

A Memorable Honour

A Paper at The Literary Club, Cincinnati, December 3, 2007

Gareth L. Howell

Welshman Robert Owen came to Cincinnati in 1829 to debate Evidences of Christianity¹ with Alexander Campbell, clergyman of Virginia. Owen came with hefty assertions. He was, he said, "convinced that the real nature of man is adapted, when rightly directed, to attain high physical, intellectual, and moral excellence".

Fourteen centuries before, the monk Pelagius - his unlatinized name was Morgan - denied the transmission of original sin, and asserted the natural goodness of human nature². He said, with St. John, that God's wisdom is born in us: "the true light, which lighteth every man that cometh into the world". Human will is free to seek salvation, aided by grace, recalling Christ's stricture: "Be ye therefore perfect, even as your Father, which is in heaven, is perfect".³ Man is good. God is in every thing - every endeavor: "and this our life exempt from public haunt, finds tongues in trees, books in the running brooks, sermons in stones, and good in every thing".

Both Owen and Pelagius were British. The language they both knew still was called "British" until, in 1707, the word was purloined, as a handy descriptor, for the new, united English and Scottish kingdom.

Pelagius's people in the 4th century spoke an old and important European language. The English name, "Welsh", would not be applied to the British language for many centuries - for neither England, nor its language, nor any of its later imperial pretensions yet exist - only rustic forebears in Saxony.

In Rome, Constantine, earlier proclaimed emperor, upon his father's death, while both were in Britain, and famed in Welsh legend as "Cystenin", issues his imperial decree in 313 legalizing Christian observance.

A century later, Augustine of Hippo is tangling with Pelagius, avowing original sin in each of us - even after baptism eradicates sin, still sin blights the soul, and makes us all, sin some more.

In fifth century Rome, of which Britain is an important part, Pelagius has a different view, so we recall him, if at all, as a "heretic". He said God's goodness shines freshly through all creation: "narrow shafts of divine light pierce the veil that separates heaven and earth".

Pelagius lost the argument, here below, at least, by fiat of the vacillating Emperor Honorius, at the pope's bidding. This left us doomed sinners with a residual need for

authoritarian - later fungible - redemption by the Roman church, and its latter-day nemeses, adherents of Luther and Calvin.

But what if Pelagius's heresy caught on?

Of course it already had - in the 3rd and 4th century British or Celtic Church. Its tenets were the interpenetration of heaven and earth - the nature mysticism of the old religion. God is joyous light - the Gospel fulfills, not destroys, the Celtic canon, whose echoes are the extant Celtic epics, sometimes called: "*the Old Testament of the Celtic Church*".

When Anglo-Saxons start to settle the island of Britain, and their language emerges, it is alongside classical, culturally settled, native British Society, which increasingly is pushed to the economic margins.

In 400, Roman garrisons leave Britain, and imperial authority wanes. Saxons settle the east, and by 600, attract the proselytizing zeal of Pope Gregory the Great⁴. These enterprising Saxon barbarians are, after all, exposed to dangerous, free-will, Celtic Christian, values. His emissary, the later Augustine, sought to convert them in Kent to the Roman view.

In this he succeeded splendidly, and his foundation endures, as the metropolitan see of England at Canterbury.

At first, Celtic Christianity continued to dominate the northwest. St Illtyd's school in Wales taught such as Saint David, maybe Columba, perhaps even that other famed Welshman, Saint Patrick. The Roman faith ruled in the southeast.

Settling the date of Easter, and the style of monastic tonsure, would decide if Britain was of the Celtic church, honoring Saint John, and human perfectibility, or the Roman church of Peter. The synod of Whitby in 664 chose Rome. Saxon King Oswy said: "I dare not defy him who keeps the doors of Heaven, lest he refuse me admission". The banning of Celtic rites eased emergence, throughout Europe, of an authoritarian universal Church.

Yet, the British heritage, with startling historic affinities, through Gaul, across the Empire, to the desert fathers of its eastern parts⁵, and even to old creeds of the remoter orient, survives into modern times.

