St David's Benefit and Benevolent Society was organ-

ized ; its first President was General Morgan Lewis, the son of Francis Lewis, one of the signers of the Declaration of Independence." The others are of recent date.

The Welsh may not be so methodical in their work of benevolence among immigrants as the Jews and Swiss, but what is done is effected in the most unostentatious manner. Not only do they give the needy money, but they assist them in finding employment, and otherwise exercise a kindly interest in their future welfare. The Eisteddfod is entered into with all the zest peculiar to the home gathering. Americans take a lively interest in the industrial, political, social and moral welfare of Wales. Their Americanism is unquestionable, and is stronger because of this tender interest in the land of their birth. When Dr T. C. Edwards, then President of Aberystwith University, South Wales visited America during the summer of 1891, he asked his kinsmen to furnish the library of the New University at Aberystwith, that was to replace the one that was just destroyed by fire. They gave him the sum of \$5,260.50.

Welsh morality in America will compare favorably with the famed home article. The average Welsh Immigrant brings with him a strong love of liberty and religion. It is very rarely that one finds a Welshman in the saloon business. The percentage of Welsh criminals and paupers is insignificant. The following figures may be of interest: Of 57,310 white prisoners in the United States in 1890, 40,471 were native born, 15,932 were foreigners, and 907 unknown. Of this number 178 were born in Wales, 128 had Welsh

fathers and mothers, and 35 were born of Welsh fathers or Welsh mothers. The fathers of 23 prisoners were born in Wales and of mothers 12 out of 22 who had Welsh fathers, the mothers of seven of them were born in England, two in France and one in Germany, ten in Ireland and two in Scotland, of 14 prisoners who had Welsh mothers, the fathers of seven were born in England, five in Ireland, one in Scotland, and one in Switzerland. One prisoner's father was born in Wales, while the birthplace of his mother was unknown.

According to "Statistics of Prisoners published in 1892, collected by the Wardens' Association of the United States and Canada," there were in 1890, 9,859 prisoners in the United States Penitentiaries. Of this number there were only 14 Welshmen. In referring to the different traits of the various nationalities, the author of this valuable work says: "Our list shows, for instance, that of fourteen Welshmen, only seven were convicted of crimes against property, whereas of forty-four Scotchmen, as many as thirty-eight were convicted of such crimes. A larger percentage of crimes against the person is committed by the Irish than by the Germans. Of seventeen Hungarians reported ten are convicted of crimes against the person, and among ninety-nine Italians reported, sixty-one are of the same class. Here the usual order is reserved. Some of the other nations, on the contrary, show a larger percentage of crimes against property than the average."

In the Poor farms of the United States in 1890, we find 512 inmates born in Wales, sixty-eight born of

purely Welsh parents and eight born of either Welsh fathers or mothers. Of the eight who were born of semi-Welsh parentage, one father was from England, one from Ireland and one from Germany; of the mothers one was born in England and four in Ireland. Pennsylvania has by all odds the largest Welsh population of all the States, and would be an excellent State to test Welsh thrift and morality in America. During the statistical year ending September 30th, 1892, 12,381 adults were admitted into the various Almshouses of the State, and the nativity of 12,341 of that number was given; of said 12,341, 138 or 1.12 per cent. were reported to have been Welsh. These facts bear excellent testimony to the traditional thrift of the Welsh. Of the 1,100 prisoners confined in the Eastern Penitentiary at present, there are only two natives of Wales. These 1,100 prisoners come from thirty-three counties. Of the prisoners received into the Western Penitentiary during 1891, ten were from England, nine males and one female, sixteen from Ireland, two from Scotland and one from Wales.

Chaplain Milligan writes the following in reply to enquiries of mine: "I think that you will not find a large per cent. of Welshmen among the criminals confined in prisons. In the thirty-three counties which make up this Judicial district for Western Pennsylvania, there must be a large Welsh population, and yet it is rare that we receive a native of Wales." Of the 4,227 prisoners received during the year 1892 into the Allegheny County Workhouse 681 were from Ireland, 250 from Germany, 217 from England, sixty-two from Scotland and fifty-four from Wales. Of the

597 who could neither read nor write twenty-seven were from England, 156 from Ireland, four from Scotland and sixteen from Wales. These figures go far to prove that the thrift and morality of Welsh Americans are beyond question.

They are known religiously as Calvinistic Methodists, Congregationalists, Baptists and Wesleyans; but many thousands of them are among the best workers in American Churches, notably the Presbyterian, Baptist and Methodist Episcopal. Dr W. H. Roberts, late professor at Lane Seminary, stated in a recent address that there are five hundred Welshmen occupying Presbyterian pulpits, many of whom are among the most distinguished Educators and Preachers of that body. The contribution of the Welsh to the Baptist and Methodist churches is not much less striking and important. The Welsh Calvinistic Methodists (Presbyterians) report 185 churches, 12,000 communicants and about 25,000 adherents. The first Welsh Presbyterian Church was organized at Penyaerau, Renssen, Oneida Co., New York, in 1826.

