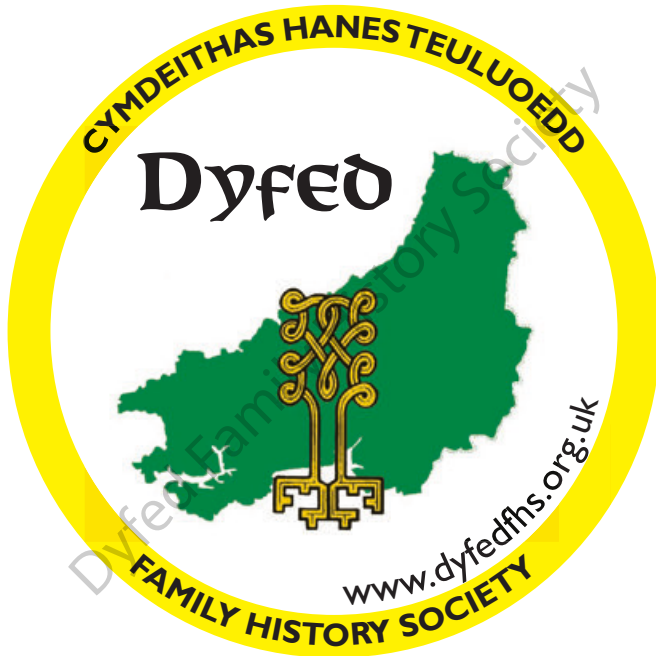


CYLCHGRAWN HANES TEULUOEDD DYFED

Cyfrwl 15 Rhif 4
Rhagfyr 2024



DYFED FAMILY HISTORY JOURNAL

Volume 15 Number 4
December 2024

Cymdeithas Hanes Teuluoedd Dyfed Family History Society

REGISTERED CHARITY No. 513347

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In accordance with the Charity Commission's regulations
all of the elected Officers are the Trustees of the Society.

Please quote your membership number in any correspondence.

Work on the **April Journal** will begin as soon as this one
finishes but the deadline for copy is **15 February 2024.**

AS WE APPROACH the end of another year I should be saying farewell as your Editor, but currently no firm offer has been made to take over this role, so, I am between the proverbial “rock and a hard place”. We must keep the journal going as it is part of our Constitution to provide 3 journals per year and I know how much members do enjoy it. Therefore, I have reluctantly agreed to remain until such time as we find a willing volunteer.

My usual call for members to provide articles has not produced the results I had wished for, I had hoped to have sufficient to fill this journal and the April one, but I am struggling to fill this one and am having to use some of my “spare” articles. So, I would please ask again that you all try to write at least one short story about one ancestor, a place they lived, their occupation or even about the struggle you have are having to find them (you never know another member might be able to help). I have asked the various Archives within Dyfed to provide articles outlining their collections, especially those specifically useful to family history research. Hopefully these will be regular items going forward.

One member very kindly sent me five old postcards that he found of Cynghordy, Carmarthenshire, one of which featured the viaduct that appeared in a recent article about Gorsen Chapel. These sorts of items are always welcome, especially ‘then and now’ photographs, showing how areas have changed.

You will see an item about Subscriptions for Overseas Members which I encourage you all to respond to, as it is the only way we get to discover your thoughts on how we manage the Society, the last thing we want to do is alienate or lose our membership, but we do have to ensure the Society is able to survive.

Also in this edition is the usual notice for the AGM in April 2025, we sincerely hope to have the Bishop return next year, it was a highlight of the meeting to have him attend this last year. We are also looking to have a speaker again as this promoted a lot of interest and the number attending doubled from previous years. It is our intention to once again record the speaker’s presentation, if they are agreeable and to make it available to those members who cannot attend in person. Finally, I would take the opportunity to wish you all a Merry Christmas and a Happy New Year for 2025.

Editor

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The Society does not accept any responsibility for the views and opinions expressed by individual authors.