It is expressed in a classical language, and literary tradition, well-established by the 6th century, of deep spirituality, rooted in pre-Christian beliefs - which impacted Celtic Christendom, as surely as imperial autocracy, and Olympian faith, impacted the Roman church.

It is a tradition free, literary, and spiritual, binding Robert Owen, Pelagius, Frank Lloyd Wright⁶, Dylan Thomas, Thomas Jefferson, Geoffrey of Monmouth, and Archbishop

Rowan Williams of Canterbury. The tradition, strong in medieval times, is recently re-strengthened in a notable 20th century resurgence.

In earlier times, British tradition was the main foreign influence - along its imploding eastern border - on the rise of a robust settler society, and language - English - endowed with numbers, and arms, and destined for global linguistic and cultural hegemony. The total million Welsh speakers, living these past two thousand years - to the uneasy mystification of our English neighbors - within 150 miles from London; is rising now.

The invading Saxons of the 5th and 6th centuries, pushed us British north and west, into Scotland, modern Wales (the Saxon word means "foreigner"), and into Cornwall, and Brittany. Famously in Wales and Ireland, Europe's "dark ages" were a time of cultural and spiritual flowering.

The 8th century Lichfield Gospels, likely inscribed in Wales, have 9th century notes which are the earliest examples of written Welsh. The earliest literary manuscripts in Welsh come later - tales, characters, and authors, attributed to the 6th century, and to bards Aneurin and Taliesin, to which we owe the exploits of Merlin, and King Arthur.

From Ireland, Eriugena, of the Celtic Church, took his vision to the 9th Century Holy Imperial Court of Charles the Bald⁷. Shaped by the mysticism of Saint John - "observer of the inmost truth" - Eriugena sees God in all things - the essence of life - light of the created universe. God is found in Scripture - and in the Creation. Like Pelagius 500 years before, Eriugena, too, ended up on the Church's Index - a further doomed attempt to force-dry the free-flowing stream of Celtic spirituality.

To contain the creative Welsh, in 785 Saxon King Offa built his dyke, which survives, largely delineating the present border of Wales and England.

The Welsh kings - foremost among them 10th century Hywel Dda - enacted legal codes of European importance⁸ in the period between the high tide of Roman law, and the emerging jurisprudence of the barbarian kingdoms.

At this time, England was occupied by the Danes, and Wales and Ireland experienced Viking raids and settlement. (I heard a television interview of a Professor asked to explain exquisite Norse artifacts dug up in Wales. The anchor began: "I thought the Vikings only raped and pillaged" - his learned guest replied: "But you can't rape and pillage all the time").

The Normans conquered England in 1066, and entered Wales, setting up their formidable marcher lordships, and marrying Welsh royalty.

A century on, Geoffrey, of Monmouth (in eastern Wales), wrote histories - he said translations of an ancient book in the British tongue - of Brutus and his British heirs:

Lear, Cymbeline, Merlin, and Arthur. Through Mallory and Holinshed, these tales entered the European and Shakespearian canon. Too late, even in 1160, was William of Newburgh's curmudgeonly assertion that "everything this man wrote about Arthur, his successors, or his predecessors from Vortigern, was made up, partly by himself and partly by others, either from love of lying, or to please the Britons".

What Geoffrey's sources reflect is the living mythic tradition of the old gods in Christian guise. The Plantagenet kings gleefully seized upon the stories, to embellish the ancient standing of their new kingdom.

In 1282 Edward I decided - like others since - to spread his redeeming values by force of arms, and defeated the Welsh monarch Llewelyn ap Gruffydd, naming his own infant son Prince of Wales, so that the job was filled - by the English king's heir - as, in the view of many, it is to this day.

Owain Glyndwr's 15th century war for Welsh independence was won by his adversary King Henry IV's son, known as Henry of Monmouth, Prince Hal, born in Wales, the future Henry V. Shakespeare has Henry tell Fluellen at Agincourt: "I am Welsh you know good countryman".