The Welsh Congregationalists report 183 churches, with an approximate membership of 12,000. They report 111 ministers. The first Welsh Congregational church in America was organized at Ebensburg, Pennsylvania, in 1797. At present this body worships in the English language. The present oldest Welsh Congregational Church is located at Utica, New York, and was organized in 1802. The Welsh Baptists report seventy churches, between 4,000 and 5,000 members and forty-three ministers. The first

Welsh Baptist church was organized at Carbondale, Pennsylvania. This interesting church disbanded recently. The Welsh M. E. (Wesleyans) are weak in America. They have five churches, 400 members and 800 adherents. These church figures are only approximately correct. It is exceedingly difficult to secure correct statistics of these churches.

The Welsh in America are visited almost annually by eminent preachers from Wales. On these auspicious occasions, the various denominations unite in union services. The meetings are made great in every particular. The eloquent presentation of the Gospel by these Ministerial Nestors is greatly enjoyed. These visits have proven, in many instances, apostolic in purpose, zeal and blessing.

APPENDIX.

Wales is situated southwest of Great Britain. The extreme length of the country from the southern parts of Glamorganshire to the northern parts of Flintshire is about 140 miles. and its extreme width from St David's, Pembrokeshire, to the eastern parts of Breconshire is one hundred miles. It has an area of 7,378 square miles or about 4,720,000 acres.

The physical configurations of the country are exceptionally strong. For mountains, hills, vales, rivers and streams she is second to no country. Her seaboard is excellent. The country abounds in minerals of every description. Her coal deposits are well nigh inexhaustible.

The little Principality boasts of three state-aided Colleges and a National University empowered to grant degrees. In Religion, her people are principally Nonconformists. She has a State Church where the minority worship. Its Bishoprics are: St David's, Llandaff, St Asaph, and Bangor.

The recent census of the United Kingdom which was taken the first Sunday in April, 1891, has just been published. The census of Wales, which includes Monmouthshire is as follows:—

Population.....	1,776,405
Persons who speak English.....	759,416
Persons who speak Welsh.....	508,036
Persons who speak Welsh and English.....	402,253
Other tongues.....	3,076
Languages unknown.....	12,833
Children under two years of age.....	90,791

It will be seen that there were strong reasons for complaint made at the time of census-taking, that there was gross neglect in distributing the census papers, as there are 12,833 who failed to record the language they spoke. The following is the population according to counties:

	WELSH.	ENGLISH.	BILINGUAL.
Monmoutshire	9,816	217,664	29,743
Glamorganshire	142,346	326,481	177,726
Carmarthenshire	63,345	11,751	36,937
Pembrokeshire	13,773	51,959	10,804
Cardiganshire	61,624	3,979	17,112
Breconshire	5,228	31,086	13,699
Radnorshire	75	15,270	924
Montgomeryshire	16,414	31,770	15,846
Flintshire	10,484	12,862	16,879
Denbighshire	37,195	88,310	35,030
Merionethshire	45,856	3,261	12,023
Carnarvonshire	78,780	12,604	28,330
Anglesea	23,200	2,059	7,201

These figures indicate that the old tongue is still intrenched in the Principality. They show that the Bilingualists have made steady gains, and the indications are that the majority of the future inhabitants of Wales will be conversant with Welsh and English. At present the Welsh-speaking population number 100,000 and upwards more than the Bilingualists. Considering these facts, the agitation for Welsh in the various Schools and Courts of Law is reasonable. Glamorganshire is the largest Welsh county and Radnorshire the smallest.

During the last decade the mining and iron centres have enjoyed considerable increase; the agricultural counties on the other hand have sustained a serious decrease. The exodus from the country to the

town has been general. Of the boroughs of Wales, Cardiff shows the greatest increase. The growth of this town in population and business has been remarkable.

The Welsh population of English cities is important. According to the census just published, (1893) there were 101,010 males and 228,616 females, a total of 329,626 Welshmen born in Wales, who reside at present in England. Of this number 31,292 reside in London. It will be interesting to state that the number of Scotchmen in London is 53,390 and Irishmen 66,465. Liverpool contains 17,449, Birkenhead 5,645, Manchester 6,764, Salford 2,699, Bristol 6,071, Birmingham 3,642. These figures do not include the Welshmen who were born in England. It is said that Liverpool alone contains 100,000 persons who bear Welsh names.

