



Journeys in the Spirit

inward outward upward downward

Children's work edition Issue 55 September 2011



Waldo Williams – Poet, Pacifist and Quaker

Getting ready

This issue of *Journeys in the Spirit* focuses on the life and work of Waldo Williams (1904 – 1971), Welsh poet, pacifist and Quaker. Although Waldo is little-known outside Wales, both his life and his poetry are truly inspirational, with messages which are particularly poignant for Quakers of all ages.

It is very difficult to separate out Waldo's poetry and his life: in both he bore witness to his deep belief in the brotherhood of man, and the importance of relationship, connectedness and community. State-sponsored war was the antithesis of everything he believed in, and the fact that he lived through two World Wars brought particular challenges for him. How he reacted – and kept his faith – is told in the story of his life, and also through his poetry.

The music of Waldo's poetry should appeal to children, as well as his themes and strong images. These can be used to help children reflect on what inspires them, and to create their own pictures or poetry.

Some questions for younger children raised by this issue are:

- *Should Quakers have heroes? Who would your hero be?*
- *What places, people and ideas are important to you? How would you express them to someone else (e.g. in pictures or in words)?*
- *Do you have a favourite poem or picture? Why does it speak to you?*

Some questions for older children raised by this issue are:

- *What is more important – words or actions? Why?*
- *Living out what we believe in can be hard. What are some of the challenges for you?*

Journeys in the Spirit offers resources and ideas to Quakers engaging with children and young people.

This children's work edition comes out monthly. It offers resources and ideas to Quakers engaging with 5 – 12 year olds in a Quaker setting.

It provides opportunities for exploring, creating and learning in an atmosphere of worship in partnership on our shared journey in the spirit.

Gather

Gather in a circle. When everyone's settled, say that you're going to be talking about a man called Waldo Williams who was a Quaker and a poet. One of the things that Waldo felt really strongly was that we are all connected, like being in a web. Read these lines of his poem "Brotherhood":

Mae rhwydwaith dirgel Duw
Yn cydio pob dyn byw;
Cymod a chyflawn we
Myfi, Tydi, Efe.

Each man alive is knit
Within God's secret net;
The full web's unity
Of I, and Thou, and He.

Now take a ball of wool and say "We're going to think about some of the things that connect us". Start off by saying something like: "I like going for walks along the beach. Who else likes that too?" Pass the wool to another person in the circle who likes the same thing as you. They then say something they like doing – and connect with someone else across the circle. You should end up with a web of that links the group together.

If your group is small, you could draw a web, and think of things that connect us to our family and friends.

Some resources

All poems in this issue are under the copyright of the publisher Gomer Press, Llandysul, Ceredigion and the translator Tony Conran. They are published in *'The Peacemakers - Waldo Williams'* by Gomer Press.

Alan Llwyd: "The Story of Waldo Williams – Poet of Peace" (2010).

Engage

The story of Waldo Williams: Begin by telling the children a story about Waldo Williams. An outline is given on *Additional Resource 55.A* - you will need to simplify the language depending on the age of the children, and draw out some of the stories. Some initial questions could be:

What do you like best about this story? Do you think Waldo would have been an interesting person to know? Why do you think he might have been special? Do you have a personal hero? Why do you admire this person? Do you think it's okay for Quakers to have heroes?

You could also consider the following questions with younger children:

Waldo moved when he was 7 years old from an English-speaking to a Welsh-speaking community.

I wonder what it would feel like to move house, school and to make friends through another language? What might be difficult? What would be exciting?

The countryside where Waldo grew up meant a lot to him – wild yet beautiful, and where farmers worked together to support one another.

Do you have a special place? Can you describe it? What would your perfect community (town, village, city) look like?

Some questions for older children are:

Waldo was ten years old when the First World War broke out.

How do you think the war affected him? Are there things happening in the world that are wrong or unfair? What can children do?

Waldo felt strongly that actions are more important than words.

Is this right, I wonder? Can you think of times when words are stronger?