Henry V married Catherine, daughter of his late enemy, the King of France. When Henry died, she married Owain Tudor, of Welsh royal descent. Their son, Earl of Richmond, married Margaret Beaufort - House of Lancaster heir to the throne, in the see-saw Wars of the Roses.

In 1485, Richmond and Margaret's son, Henry Tudor, kinsman of the King of France, born, and living his first 14 years, in Wales - exiled in Brittany - returned to Wales, and, with a Welsh Army - fulfilling prophecy, and his mother's claim - under Welsh Banners, which he afterwards laid up at St. Paul's Cathedral⁹, trounced Richard III at Bosworth.

As King Henry VII, he married the daughter, and heir, of the late Yorkist King Edward IV. Their son was born, as planned, at Winchester - fabled site of Arthur's round table - and named Arthur. The fortunes of Welsh nobility rose sharply, and families like the Cecils - Seisyllt - from Wales became prominent: Lord Burleigh under Henry's granddaughter Elizabeth, and his descendant the Marquis of Salisbury, Victoria's Prime Minister.

Wales conquered England, as foretold, which the English - to this day - still fail to grasp. The rest is History. The future King Arthur died young. His title, and wife - Katherine of Aragon - were inherited by his brother, later Henry VIII, who repudiated her when they had no male heir. Henry's bid, to have papal backing, for divine disavowal of his marriage, failed - and we got the Church of England, union of Wales with England, and royal seizure of Church lands - to the delight of Welsh and other of the King's loyal servants.

The social and political interface of England with Wales became so complex in the 17th century - that we Welsh had to invent America, to escape the prosaic, autocratic English view of God, poetry, liberty, the Common Weal.

Plainly, this is a work in progress. Needleman¹⁰ tells the high goals which launched the American nation. Divine light, free spirit, human perfectibility - visions of Welshmen William Penn (who would have called his colony New Wales, had Charles II let him), Jefferson, Meriwether Lewis, Chief Justice Charles Evans Hughes, poets, traders, farmers, statesmen - and fourteen signers of the Declaration of American Independence¹¹.

Richard Price, from Llangeinor in southern Wales, where he spent each summer, was a dissenting minister in London. He was an authority on public debt, and pioneer in actuarial assessment of risk. His reputation, and dedication to religious and political freedom, made him a valued advocate for the American colonists¹². A friend of Franklin, he corresponded with Adams, and Jefferson. His widely published work helped raise the ground for American independence, from taxation legalities, to high moral principle. He excoriated slavery in exchanges with Jefferson, who asks Price's help to educate future leaders, saying: "it is to them I look with anxiety to turn the fate of this question"¹³.

The founders respected Price. In 1778, the Congress formally invited him to become a citizen of the United States, "to receive his assistance in regulating their finances". After his respectful demurral on grounds of age, in 1781 he was elected Doctor of Laws at Yale, in sole company with George Washington. Yale itself has the name of the Welsh district of Ial, whence its Welsh founding benefactor took his name.

Before Lewis set out for the Pacific in January 1804, President Jefferson wrote him¹⁴: "In my letter of the 13th instant I enclosed you a map of a Mr. Evans, a Welshman employed by the Spanish government [to discover the best land route to the Pacific], but whose original object I believe had been to go in search of the Welsh Indians said to be up the Missouri. On this subject a Mr. Rees of the same nation established in Pennsylvania will write to you". Jefferson's autobiography starts with the words: "the tradition in my father's family was that we came from Wales".

As well as the quest for freedom - poetic and spiritual strands power through Welsh history. For two millennia, there is astonishing continuity in British literature and liturgy. And interaction throve, between the Welsh, and English, island cultures.

Here are some examples:

William Tyndale's biographer David Daniell starts his book¹⁵ like this: "For many centuries there have been Tyndales in ...Gloucestershire, where England faces Wales across the wide valley of the River Severn ...William Tyndale as a boy would have ... grown up with the idea ... of the presence of people across the valley having another, and

very different, language. He would assuredly have heard much Welsh spoken in the normal trading of the district ...Tyndale would have grown up with the idea of languages."

Tyndale went on to render into English, from the Hebrew and the Greek, most of the literary masterpiece we call the King James Bible.