These figures show Wales to be in a vigorous condition. Her population has increased during the last decade in the same proportion as the population of Ireland has decreased. The census of 1841 showed Ireland's population to be 8,196,597, while that of 1891 showed it to be 4,706,162, a decrease of 9.05 per cent. since 1881. In fifty years Ireland lost 4,706,162 of her population, something like 45.58 per cent., nearly half her inhabitants. The decrease is phenomenal. The greatest decrease took place during the last decade.

The Welsh were among the earliest and most important settlers of America. Owing to the lack of reliable data, it is impossible to give a correct estimate of their numbers. Prior to the year 1820, no records were kept of arrivals from foreign lands.

I am indebted for the following statement of the foreign born Welsh residents in America to Rev. E. C. Evans' judicious compilation of the various census reports from 1850 to 1890, which appeared in his magazine, "The Cambrian," May 1893:

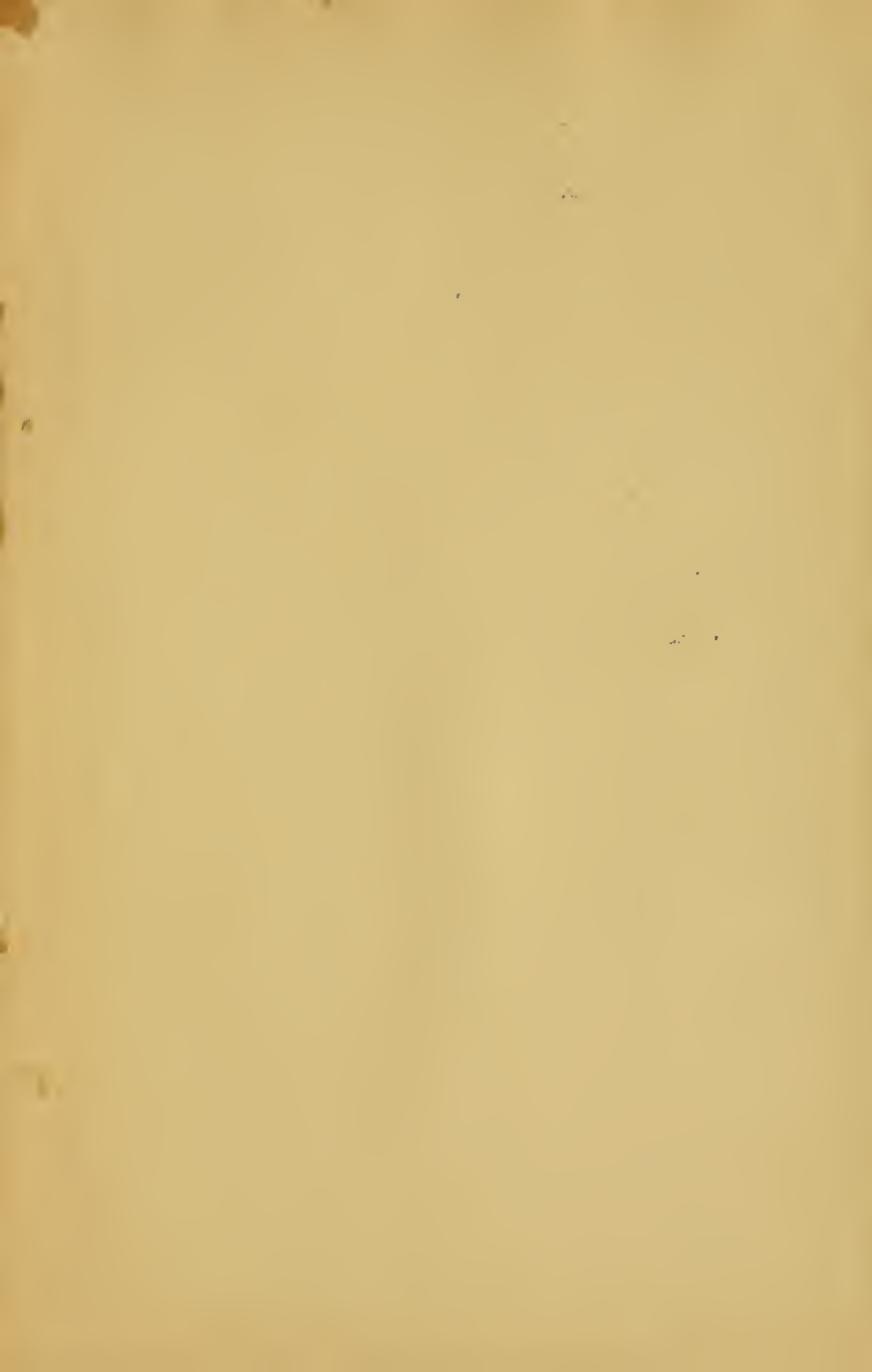
	1850.	1860.	1870.	1880.	1890.
North Atlantic Division....	17,083	22,471	38,084	39,798	51,081
Maine.....	60	88	279	283	215
New Hampshire.....	11	14	27	21	79
Vermont.....	57	384	565	514	959
Massachusetts.....	214	320	576	873	1,527
Rhode Island.....	12	19	56	167	194
Connecticut.....	111	176	288	407	629
New York.....	7,582	7,998	7,856	7,223	8,108
New Jersey.....	116	371	804	863	1,069
Pennsylvania.....	8,920	1,301	27,633	29,447	38,301
South Atlantic Division.....	511	1,436	1,626	1,632	1,787
Delaware.....	17	30	43	51	63
Maryland.....	260	701	994	924	761
District of Columbia.....	20	28	29	56	71
Virginia.....	173	584	148	135	300
West Virginia.....	....	....	321	369	398
North Carolina.....	7	20	10	12	23
South Carolina.....	10	11	15	10	7
Georgia.....	13	56	60	52	108
Florida.....	11	6	6	23	56
North Central Division.....	11,715	18,852	29,427	33,383	34,403
Ohio.....	5,849	8,365	12,939	13,763	12,905
Indiana.....	169	226	556	927	888
Illinois.....	572	1,528	3,146	3,694	4,138
Michigan.....	127	348	558	830	769
Wisconsin.....	4,319	6,454	6,550	5,352	4,297
Minnesota.....	2	422	944	1,103	1,470
Iowa.....	2	422	944	1,103	1,470
Missouri.....	352	913	1,967	3,031	3,601
North Dakota.....	....	.. .	3	....	108
South Dakota.....	151	....	....	205	695
Nebraska.....	....	128	220	624	1,182
Kansas.....	....	163	1,020	2,088	2,488
South Central Division.....	341	693	918	1,168	1,988
Kentucky.....	171	420	347	394	380