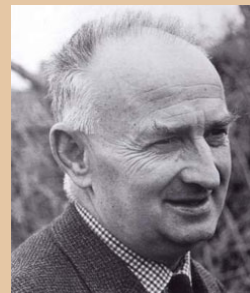
Images: Explain that poets often use words that make pictures in our thoughts to describe things that mean a lot to them. Show the pictures on *Additional Resource 55.C* - they are like some of the things that Waldo was talking about (as indicated in the poems that follow). Talk about them. Questions could be:

What do you think or feel when you look at them? What pictures would you use to express something that's important to you? Which do you think get across thoughts and feelings better – pictures or words?

Waldo's poems: Read one of the three poems for children on *Additional Resource 55.B* or from the poem 'The Peacemakers' on *Additional Resource 55.E*. Explain that Waldo wrote the poem "the Peacemakers" as he watched bombed Swansea burn in the distance. It is written in memory of his parents, and states his belief that the voice of the peacemakers will be heard in the end. Ask the children to close their eyes and be still, then read the poem. If you have access to a computer, you can listen to the poem set to music and also see some images of what Swansea looked like after the bombing (at: <http://www.youtube.com/watch?v=8bRANQ4vwLA>). Holding the stillness, ask the children to share how they felt.

Making a statement: An activity for older children. Tell the story of how Waldo appeared before a tribunal in 1942 to state why he was opposed to war and fighting. Depending on the ages of the children either read out an adaptation of the statement, see *Additional Resource 55.D*, or explain its main points – i.e. that all people are sisters and brothers - bound together by a common Spirit and love; good ends can never come about through evil means such as war. Ask: 'What do you think of this statement?' What might **you** make a statement about – who to, and when?' 'Are there any problems with making statements? (e.g. putting your friends off!?)'.

References & other resources



See 'Waldo Williams – his life and witness' on *Additional Resource 55.A*

'Do you faithfully maintain our testimony that war and the preparation for war are inconsistent with the spirit of Christ? Stand firm in our testimony, even when others commit or prepare to commit acts of violence, yet always remember that they too are children of God.'

Advices and Queries 31

Additional resources 55. A, 55.B, 55.C, 55.D, and 55.E listed in the text are available at:

www.quaker.org.uk/cyp/journeys

References & other resources

Postcards with good pictures to aid discussion and creative drawing and writing are available from shops such as “Shared Earth.”

Quaker Faith and Practice 24.04:

“All bloody principles and practices we do utterly deny, with all outward wars, and strife, and fightings with outward weapons, for any end, or under any pretence whatsoever, and this is our testimony to the whole world.”
Declaration to Charles II, 1660.

The *Additional Resources 55.A, 55.B, 55.C, 55.D* and *55.F* in the text are available at:

www.quaker.org.uk/cyp/journeys

Respond

A Perfect Community:

Waldo was inspired by the community of rural Pembrokeshire where he grew up, because of the way people worked together and supported one another.

Ask the children what their perfect community would look like. Some questions to consider might be:

- Where would you like your community to be?
- Who would live in your community?
- How would people behave towards one another?

Encourage the children to listen to one another and share their thoughts and feelings. They can then draw their community or make a clay or plasticine model of it. If possible, try to do this together, so that the children are working together as a mini-community.

Using images – drawing or poetry:

Look again at the images on *Additional Resource 55.C*. Read some verses of his poems that follow the pictures. Explain that Waldo used images- pictures in words – to express how he felt about people being connected. Ask the children what pictures they would use to show other people how they feel about things. It may be helpful to have a range of postcards available, with a variety of pictures to help discussion (see sidebar).

Now ask the children to draw a picture or write some words that could be a poem about something they feel strongly about or connected to – for instance being with a special friend or member of your family; sitting quietly in Meeting for Worship.

Making a statement:

Sometimes when people feel strongly about something, they make a public statement, so that more people get to know about how they feel and why. This is what Waldo did when he appeared before the Tribunal for Conscientious Objectors in Carmarthen (see *Additional Resource 55.D*). In 1660 a group of Quakers travelled all the way to London to tell the king that they were against war, and this statement still inspires Friends today (see sidebar).

Ask the children what they might like to say to others about what they believe in. Work together to create a poster, leaflet or statement to be shared with the adults in their Meeting. It should contain strong but simple messages – e.g. “I believe that people should listen to one another and be kind.” “Bullying is wrong: treat others as you would wish to be treated”.