John Donne, George Herbert¹⁶, Henry Vaughan, and Thomas Traherne: all are of Welsh ancestry or associations. Helen White, authority on these poets, says¹⁷, of Traherne: "like almost all of them, he had some Welsh blood in his veins" - yet stops there! The least grasp of Welsh literature, makes any student say: "obviously!" In varying degrees: the style, and poetic vision, of the metaphysical poets, shows a strong sense of the culture, and of the language spoken around them, and by Vaughan, as his first language¹⁸.

The mystical, panentheist, heritage of Pelagius and Taliesin is plain. Listen to Herbert, in verses favored by Gandhi:

"Teach me, my God and King,
In all things thee to see".

and Vaughan:

"HAPPY those early days, when I
Shin'd in my angel-infancy!
Before I understood this place
Appointed for my second race...
...But felt through all this fleshly dress
Bright shoots of everlastingness".

...this, two centuries before Wordsworth's "Intimations of Immortality"
- which it inspired¹⁹.

Wordsworth never heard Traherne's poems - the manuscripts came to light in a London bookstall in 1897²⁰. Traherne writes:

"HOW LIKE an angel came I down!
How bright are all things here!
When first among his works I did appear,
Oh, how their glory did me crown!
The world resembled his eternity,
In which my soul did walk;
And ev'rything that I did see
Did with me talk".

William Jones, was an eighteenth century Welsh attorney, and poet. He was a passionate advocate, for the rights of Welsh peasant farmers, and their access to the law. In opposing attempts to impede this, he asked²¹: "How many industrious tenants, then, will be greater slaves than they are even now, to the tyrannical agents and stewards of indolent gentlemen?" He argues instead: "for the convenience of watering the borders of my countrymen with the fountain of justice brought to their own doors".

Jones's insights, from his English, Welsh, Classical and Oriental learning - he spoke 28 languages - led him, once a judge in India, to be the first to discern and describe Indo-European philology. Before he died at 46, he launched its study in a world which denied anything of culture, antique beauty, or learning, in the savage, non-classical, East.

Earlier, Jones was nominated to Johnson's literary Club in London, well described before from this podium. When Jones later proposed his pupil, Lord Althorpe - heir to the grand Spencer earldom - to join the club, he described the members in a letter:

"Burke, the pleasantest companion in the world; Fox, of great talents both natural and acquired; Gibbon, an elegant writer, not without wit in conversation; Dunning, the best lawyer, the ablest advocate, and one of the honestest men of the age; next, connected with the theatre are Garrick, whom all Europe knows; and Sheridan, a sprightly fellow with a quick comick genius - very little older than yourself; Johnson, the best scholar of his age; Smith, author of a great work on the wealth of nations; Reynolds, a great artist and fine writer on his art".

Gibbon wrote²² of Jones: "He is perhaps the only lawyer equally conversant with the year books of Westminster, the commentaries of Ulpian, the Attic pleadings of Isaeus, and the sentences of Arabian and Persian chadhis".

In 1786, in an epochal paper in Calcutta, Jones wrote:

"The Sanscrit language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a stronger affinity...than could possibly have been produced by accident...There is a similar reason...for supposing that both the Gothick and the Celtick, though blessed with a very different idiom, had the same origin with the Sanscrit...sprung from a common source, which perhaps no longer exists".

English attitudes to India, after his time, did not tend to sustain the fraternal respect, across cultural boundaries, so natural to the Welshman Jones.

Links in the Romantic period, between interest in British and Celtic antiquities, and the freedom philosophy of the enlightenment, are many²³ - assertion of liberty in Ireland, initial enthusiasm of Wordsworth and Southey for events in France, their extended travels and residence in Wales²⁴, and schemes for utopian settlement in America.

Among Wordsworth's friends, Southey, soon to be England's Poet Laureate, was moved, by the Welsh visionary Iolo Morgannwg²⁵, to write his poem "Madoc"²⁶ - which Emyr Humphries unkindly dubs "perhaps the least read epic in any language". It tells of pre-columbian Welsh settlement in America, backed by tales of Welsh-speaking Indians. The tale was influential, and, as we heard, known to Jefferson.