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Branch Meetings and Other Events

(The venues for branch events are listed inside the back cover, unless otherwise stated)

Cardigan Branch

2 Dec	NO MEETING
6 Jan	TBC
3 Feb	TBC
3 Mar	TBC
7 Apr	TBC

Carmarthen Branch (now at 2.00pm at Spilman Hotel)

Dec	NO MEETING
29 Jan	TBC
26 Feb	TBC
26 Mar	TBC

Haverfordwest Branch

11 Dec	Archives Afternoon, Pembrokeshire Archives Prendergast 1–4pm
8 Jan	NO MEETING
12 Feb	Introduction to FreeBMD and the GRO
12 Mar	Archives Afternoon, Pembrokeshire Archives, Prendergast 1–4pm
9 Apr	Angela Probert-Jones – Gumfreston Church

Llanelli Branch (now back in Llanelly House)

16 Dec	TBC
20 Jan	TBC
17 Feb	TBC
17 Mar	TBC

Upper Towy Valley Branch

22 Jan	Members Interests Meeting
26 Feb	Mr Terry Norman – The Bridges of Llandeilo
26 Mar	An Evening with Mr Noel Rees
23 Apr	Speaker to be confirmed

London Branch

Dates and times of meetings to be confirmed

3–10 Aug (Provisional dates) Annual visit to NLW

Online Discussion Group (online@dyfedfhs.org.uk)

9 Dec TBC

27 Jan The History of Penrhiw Farm, Fishguard with Tom Latter

24 Feb Family Stories with Miall James

31 Mar TBC

RootsTech 2025 – 6–8 March 2025

Register online for free and join the global audience for new sessions, hundreds of exhibitors, and new products for everyone interested in discovering their family history.

Where to find out about other Genealogical Events:

Family History Federation

<https://www.familyhistoryfederation.com/events>

GENEVA (**GEN**ealogical **E**vents and **A**ctivities – run on behalf of GENUKI and the FHF) <http://www.geneva.weald.org.uk/doku.php>

Dyfed Family History Society Annual General Meeting Saturday 12 April 2025

In person and via Zoom | 1am–2pm

Speaker (to be announced) from 12.30 pm

Meeting Room 2, Carmarthen Library, St Peters Street, Carmarthen SA31 1LN

The Agenda, Minutes of the 2024 AGM and Financial statement for 2024 will be available on the DFHS website from 22 March and will be published in the April edition of the journal.

Under the Constitution rules any member who desires to bring before the AGM any subject or proposal relating to the affairs of the Society, shall give written notice in specific terms to the Secretary at least 21 days prior to the meeting.

Proposed Overseas Subscriptions Review

DUE TO INCREASES in both printing costs and postage, the Society is having to consider changing the overseas subscription rates. These have remained static for many years but with the significant drop in membership this cannot be maintained.

On average, it costs £21 pa to produce and post a copy of the three journals to overseas members. An overseas subscription is currently £15; therefore, we are suggesting a substantial increase in the subscription costs for a printed version whilst keeping the current rate for members who agree to have a PDF version.

We would appreciate comments from our members before the AGM in April as this will be an item on the agenda.

Foundling Hospital Archives goes digital: 100,000 pages now online

CORAM has launched a digital archive of almost 100,000 pages of records from England's first home for abandoned babies, the Foundling Hospital. The archive, covering 1739 to 1899, reveals the stories of over 20,000 children and includes touching petition letters from their birth mothers.

Part of Coram's Voices Through Time project, the archive provides valuable insights into childcare, education, and the lives of working-class women. Family historians can explore details about children, parents, staff, and apprentices. The records are free to access and searchable online. <https://archives.coram.org.uk>

Researching your Irish Ancestors

MANY OF US have Irish ancestry and know it is notorious for being difficult to trace ancestors, but that is changing as much more information and records are becoming available and most of it is free to access. There is a very comprehensive list of what, and where records are available on Irish Genealogy (www.irishgenealogy.ie).

Pembrokeshire Archives

FAMILY HISTORY research is more than just looking through census records and parish registers. At Pembrokeshire Archives & Local Studies, we have many other sources that can help visitors. Here is an overview of a few different collections that can help broaden and deepen Pembrokeshire-based family history research, with an idea of how and when to consult them.

Obituaries

We keep a list of all obituaries, funeral notices, and death reports that are found in the *Western Telegraph*. For this, we look in every copy of the newspaper and record the name and title of the person, along with the place of residence, the date of the newspaper, and anything else of note. This includes reports of coroner inquests, which are often just as detailed as the coroner reports themselves. Whereas more recent newspapers group obituaries and deaths in one section, the newspapers from the first half of the twentieth century tend to include reports of death as local news items.