Drama:

The story of the bailiffs coming to Waldo’s lodgings and taking away his furniture because he refused to pay income tax (*Additional Resource 55.A*) offers an opportunity for drama. Characters could include Waldo, the bailiffs, including the one who has problems with the roll of linoleum, and has to ask for a piece of string, Milford Haven Quakers who support Waldo and buy some of his furniture back. The children could act out this scene to their Meeting.

Questions and Answers (An activity for older children):

In his poem “Pa beth yw dyn?” (“What is man?”), Waldo asks a series of questions and answers them, showing his own feelings and beliefs about humanity and the world. See *Additional Resource 55.F*. Ask the children to think about what questions they might ask to show what they believe in – and how they would answer. Questions might include: *What is God? What is silence? What is community?* The group can work by themselves or together to create their own poster or poem based on questions and answers – for sharing with Meeting.

Reflect

Gather the children together in a circle to close with a quiet time together.

This may be a good time for the children to reflect quietly on what aspects of Waldo's story have really stuck in their mind, or what images have spoken to them. Say something like: "We will now have some time to be quiet and to think about the way Waldo lived his life, and the words and pictures he used."

Encourage the children to reflect quietly. You can have some more postcards in the centre of the circle if this helps – some with pictures and some blank ones. The children can either choose a picture card which best describes what they are feeling, or pick up a blank card and write some words on it.



The children can share their thoughts if they feel led to do so, but this should be like ministry in Meeting for Worship.

You may like the group to nominate Elders for this closing session.

Review

Some of the materials used for this topic may have been quite challenging. When reflecting on how things went with co-volunteers or other Friends, it may be useful to ask:

- What activities did the children really enjoy and engage with?
- What didn't go so well, and how could things be improved for future sessions?
- Were the children able to engage, respond and reflect?
- Were the activities relevant to the children, and were there activities which appealed to everyone in the group?
- What did you learn, and what might you do differently another time?
- Did you all have fun – and have quiet time together as well?

This issue was written by Jane Harries and edited by Chris Nickolay and Howard Nurden. The Topical activity was written by Chris Nickolay.

The next children's issue of *Journeys in the Spirit* is **Issue 56** is about Lucretia Mott an American Quaker, 1793-1880, committed to living her faith in action - women's rights, slavery and fair trade and will be available on October 3rd. **Issue 57** is about **Bertha Bracey** a British Friend who was organiser of Quaker relief work in Germany in the 1920s and an advocate for the support for Jewish refugees in the 1930s and will be available on November 1st. **Issue 58** is about **Jocelyn Bell-Burnell** – scientist and Quaker and will be available on December 1st. These are all part of Series 6, '**More Quaker stories**'.

Further materials available at:

Current issue additional resources 55.A – 55.F

An easy to use plan for a Children's Meeting

A simple plan for an all age Meeting for Worship

A topical activity about the 350.org moving the earth day

There is also a 'How to use *Journeys in the Spirit*' guide; a link to special issues; an archive of previous issues; a discussion forum and a link to the *Journeys in the Spirit* Youth edition.

Go to:

www.quaker.org.uk/journeyschildren and choose from the range of links in the sidebar.

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Journeys in the Spirit

Children's work

Additional Resource 55.A



Engage

Waldo Williams – his life and witness



Waldo Williams was born at Haverfordwest, Pembrokeshire, on September 30th, 1904. His father was headteacher of Prendergast County Primary School in the mainly English-speaking part of Pembrokeshire. Religion played an important part in the family's life – but religion was seen as a living, practical thing whose purpose was to help others.

When Waldo was seven, his father was appointed headteacher of the primary school at Mynachlog-ddu in Preseli, northern Pembrokeshire, and Waldo was transferred – within a few miles – to another world, where his learning and experiences happened through the medium of Welsh. This was a revelation and a joy to him, as expressed in the following lines:

Pan oeddwn blentyn seithmlwydd oed
Dy lais a dorrodd ar fy nghlyw.
Fe lamaist ataf, ysgafn-droed,
Ac wele, deuthum innau'n fyw.

When I was seven years of age
I heard the sweetness of your voice.
You leapt towards me, light of foot,
You gave me birth, made me rejoice.

