

guage grows with it. Language accumulates from the contact of things with the senses; and all its forms fit the effect of the subject upon the sensibilities. Refined subjects and refined senses produce in language growth the same pleasing effect that a cultured player can produce with a fine instrument. The Welsh language grew; and this strangely powerful vehicle of thought produced, as language ever does, an alarming effect upon this sensitive people. It shaped the customs and manners to a surprising degree.

It is not in peace that men and nations learn the best things. The Britons, like the Jews, lost their country, but they became a most powerful element in other countries.

The Romans went to war with the Britons with a vengeful hatred, in memory of their many former humiliations. To disclose their malignity, they chanted the bitter words of an acrimonious bard of the times, who, it would seem, wrote with his pen steeped in gall.

This was their war-cry and motto:

"Leave not a Britain in the land,  
Respect not rank, nor sex, nor age;  
Uplift thy strong avenging hand,  
Nor stay till thou thy wrath assuage."

With this theory of battle and jealous strife at home, there could be but one result, and that conquest. More Welshmen have fallen, in every age of the world, by the shaft of jealous envy than by the sword; and yet they have ever been a warlike and brave race of men.

Approbativeness is one of the best elements in human nature. Self-esteem another motive power of equal importance. The Greek became world-renowned through the exercise of these qualities and faculties; the Roman ruled the world by them; and the Englishman enjoys the modern prestige of his country because every Englishman loves the plaudits of the people and esteems himself more highly than any other object either animate or inanimate in the world. Not so a Welshman. He is alarmed if the thought occurs to him that his name is likely to resound down the corridors of the ages. He is egotistic in a sense. He is self-reliant in a degree; but there must not go out any beating of drums, and other loud sounding demonstrations before him, to give notice to the world that he comes. He seems to come into the world, and go through it with a chronic fear that some day he may be great; and he, by his conduct, implores his friends not to pronounce him great. He looks down from the dizzy eminence of popular greatness long ere he reaches it, and grows dejected with the view. The image of notoriety dazzles him, and he would tarnish it ere there is the first prospect of his ever appreciating the reality. He loves notoriety, and yet hastens to flee from it. He anticipates plaudits that he will never get, and flees from those that are forced upon him. A strange complex of likes and dislikes. The great picture of a mighty race of men, who fell while scarcely at the zenith of their glory.

What are the secrets of these three great faults in a great nation? A nation fixes its destiny by the same laws as are apparent in an individual. From whence do they come—these national characteristics? The student of anthropology will inevitably answer, that they are the progeny of custom and habit. From whence came these Britons? Sir William Jones and other eminent philologists

trace them as the first mighty wave of immigration from the regions supposed to be the primitive home of man.

This tide of immigration went as far westward as the ocean would permit. Even the channel would not suffice as a barrier to prevent this temporarily nomadic people. They brought with them, far in the pre-historic era of national formation the linguistic and other evidences of their relations to the primitive inhabitants of the earth. It is evident that the tribe that failed to combat with success the encroachments of the other semi-barbarous factions of Asia was compelled to emigrate, and thus these several seasons of exodus from the east, when Europe was inundated by the savage incursions of men usually driven from their homes. The Celts, from whom there is no disputing the Welsh are descendants, were a different people from the other class of emigrants, such as the Huns and Goths. "They believed in the immortality and transmigration of the soul." They were at inception a religious people.

We have few if any incidents in history of any considerable exodus of people without the element of persecution and conquest is present. The children of Israel leaving Egypt; the persecuted religious zealots coming to America; and the departure of the Jews from Palestine are all familiar examples.

These Celts were no doubt driven from their homes. Wave after wave of savage war-loving people followed, and these people were driven to the borders of a boundless ocean. Here conquered and disheartened and alone they turned at bay, and at times fiercely fought for the last vestige of human right. Quite natural, in such emergencies they would complain, and do injustice to their leaders, as did the children of Israel with Moses. Deceived by the Romans; dealt with in the most foul and brutal manner by the Saxons, in the terrible slaughter of the long knives, where hundreds were killed in cold blood, after being invited to the feast by Hengist and his nobles.

This latter scene in the history of this great people is made more memorable in its disgusting and despicable heinousness by the descriptive lines of a poet of that age:

"Alas, unhappy day,  
When treachery lead the way  
To deeds of blood and death;  
When, in the fair disguise  
Of friendship's holy ties,  
The Saxons broke their faith."

Last came the deception of the English, to which allusion has been made.

These calamities tend to make whole nations over modest, envious, fearful, jealous and destitute of self-reliance. The result is manifest to the observer. The cause and effect have been reiterated in history to a demonstration. An active nation, like an active person will find employment. The higher the conception the higher form of employment will be indulged in. This people learned by rote a vast amount of matter, and especially the local history and the Scriptures. This method of learning made it necessary for the student to spend upward of twenty years in completing his education.

The Druids, a class of learned men, comprising bards, philosophers and priests taught the people, and they learned principally by memorizing. This explains the wonderful committing power of the Welsh people as a race.

The inquiry is natural, what has made this people so conspicuous, being diminutive, and under a foreign yoke? Why are they known without a written history? Why is the historian so well acquainted with them, and how is it they are conspicuous in the arts and sciences? Why are they regarded as a nation of poets, singers, orators and scholars, and yet destitute, to an alarming degree, of a literature?

The answer is, in part, at least, as follows: The conquering nation is always despotic. The conquered must be submissive. The conquerors write the history, and formulate the literature. Besides, the language of literature and history is that of the conquerors. The beauty of the poetical book of Job scarcely reveals its author as an imprisoned and conquered Jew. Nothing but inspiration has given to that superior literary gem a place among the productions of the conquered nation.

The Jews were writers. The Welsh committers. The one left a written history, despite their reverses, while the other left splendid traditions and the best example of a fadeless memory. Like the impulse in man, the undercurrent of true national greatness wells forth into an endless flow of unwritten history. The world inhibits it, and uses it as a marvel in preserved history.

Religion, integrity, domestic felicity, superior mental endowments, physical perfection and irresistible determination are a few of the natural endowments that, aside from its peculiar reverence for the memory of things and incidents, have made this nation historic.

Britain was inhabited before the Trojan war, more than twelve hundred years before the Christian era; and from the beginning of the history of this people other nations worshipped myths and heroes, while the deep-seated religious convictions of the early Britons would not admit of any false worship of idols, myths, or fabled heroes. They got nearer the germ of all existence. They saw one God, immutable, in and through all; experienced in due time, one Christ, Mediator, and Savior; and felt the one Spirit, the moving, heavenward animation.

The outward result was that their devotion pictured ghosts, spirits, apparitions and other phenomena, out of the pale of the lesser devout apprehension. It is evident that the Apostle Paul preached to this people face to face, and that may be one potent reason that "so mighty grew the word of God and prevailed." Strong religious fervour begets superstition, and the Welsh people were, and are yet, filled with superstition. But this people never disgraced the human family with idol worship, murder, or persecution, under the name of religion. Nor did they fall into any of the degraded notions of religion so common even in recent times among the bigoted zealots of other nations.

They were not free, absolutely, from scisms and heresies; but while bloodshed and rapine held sway in other nations and peoples, religious toleration was a matter reserved for the individual conscience and intelligence. But irreligion was a social ban, and absolutely intolerable. Woe to the man who did not or could not believe. The very atmosphere of such an one polluted the devoted believer; and to this day, and in this country, in a Welsh community, an agnostic is synonymous with a varnished