You will find the index for obituaries for the period covering 1950 to 2017 on the computers in the research room. We update our index on a weekly basis with the latest copy of the newspaper, so we do have an up-to-date record from 2017. Plus, we are busy searching through the older newspapers with the intention of compiling an index back to 1919 (researchers can search for family notices between 1804 and 1919 on Welsh Newspapers Online). Currently, we are nearing the end of 1934. So, if you are wondering if there is an obituary for someone between 1934 and the present then just ask and we can search the index for you and then produce the relevant newspaper for you to browse.

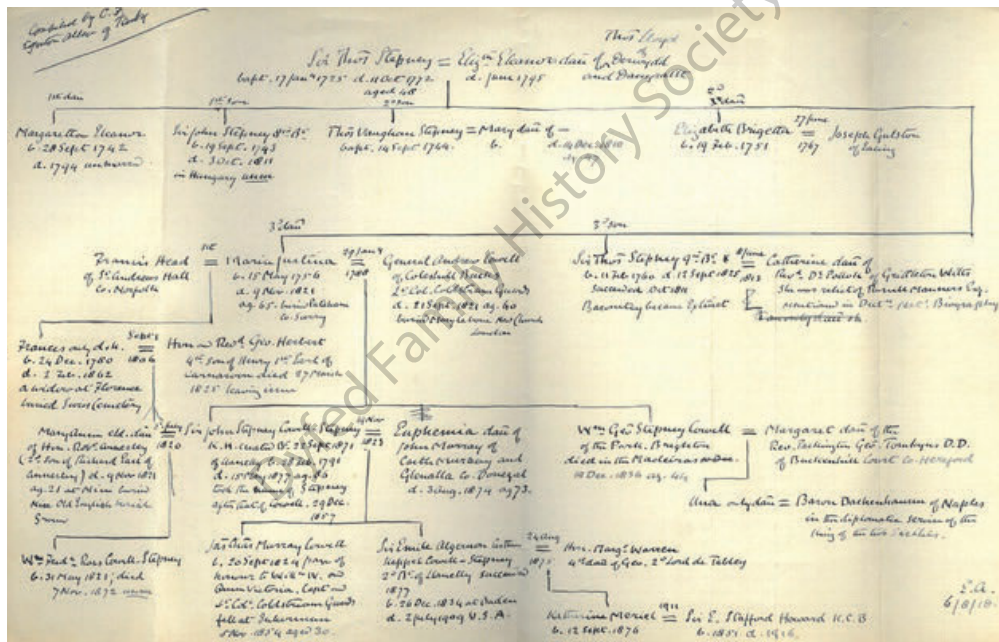
Obituaries are helpful for family history researchers for a variety of reasons. At their most basic level, they will confirm when and where someone died, with a mention of where the funeral took place. But the more detailed ones can provide a whole summary of the person's life and include the chief mourners who attended the funerals, as well as those who sent flower tributes. These are usually the closest relations and their extended families, so it will possibly provide you with new names to continue your research. Sometimes, it pays to start at the end.

Francis Green Collection

Of particular importance is the Francis Green genealogical collection, which amounts to thirty-three volumes of early twentieth century research on the most

prominent families in Pembrokeshire, Cardiganshire, and Carmarthenshire. These consist of transcriptions of Wills, Suits at Great Sessions, Patent Rolls, Inquisitions Ad Quod Damnum, Close Rolls, Treasury Papers, Compounding Papers, Statues of St Davids, Valor Ecclesiasticus, Alumni Oxonienses, Marriage Licenses at Carmarthen. Within there are also over eight hundred pedigree sheets.

The names found in these are helpfully indexed, so all you need to do is search through these for the name you are interested in, and then consult the relevant volume and page number. If you have reached the metaphorical brick wall in your research, and particularly can't crack beyond the eighteenth century, consulting this collection may provide a breakthrough, or at least furnish you with other branches of the family.