In rural Pembrokeshire, Waldo experienced a close-knit interdependent community, where farmers helped one another at harvest and sheep-shearing time. This came to be an ideal for him – the idea of a society where people could cooperate and live equally together, rather than as members of nation states which set people against one another with prestige, profit and power as dominating motives. The First World War broke out when Waldo was ten years old, and this seemed to epitomize the destructive tendencies of the nation state. Both his parents and his uncle hated war, and this must have been talked about a lot in his home.

After attending the Grammar School at Narberth, Pembrokeshire Waldo studied at the University College of Wales, Aberystwyth where he graduated in English in 1926. Afterwards he trained as a teacher and worked in various schools in Pembrokeshire, Mid and North Wales, and England. A glimpse of the sort of teacher he was is given by the following description:

“Waldo would arrive at the school every morning surrounded by several children – three or four children on each side having managed to grasp his hands or his sleeve; all of them delighted..... The various implements he used in his work were rather unusual, and would include a colourful wigwam perhaps, different masks, tea dishes, puppets... The children loved to act, and Waldo himself always participated....”

In 1939 war came again. Waldo was devastated, and – for a time – lived with the overwhelming feeling that the earth itself was poisoned. He used prose as well as poetry to condemn the war, to promote brotherhood, and to defend democracy in the press. Waldo was summoned to appear before a tribunal for conscientious objectors at

Carmarthen in February 12th, 1942, and here gave a famous statement about universal brotherhood:

"I believe all men to be brothers and to be humble partakers of the Divine Imagination that brought forth the world War, to me, is the most monstrous violation of this Spirit that society can devise. I consider all soldiering to be wrong, for it places other obligations before a man's first duty, to his brother ..." Waldo referred in particular to the practice of blockade, which starved whole populations, including innocent children. He was unconditionally released.

Waldo married Linda Llewellyn in 1941, but she died tragically of tuberculosis in 1943, and he never remarried.

Waldo was once again challenged to stand up for his beliefs at the time of the Korean War. This war depressed him even more than the Second World War. He felt helplessness and guilt, and was hardly able to go out into the street and face people. He decided to take direct action against the war and against military conscription by refusing to pay his income tax. This was the beginning of a battle between Waldo and the authorities which lasted ten years. In November 1954, bailiffs entered his lodgings in Haverfordwest and confiscated many of his personal belongings. Waldo recounted mischievously that the crowning point of this procedure 'was the request of the bailiff ... after he had tidily rolled up the linoleum for a piece of string to tie the roll!' Local Quakers bought several pieces of Waldo's furniture and gave them back to him.

The Korean War ended in 1953, but military conscription was still in place, so Waldo's protest continued. He was sent to Swansea prison for six weeks in 1960, and to Ashwell Road Prison, Rutland in 1961. In 1963 military conscription was abolished, and Waldo started paying his income tax once again.

Waldo admired Gandhi very much, and was moved by his criticism of great Bengali poet, Rabindranath Tagore, that "You give us words instead of deeds." He believed, like Gandhi, that words and actions should reflect one another, and refused to publish a book of his poems – much to the frustration of his friends – until words and deeds have become one in his life. Having acted on his principles over the Korean War, this was now the case – and 'Dail Pren' (the Leaves of a Tree), his only collection of poems, was published in 1956.

Waldo joined Quakers in 1953. In a radio broadcast "Paham yr wyf yn Grynwr" ("Why I am a Quaker") in 1956, he explained why he was drawn to the Society of Friends – the main reasons being Quakers' emphasis on the Inner Light and the practice of seeking God in the silence of Meeting for Worship. "In this powerful silence", he said, "the great Spirit – simple and good – becomes clearer to us, and we connect once again with our resolution and our hope."

Waldo died in 1971 – on Ascension Thursday. He was buried in the same grave as his parents and his wife, Linda. On the anniversary of his death in May 1978 a memorial to him was unveiled on Rhos-fach Common in the Parish of Mynachlog-ddu, surrounded by his beloved Preseli mountains.



Journeys in the Spirit



Children's work

Additional Resource 55.B

Engage and Respond

Waldo Williams – some themes in his poetry

Some of Waldo's earliest published poems were for children. Here are three of them published in 1936. He writes simply and beautifully. These poems show his sensitivity to and awareness of nature and his understanding of how children see the world.