Unlike other utopians, Welshman Robert Owen actually showed up in Indiana, from his internationally renowned, social and industrial endeavors at New Lanark, to promote his ultimately, less successful, community at New Harmony. His recent biographer writes²⁷ of Owen: "his character and outlook were shaped by his Welsh roots, and his Welsh linguistic and cultural heritage".

Owen, supposed atheist, disliked what he called "district religions": "all religions of the world are directly opposed to (what he calls) the divine unchanging laws of human nature...and these district religions can be no longer maintained ...except by keeping the mass of people in ignorance of their own nature"²⁸.

A disciple of Owen deeply versed in nature, who, as a young man, met his countryman near the end of Owen's long life, was Alfred Russel Wallace.

Wallace was born in Wales. He recounts his early professional life there, in the country, surveying railroads. He wrote passionately, like William Jones before him, for ameliorating the economic condition of Welsh farmers among whom he lived and worked.

While I was thinking about this paper, reflecting on Wallace, I recalled a chance comment of my late father years ago - one of those exchanges whose brevity one later regrets - "that man who nearly was first with Darwin's theory, worked with our people in Neath [my father's early home in Wales]".

At the time, I attributed as little weight, to this, as to my father's 1975 opinion of our neighbor's son Rowan Williams: "that boy will be Archbishop of Canterbury one day" - which, of course, he currently is.

Just to get clear Wallace's standing, Darwin wrote in his memoir²⁹, that before he had published his own work on the origin of species:

"in the summer of 1858 Mr. Wallace, then in the Malay Archipelago, sent me an essay; 'On the tendency of varieties to depart indefinitely from the original type', and this essay contained exactly the same theory as mine. Mr. Wallace expressed the wish that if I thought well of his essay, I should send it to Lyell for his perusal" - Sir Charles Lyell was the foremost geologist, and natural scientist, of his day, having postulated a planetary antiquity, adequate to support evolutionary hypotheses - Darwin continues: "At the request of Lyell...I consented...to allow an extract from my manuscript to be published at

the same time with Wallace's Essay...I was at first very unwilling to consent, as I thought Mr. Wallace might consider my doing so unjustifiable, for I did not know then how generous and noble was his disposition. [My extract]...had not been intended for publication, and [was] badly written. Mr. Wallace's essay, on the other hand was admirably expressed and quite clear".

Wallace was born at Usk, two centuries and a few miles downstream from Henry Vaughan. Years after, he wrote³⁰ of his time as a surveyor in Wales:

"I went sometimes to church to hear Welsh sermons, and the Welsh Bible well read...with the grand sound of the language and eloquence of the preachers. The reader will have some idea of the effect of such passages [as the opening of Psalm 90]". In English it is: Lord thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth, and the world, even from everlasting to everlasting thou art God. Wallace writes it in Welsh:

"Ti, Arglwydd, fuost yn breswylfa i ni ym mhob genhedlaeth. Cyn gwneuthur y mynyddoedd, a llunio o honot y ddaear, a'r byd; ti hefyd wyt Dduw, o dragwyddoldeb i dragwyddoldeb".

Returning to the poets, let T.S. Eliot lead us forward. He writes of George Herbert³¹: "It was only in the Faith, in hunger and thirst after godliness, in his self-questioning, and his religious meditation, that he was inspired as a poet. If there is another example since his time of a poetic genius so dedicated to God (says Eliot), it is Gerard Manley Hopkins."