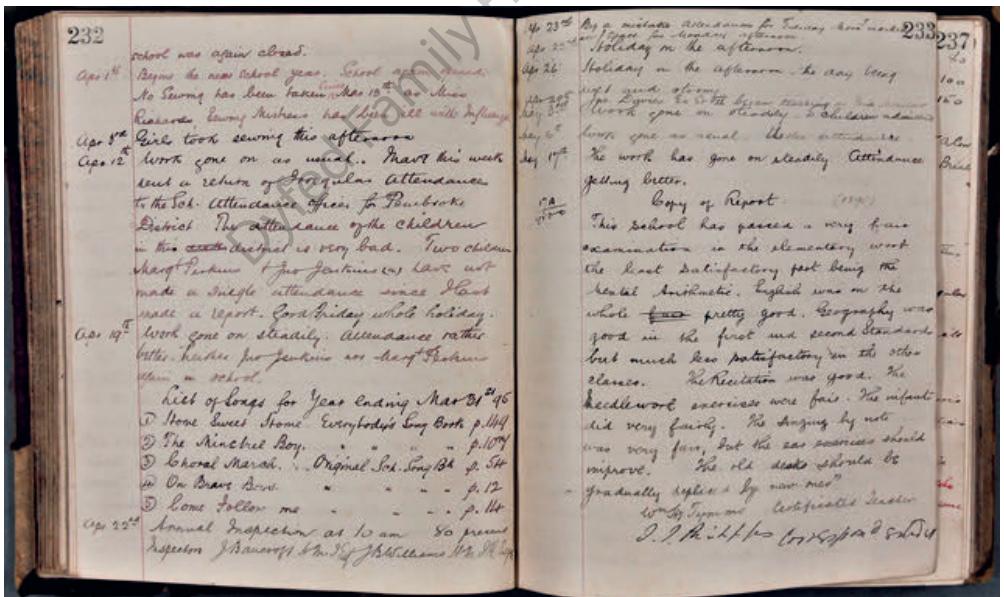
Example of pedigree sheet

But this is just part of the Francis Green collection, as we also hold his scrapbooks of newspaper cuttings and family pedigrees. Of the latter, there are over 550 from Abadon of Middleton Hall to the York family of Langton. You will not find these in the archive catalogue as they are part of the Local Studies Collection, so just ask a member of staff to retrieve these from the repository.

School Records

If you spot a child on a census record described as a scholar or 'at school', then the next step to find out more about their early life would be to consult our school records. These can provide specific details on attendance as well as an indication of their experience during their school days as a whole.

Admission registers record the name of the student, their date of admission, birth date, home address, and a name of a parent or guardian. In some cases, the date of their leaving or their transfer to another school is given. School log books are an account of the daily life of the school, as kept by the head teacher. There is no set formula or layout for them, so the type of content can vary greatly, even within the same book depending on the person who wrote the entries. The information within can be as basic as the weather and the headteacher's personal appointments. But they do usually include attendance figures, the ordering of equipment, and copies of school inspector reports. Of particular note for family historians are the inclusion of children, who usually are mentioned in reference to their success – such as examination results – or due to their misdemeanours, especially their absence from school. The performance, workload, and sickness



Example of school logbook

of teachers are also recorded and so school logbooks offer a glimpse into the daily lives of both teachers and school children. Our earliest date from 1862 for Pembroke Dock British School, Pembroke Board School, and Haverfordwest St Martins British School.

We also have sources such as school magazines, photograph albums, and programmes that highlight different events throughout the school year. For instance, we have copies of *The Haverfordian* (1925–1943, 1951–1978), the school magazine of Haverfordwest Grammar School. These include lists of prize winners, sports day results, and items written by the students. Other school magazines that we hold copies of are *The Greenhillian* for Green Hill School in Tenby and the Warren School Magazine. Some schools have records relating to projects, field trips, and productions of plays that list the participants. Pembroke Dock Board Schools kept 63 scrapbooks from 1954 to 1989 which are mainly a record of field trips around Pembrokeshire. Meanwhile, Taskers Girls School have photograph collections of school drama productions. There are even schemes of work and a selection of textbooks in our collections, which help to further flesh out the experiences of school children in Pembrokeshire.