Ant

Ant, where are you going
Lonely, lonely by the wall?
I saw your friends in the gap in the moor
Weaving through each other and all –
Hundreds of them!
Thousands of them!
Weaving through each other and all.

Ant, are you lost and lonely
Far from your home you crawl?
May I take you down to the gap in the moor
Amongst your friends and all? –
Hundreds of them!
Thousands of them!
Weaving through each other and all.

Christmas Morning

What's in the bottom of the stocking?
What is it down at the foot?
It's hard and it feels all corners –
The strangest thing to put!

Here's an apple, and here's an orange,
It's a bag of nuts that's tight.
And here's a packet of chocolates –
I can get them out all right.

Here's something – what is it? Mouth-organ!
And that's a whistle then.
Well here's a couple of marbles,
And what have you got, Gwen?

But what's in the bottom of the stocking?
The strangest thing to see
Two tiny men with a two-handled saw
Ready to down a tree.

Playing

When the sun is shining
And the wind no more than a grouse,
Mair and me and baby Dan
Go to the field to play house.

The walls are a line of pebbles,
The dresser has many a cup;
Mair will be Missis this afternoon
And we're coming to look her up.

And if it comes on showery
When the tea we're drinking down,
We have to run to the little shed
And play at going to town.

An old sack of flour is the pony,
We're there before you can clap,
And Mair is asking, "What chance of a lift?"
And clambering into the trap.



A picture of Pembrokeshire



Journeys in the Spirit



Children's work

Additional Resource 55.C

Engage and Respond

Waldo Williams – some pictures that represent images that occur in his poetry



Tree / Roots



Web



Brotherhood



Community



Cave

War (*Guernica* by Picasso)

Brotherhood - Brawdoliaeth:

Waldo believed that people are essentially bound together and connected – like brothers. He expressed this belief through referring to **a web** that holds people together. **The Tree** is also a recurring image in his poetry: people are different on the surface – like the branches of a tree – but underneath our roots join and bind us together.

Community - Place:

The ideal community for Waldo was experienced in the rural Pembrokeshire of his childhood. The feeling of solidness comes through in the very names of the mountains:

Mur fy mebyd, Foel Drigarn, Carn Gyfrwy, Tal Mynydd, Wrth fy nghefn ym mhob annibyniaeth barn.	Wall round my boyhood, foel Drigarn, Carn Gyfrwy, Tal Mynydd, At my back in all independence of mind.
--	---

... and he goes on to describe the communal struggle against the elements, and neighbours working together to bring in the harvest.

This feeling of one-ness with people can also happen across centuries. In *“Cofio” (Remembering)*, the poet, at sunset, yearns to connect with former civilizations now forgotten in the mists of time. He is fascinated by the skeleton of a young girl in Avebury Museum dating from around 2500 BC. He imagines her as part of a primitive cooperative society, and concludes that – although her voice has ceased to be:

Dyfnach yno oedd yr wybren eang Glasach ei glas oherwydd hon. Cadarnach y tŷ anweledig a diamser Eddi hi ar y copâu hyn.	The wide expanse of the sky was deeper then, Bluer the blue of it because of her. Stronger the house invisible and timeless For her sake, on the hilltops here.
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Sometimes the idea of a sanctuary or a peaceful place is conveyed through images such as **a room, house or cave**. In his poem *“Pa beth yw dyn?”/ “What is man?”*, Waldo asks, and answers the following question:

Beth yw byw? Cael neuadd fawr Rhwng cyfyng furiau.	To live, what is it? It's having A great hall between cramped walls.
---	---

War undoes everything that Waldo most deeply believed in. To describe its effects he uses the image of a serpent or a wild beast that destroys and takes things to pieces. The earth is described as red, yellow and diseased. Everything seems wrong. At the end of the poem *‘Brotherhood’* he asks:

Pa werth na thry yn wawd Pan laddo dyn ei frawd?	What value ends up other Than mocked, if man kills his brother?
---	--

Despite being affected deeply by the horrors of war, and suffering personally through the early loss of his wife, Waldo is not a pessimistic poet. At the heart of his poetry is a belief in the essential **goodness of people** and a **positive power** that leads to renewal and hope. This is expressed in the following untitled poem:

Nid oes yng ngwreiddyn Bod un wywedigaeth Yno mae'r rhuddin yn parhau. Yno mae'r dewrder sy'n dynerwch Bywyd pob bywyd brau.	At the root of Being there's not one witheredness. The heartwood is safe. There the courage that is tenderness Is life of every fragile life.
Yno wedi'r ystorm y cilia'r galon. Mae'r byd yn chwâl, Ond yn yr isel gaer mae gwiwer gwynfyd Heno yn gwneud ei gwâl.	When the storm's over, there the heart flies. All's scattered away. But in the low fort the squirrel of bliss Tonight makes its drey.