	1850	1860	1870	1880	1890
Tennessee.....	17	86	314	302	620
Alabama.....	67	11	39	69	398
Mississippi.....	10	21	25	12	21
Louisiana.....	48	97	114	71	99
Texas.....	17	48	55	221	321
Oklahoma.....	....	....	....	....	19
Arkansas.....	11	10	24	99	130
Western Division.....	318	2,311	4,475	7,321	10,820
Montana.....	....	....	197	246	719
Wyoming.....	....	....	58	154	533
Colorado.....	....	38	165	1,212	2,082
New Mexico.....	....	2	9	28	122
Arizona.....	....	....	3	57	85
Utah.....	136	945	1,783	2,390	2,387
Nevada.....	....	21	301	315	212
Idaho.....	....	....	335	641	790
Washington.....	....	11	44	193	1,676
Oregon.....	....	32	63	165	374
California.....	182	1,262	1,517	1,920	1,860
Total.....	29,868	45,763	74,530	83,302	100,079
North Atlantic Division.....	16,983	22,471	38,084	39,798	51,081
South Atlantic Division.....	511	1,436	1,626	1,632	1,787
North Central Division.....	11,715	18,852	29,427	33,383	34,403
South Central Division.....	341	693	918	1,168	1,988
Western Division.....	318	2,311	4,475	7,321	10,820
Total.....	29,868	45,763	74,530	83,302	100,079

The North Atlantic division contains the largest foreign born Welsh, and South Carolina the smallest, the number being seven. Of the cities Scranton contains the largest Welsh population. The city of Mobile, Alabama, contains one solitary Welshman. The following are the principal Welsh centres: Chicago, 1,613; Cleveland, 1,318; Pittsburg, 2,518; Scranton, 4,890; Utica, 1,314; Wilkesbarre, 1,922; Youngstown, 1,569; New York City, 965; Brooklyn, 510; Philadelphia, 935, and Allegheny City, 829. It is

safe to say that these figures are far from being correct. Pittsburg for instance is credited with 2,518 foreign born Welsh. Those competent to judge tell me that 5,000 would be a moderate estimate of the foreign born Welsh of that city. The same is doubtless true in some measure of the other cities. As these figures do not include the native Welsh population they necessarily give an imperfect idea of the number of Welsh in America. In some Welsh centres the native Welsh are much stronger than the foreign born. This is particularly true of the agricultural settlements.

Rev. W. R. Evans, Peniel, Ohio, says: "I live in an agricultural district, probably the largest Welsh settlement in America. We have seventeen Welsh churches where the services are conducted every Sabbath in the language of Gwyllt Walia." But from personal observations, I can assure the reader that not more than one in ten of the Welsh population were born in Wales. My parents came to the settlement fifty-five years ago. The family numbered five at that time. Now the survivors and descendants exceed fifty. Other families show much greater increase. There is hardly a Welsh settlement where the foreign born out-number the native born. The census report for 1890 puts the total Welsh population in the United States, foreign born and native, at 100,079. Their actual strength must be nearer a million. Conservative judges place the number at 750,000.



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