Hopkins was an English Jesuit priest who lived in Wales. He learned enough Welsh to write verse in the meters, and forms, known in British poetry since the first millennium. He says: "Such rhythm as Welsh poetry has, is SPRUNG, counterpointed upon a counted rhythm, but it differs from Milton's in being little calculated...it is in fact the native rhythm of the words bodily imported into verse"³². Here is some of the poetry which Hopkins wrote in Welsh. You hear the corresponding consonants, and stressed/unstressed rhymes:

*"Y mae'n llewyn yma'n llon
Affrydan llawer ffynon,
Gweddill gwyn gadwyd i ni
Gan Feuno a Gwenfrewi.
Wlaw neu wlith, ni chei wlad braidd
Tan rod, sydd fal hon iraidd.
Gwan ddwfr a ddwg, nis dwg dyn,
Dyst ffyddlon am ein dyffryn.."*

Hopkins innovates in style, as in inspiration. His "sprung verse" chiefly is Welsh poetic rhythm, rendered in English. Gardner, in a study of Hopkins, says his: "rich distinctiveness of texture...makes the earlier mature verse of Hopkins sound more like the

verse of Cynddelw or Tudur Aled [Welsh poets respectively of the 12th and 16th centuries] than of any traditional English poet".

Thomas Merton, poet, and monk, of Gethsemani, Kentucky, never finished his doctoral dissertation on Hopkins. He ascribed his own catholic vocation to a rainy evening at home on the New York City Upper West Side, while reading Hopkins's correspondence with Cardinal Newman.

Merton said: "you cannot have a decent poem that is not in some way close to theology"³³. He wrote: "To the Christian poet, the whole world and all the incidents of life tend to be sacraments..."³⁴ Echoing Hopkins, in his journal he writes "the whole world is charged with the glory of God and I find fire and music in the earth under my feet".

The poetic idiom of Dylan Thomas is often compared to Hopkins. Dylan said of his own work: "these poems were written for the love of Man, and in praise of God, and I would be a damn fool if they weren't"³⁵.

When Merton died in Asia in 1968, his biographer³⁶ says he meant to return to Kentucky through Wales, to look up his Welsh roots, and visit his friend Donald Allchin. Merton's family emigrated, years before, from Wales to New Zealand. Merton wrote to his Aunt there: "Lately, I have been reading about hermits and recluses in early Celtic Christianity. Wales was a very monastic and eremetical sort of place. I think we all have some of this in our blood"³⁷. He goes on to commend the work of Traherne, of whom we heard, and whose vision Merton describes in his: "Mystics and Zen Masters"³⁸.

Ronald Tolkien, Professor of English at Oxford, said, in a 1955 lecture³⁹: "English philologists who have no first-hand acquaintance with Welsh and its philology lack an experience necessary to their business". He says: "the names of persons and places in [my work, the Lord of the Rings] were mainly composed on patterns deliberately modeled on those of Welsh".

His wide review - of Welsh epics, etymological relationships with English, and Biblical translators - concludes: "more even than the interest and worth of the literature, old and new, that is preserved in it, these two things seem important: Welsh is of this soil, this island, the senior language of the men of Britain, and Welsh is beautiful...A very characteristic word is gogoniant - glory". And he recites in Welsh the Gloria Patri:

"Gogoniant i'r Tad, ac i'r Mab, ac i'r Ysbryd Glan, megis yr oedd yn y dechrau, y mae yr awr hon, ac y bydd yn wastad, yn oes oesoedd".

These cameos exclude much: the sweep of Welsh literature from 6th. to 21st century⁴⁰ - the medieval epics of the Mabinogi; - Dafydd ap Gwilym, 14th. century preeminent

figure of Welsh letters; - Pantycelyn⁴¹, poet leader, and inspiration, of 18th century spiritual resurgence;

- poetic devices like Dyfalu - image piled upon poetic image - as in the 19th century March of the Men of Harlech - recalling old valor, sung on a recent CD by Bryn Terfel (helping me as I did these notes): "Welsh legions - pour from the mountains - they rush like cascading torrents - they surge like the sea":

"Wele Gymru a'i byddinoedd: Yn ymdywallt o'r mynyddoedd - Rhuthrant fel rhaiadrau dyfroedd - llamant fel y lli..."