Journeys in the Spirit



Children's work

Additional Resource 55.D

Engage and Respond

Waldo's Statement to the Tribunal for Conscientious Objectors:

Waldo was summoned to appear before a tribunal for conscientious objectors at Carmarthen on 12th February, 1942. At this tribunal he made the following famous statement concerning universal brotherhood:

"I believe all men to be brothers and to be humble partakers of the Divine Imagination that brought forth the world, and that now enables us to be born again into its own richness, by doing unto others as we would have others do unto us.

War, to me, is the most monstrous violation of this Spirit that society can devise. I consider all soldiering to be wrong, for it places other obligations before a man's first duty, to his brother – a brother he cannot regard as a cipher to be wiped off the other side. But modern warfare, and blockade in particular, I consider detestable, for it takes the bread out of the mouths of children and starves to death the innocence of the world.

I believe modern warfare to be so contrary to the spirit that it can be relied upon to defeat its own ends. No man can cast out devils through the power of Beelzebub, prince of devils.

I believe Divine sympathy to be the full self-realisation of the Imagination that brought forth the world. I believe that all men possess it obscurely and in part, and that it has attained its perfect expression in the life and teaching of Jesus. It tells us that it would be wrong and therefore futile to seek even justice – even justice for others – through the slaughter and bereavement and mutilation and misery of multitudes of men, women and children. It tells us that oppression is not shortly to be eliminated from the world. It tells us that it is the Christian duty not to inflict such suffering, but if need be, to bear it patiently whereby it is transmuted from its passive state into an active principle in the fight of good against evil. Divine sympathy tells me that in the Wars of Religion, the widow who gave a cup of water to a straggler from the invading army did more for religion than any champion of the cause. And whether or no this be a War for Liberty, it is the man who stands for universal and individual brotherhood – he is Liberty's truest friend.

I believe that the Spirit communes not with societies as such, but directly and singly with the soul of men and women, thereby enabling us to commune fully with each other, forming societies. I believe, therefore, that my first duty to the community to which I belong is to maintain the integrity of my own personality. 'God is spirit and they that worship Him must worship Him in spirit and in truth.' I can draw no distinction between worship and work. If I enter any work, however humanitarian it be, where I bind myself beforehand not to say, 'Sheathe they sword' if the need arise, then I have forgone my integrity and I have betrayed the community to which I belong."

Some questions to consider:

- *What do you think Waldo was trying to say? Does his statement speak to you?*
- *Can you think of other famous statements that Quakers and others have made?*
- *Is making a statement a good way of getting your point across – and are there any possible problems about making statements?*
- *What do you think you might make a statement about? When, and who to?*



Journeys in the Spirit



Children's work

Additional Resource 55.E

Engage Waldo's Poem "The Peacemakers" – Y Tangnefeddwyr

On January 17, 1941, the town of Swansea – an important port in South Wales, came under aerial attack from German aircraft. This first attack was followed by a much heavier attack in February, when the town was bombed for three nights in a row.

From his home in Pembrokeshire, Waldo could see the glow of the burning city in the distance. Witnessing the destruction, he remembers his parents, who stood for brotherhood, forgiveness and peace.

An amazing thing about this poem is the strong belief that comes through – despite the destruction before him – that one day peace will prevail: "Blessed are they – a day will come that hears them – peace-makers, children of God."

Y Tangnefeddwyr

Uwch yr eira, wybren ros
Lle mae Abertawe'n fflam,
Cerddaf adref yn y nos,
Af dan gofio 'nhad a 'mam.
Gwyn eu byd tu hwnt i glyw,
Tangnefeddwyr, plant i Dduw.