Or, by contrast, T. Gwynn Jones, in a fine ode, early last century, a time of exciting literary renewal, on the peace of Arthur's Avalon - in classic form:

*"Draw dros y don mae bro dirion, nad ery
Cwyn yn ei thir, ac yno ni thery
Na haint na henaint fyth mo'r rhai hynny
A ddel i'w phur rydd awel, a phery
Pob calon yn hon yn heiny a llon,
Ynys Afallon ei hun sy felly"*

- Tennyson - who learned some Welsh, and borrowed epic themes, and poetic style, from Welsh sources⁴²;

- John Dee - 16th century Welsh sage who wrote⁴³ of King Arthur's Atlantic empire, and that Madoc's voyages to it confirmed the queen's title, as heir to the Welsh kings. In the first recorded use of the term, he called these lands the "British Empire"⁴⁴;

- or his queen, Elizabeth Tudor - England's great ruler - whom A. L. Rowse calls a red-haired Welsh harridan - who ordered a Welsh translation of the Bible, to wean her subjects to her protestant settlement;

- or Bishop William Morgan - the magnificence of his resulting translation in 1588 as notable as Tyndale's - in literary and social impact - in its sphere;

- certainly, the 18th century mystic poet Ann Griffiths⁴⁵, dead at 28, revered by Merton's friend, Allchin, whose work, citing Ann, traces the spiritual continuity of the Celtic Vision in Wales from Roman times⁴⁶.

A canon at Canterbury Cathedral, and professor in Wales, Donald Allchin is friend and advisor⁴⁷ of Rowan Williams, Archbishop of Canterbury. Rowan is a good interpreter into English⁴⁸ of Ann's astonishing poems, sung at his 2003 Canterbury enthronement - on February 27 - a date he chose, because it is the Feast of George Herbert.

Michael D. Jones, ordained in Cincinnati, married the sister of Welshman, Ohio Governor, William Bebb. Plans for a Welsh settlement in Tennessee foiled by Civil War, he founded the surviving Welsh colony in Patagonia.

Others bind Wales and Cincinnati close: Jerry Hunter, born and raised here, of no known Welsh blood, helped by Edgar Slotkin, learned the language, and is Professor of Medieval Welsh at the University of Wales.

In 1595, Sir Philip Sidney said⁴⁹: "In Wales, the true remnant of the ancient Britons, there are good authorities to show the long time they had poets: ...so, through all the conquests of Romans, Saxons, Danes, and Normans, some of who did seek to ruin all memory of learning among them, yet do their poets, to this day, last; so as it is - not more notable in soon beginning, than in long continuing".

This small nation - of high culture - continues its remarkable life. It discerns and articulates: innovative universality in ideas : on human freedom -- of spirit, mind and body; - on human language; - on human understanding of the divine natural world; - and through the poetic, literary and artistic means, which most entirely best can convey all of these.

Some say that the USA drew from Wales a perennial freshness, and an illuminated inspiration toward free expression and equality, grounded in a spiritually driven pursuit of happiness, and perfection.

Some say that the unbalancing drive - to covet and over-run the western lands of others, and to use military hegemony to command scarce resources of fuel, slaves, gold, and oil - a drive well-learned, as we heard, on the fields of Roman Britain - is product of the Saxon English heritage.

Yet, when I became American last year, I was told that racial profiling is discouraged here, and so - regretfully - I must, for now, eschew such beguiling enquiries.