Ni chât enllib, ni chai llaid
Roddi troed o fewn i'w tre.
Chwilia 'mam am air o blaid
Pechaduriaid mwya'r lle.
Gwyn eu byd tu hwnt i glyw,
Tangnefeddwyr, plant i Dduw.

Angel y cartrefi tlawd
Roes i 'nhad y ddeuberl drud:
Cennad dyn yw bod yn frawd,
Golud duw yw'r anwel fyd.
Gwyn eu byd tu hwnt i glyw,
Tangnefeddwyr, plant i Dduw.

Cenedl dda a chenedl ddrwg –
Dysgent hwy mai rhith yw hyn,
Ond goleuni Crist a ddwg
Ryddid i bob dyn a'i myn.
Gwyn eu byd, daw dydd a'u clyw,
Dangnefeddwyr, plant i Dduw.

Pa beth heno, eu hystâd,
Heno pan fo'r byd yn fflam?
Mase Gwirionedd gyda 'nhad
Mae Maddeuant gyda 'mam.
Gwyn ei byd yr oes a'u clyw,
Dangnefeddwyr, plant i Dduw.

The Peacemakers

Rose-red sky above the snow
Where bombed Swansea is alight,
Full of my father and mother I go,
I walk home in the night.
They are blest beyond hearing,
Peacemakers, children of God.

Neither, within their home, abuse
Nor slander could be found.
Mam would look for an excuse
For the biggest scoundrels round.
They are blessed beyond hearing,
Peacemakers, children of God.

It was the angel of poor homes
Gave my father two rich pearls:
Brotherhood the mission of man
God's largesse the invisible world.
They are blessed beyond hearing,
Peacemakers, children of God.

Nation good or nation bad
(So they taught) is fantasy.
In Christ's light is freedom had
For any man that would be free.
Blest, the day dawns that will hear them,
Peacemakers, children of God.

What is their estate tonight,
Tonight, with the world ablaze?
Truth is with my father yet,
Mother with forgiveness stays.
The age will be blest that hears them,
Peacemakers, children of God.

You can listen to this poem, set to music, and see some images of Swansea after the bombing at:
<http://www.youtube.com/watch?v=8bRANQ4vwLA>



Journeys in the Spirit



Children's work

Additional Resource 55.F

Respond Waldo's Poem "What is Man?" - "Pa Beth yw Dyn?"

This is a philosophical poem which asks a series of questions and gives answers from the poet's perspective.

The answers are a series of pictures, which – together – demonstrate how Waldo saw the world and some of his deepest beliefs about relationships, belonging, faith and creativity.

Pa Beth yw Dyn?

Beth yw byw? Cael neuadd fawr
Rhwyng cyfyng furiau.
Beth yw adnabod? Cael un gwraidd
Dan y canghennau.

Beth yw credu? Gwarchod tref
Nes dyfod derbyn.
Beth yw maddau? Cael ffordd trwy'r drain
At ochr hen elyn.

Beth yw canu? Cael o'r creu
Ei hen athrylith.
Beth yw gweithio ond gwneud cân
O'r coed a'r gwenith?

Beth yw trefnu teyrnas? Dawn
Sydd eto'n cropian.
A'i harfogi? Rhoi'r cyllyll
Yn llaw'r baban.

Beth yw bod yn genedl? Dawn
Yn nwfyn y galon.
Beth yw gwladgarwch? Cadw tŷ
Mewn cwmwl tystion.

Beth yw'r byd i'r nerthol mawr?
Cylch yn treiglo.
Beth yw'r byd i blant y llawr?
Crud yn siglo.

What is Man?

To live, what is it? It's having
A great hall between cramped walls.
To know one another, what's that?
Having
The same root under the branches.

To believe, what is it? Guarding a town
Until acceptance comes.
Forgiveness, what's that? A way through
thorns
To an old enemy's side.

Singing, what is it? The ancient
Genius of the creation.
What's work but making a song
Of the trees and the wheat?

To rule a kingdom what's that? A craft
That is crawling still.
And to arm it? You put a knife
In a baby's hand.

Being a nation, what is it? A gift
In the depths of the heart.
Patriotism, what's that? Keeping house
In a cloud of witnesses.

What's the world to the strong?
Hoop a-rolling.
To the children of earth, what is it?
A cradle rocking.