Selected references

- 1 "The Evidences of Christianity", Campbell & Owen, Cincinnati, 1878, p9 et seq
2 "Christ in Celtic Christianity", Herren & Brown, Boydell, Rochester NY, 2002
3 *inter alia* quoted in "The Britons", Christopher Snyder, Blackwell, 2003, p113
4 *see for instance* "The Matter of Wales", Jan Morris, Oxford University Press, 1984
5 *see* "The Wisdom of the Desert", Merton, and "The Egyptian Desert in the Irish Bogs", Telepneff
6 *see for instance* "Frank Lloyd Wright", Robert McCarter, Reaktion, 2006
7 "God's Presence Makes the World", Allchin, Darton, London, 1997 pp14-17
8 "Leges Wallicae", ed. Wotton, Bowyer, London, 1730
9 "The Great Chronicle of London", c.1504, cited in "Royal Anecdotes", Longford, Oxford, 1989
10 "The American Soul: Rediscovering the Wisdom of the Founders", Needleman, Putnam, 2003
11 "Welshmen in the Development of the United States Republic", Edwards, Utica, 1899
12 "Memoirs of the Life of The Rev. Richard Price", Morgan, Hunter, London, 1815
13 "Richard Price and the Ethical Foundations of the American Revolution", Peach, Duke, 1979
14 "The Taliesin Tradition", Emyr Humphries, Seren, 1983, ch14
15 "William Tyndale", David Daniell, Yale, 1994
16 *see* "Autobiography", Lord Herbert of Cherbury, ed. Lee, Routledge, London, 1886,
17 "The Metaphysical Poets", Helen C. White, Macmillan, 1936, ch12
18 "Henry Vaughan, a Life and Interpretation", Hutchinson, Oxford, 1947 ch12
19 *see* "Wordsworth and the Seventeenth Century", Crofts, Warton Lecture, Oxford, 1940
20 *see* "Spiritual Reformers of the 16th & 17th Centuries", Jones, 1914, ch 17, "Thomas Traherne &c"
21 Jones, Letters I: 354, *quoted in* "Sir William Jones", Franklin, University of Wales, 1995
22 "Decline and Fall of the Roman Empire", Gibbon, ed. J.B.Bury, London, 1896-1900, 4:296
23 *see* "English Romanticism and the Celtic World", ed. Carruthers & Rawes, Cambridge, 2003
24 *ibid*: Carruthers & Rawes: "Wordsworth, North Wales and the Celtic Landscape", Watson
25 "A Rattleskull Genius: The Many Faces of Iolo Morgannwg", ed. Jenkins, Univ. of Wales, 2005
26 "Madoc", Southey, Longman Rees, London, 1815
27 "Robert Owen", Ian Donnachie, Tuckwell, 2000
28 "The Evidences of Christianity", *op cit*, *nt 1 above*, pp 19/20
29 "Autobiography", Charles Darwin, 1887, *in* "The Darwin Reader", ed. Ridley, Norton, 1987
30 "My Life" [2 vol first edition], Alfred Russel Wallace, Dodd Mead, New York, 1905
31 "George Herbert as a Religious Poet", Eliot, *in* "George Herbert", ed. Cesare, Norton, 1978
32 "Gerard Manley Hopkins", W.H.Gardner, vol II, Oxford, 1949 p145 *citing* "Letters", 1935
33 "The End of Knowing", Newman & Holzman, Routledge, London, 1997
34 "Contemplation in a World of Action", Merton, Doubleday, Garden City NY, 1971
35 "Dylan, Druid of the Broken Body", Davies, London, 1964, *and see Allchin, nt 46 below*
36 "Merton, A Biography", Furlong, Harper & Row, San Francisco, 1980
37 "Road to Joy - Letters to New and Old Friends", Merton, Farrar Strauss, New York, 1989
38 "Mystics and Zen Masters", Merton, Farrar Straus, New York, 1961
39 "The Monsters and the Critics, and Other Essays", J.R.R.Tolkein, Harper-Collins, 1983
40 *see for instance* "A History of Welsh Literature", Parry, *transl Bell*, Oxford, 1955
41 "Gweithiau William Williams, Pantycelyn", gol. Roberts a Hughes, Prifysgol Cymru, 1964/66
42 *see for instance*: "Tennyson, the Unquiet Heart", Martin, Oxford, 1980
43 "The Queen's Conjuror", Woolley, Henry Holt, New York, 2001
44 "Hanes Cymru", Davies (*author's Engl. trans, 1st. ed*) "History of Wales" 1993, Allen Lane, p255
45 "The Hymns of Ann Griffiths", John Ryan, Ty ar y Graig, 1980
46 "Praise Above All: Discovering the Welsh Tradition", Allchin, University of Wales, 1991
47 *see for instance*: "Yr Archesgob Rowan Williams", Cynwil Williams, Caernarfon, 2006
48 "Poems of Rowan Williams", Perpetua, 2002, pp98/100
49 "An Apology for Poetry", Sir Philip Sidney, 1595