Owing to the diverse range of items found throughout our school records, it is best to approach them by first consulting the school records folders found in our research room. This is arranged alphabetically by school and lists all the items that we hold relating to each one. It must be noted, however, that the school records may contain sensitive personal information and so GDPR need to be considered. As a blanket rule, we do have a one hundred year policy, in that no records within that time period can be viewed in the event that those contained within are still alive. However, if a researcher agrees to anonymise the data and completes the relevant form (i.e. writes the number of pupils as opposed to identifying them with their name), then items can be perused.

Shipping

Anyone who has mariners in their family will know that they are difficult to trace, with them missing from consecutive censuses owing to their occupation, either being away (or lost) at sea or appearing as lodgers elsewhere. When researching mariners, the first port of call should be Welsh Mariners Online, compiled by Dr Reginald Davies. From finding a ship and a mariner's name one there, you will be equipped to consult our shipping records. These consist of crew lists and registers of shipping. For the former, we have a reference sheet

N^o 20

Port Cardigan

dated 9th February 1825

37

Name *Surprise*

Burthen *47³/₄ Tons*

George Lloyd Master.

When and where built or condemned }
as Prine referring to Builder's Certificate,
Judge's Certificate or last Registry..... }
Name and Employment of Surveying
Officer..... }

1815, Cardigan, as first Certificate of Registry dated 17th July 1815 No^o 28
Thomas Lloyd Tide Surveyor Cardigan

one Deck, *one* Mast, length *Forty six Feet* Beam taken *above*
in the main Wales, *Twelve Feet four Inches* Height between Decks, or, Depth
in the Hold, *Eight Feet two Inches*
Mast rigged with a *Mainmast* Bowsprit, *Square* sterned, *Carvel* built,
Admeasured *as above* Gallies, *no figure* Head.

Subscribing Owners.	Shares.
<i>George Lloyd of St Davids in the County of Pembroke Merchant</i>	<i>Eight</i> <i>sh</i>
<i>William Jones of Cardigan Esq Merchant</i>	<i>Four</i> <i>sh</i>
<i>Thomas Edwards of St Davids Merchant</i>	<i>Eight</i> <i>sh</i>

Other Owners.	Shares.
<i>David Evans of the Parish of Vennock Esq Farmer</i>	<i>Eight</i> <i>sh</i>
<i>Johm Evans of said Parish Farmer</i>	<i>Eight</i> <i>sh</i>
<i>Thomas Withers of said Parish Farmer</i>	<i>Four</i> <i>sh</i>
<i>Edw Davies of St Davids in said County Farmer</i>	<i>Four</i> <i>sh</i>
<i>David Griffiths of the Parish of Vennock in said County Farmer</i>	<i>Four</i> <i>sh</i>
<i>Jm Davies of Cardigan in said Co. Minister of the Gospel</i>	<i>Four</i> <i>sh</i>
<i>Thomas Edwards of Pillegron in said Co. Minister of the Gospel</i>	<i>Four</i> <i>sh</i>

11th Jan. 1824 *Thomas Lloyd* of the Parish of *Vennock* in the County of *Cardigan* Farmer has transferred by Bill of Sale dated this day *Wm Evans* to *Margaret Michael* of *Ynonygch* in the said Parish of *Vennock* and County of *Cardigan* *Splender*

25th March 1824 *John Philipps* of *St Davids* in the County of *Cardigan* Farmer has transferred by Bill of Sale dated this day *John Evans* to *John Evans* of *St Davids* in the County of *Cardigan* Farmer

28th Dec. 1826 *Wm Phillips* Master

5th March 1827 *David Evans* Master

15th Apr 1826 *John Philipps* of *St Davids* in the County of *Cardigan* Farmer has transferred by Bill of Sale dated this day *John Evans* to *John Evans* of *St Davids* in the County of *Cardigan* Farmer

15th Apr 1826 *John Philipps* of *St Davids* in the County of *Cardigan* Farmer has transferred by Bill of Sale dated this day *John Evans* to *John Evans* of *St Davids* in the County of *Cardigan* Farmer

Registered No 20 No 25 a 1825

Example of register dated 9 February 1825

in our research room that you will need to consult – looking for the name for a ship and if it is on there, it will provide you with a year of the ship's launch along with a unique number. This will relate to the Crew Lists collection (reference T-RS), which record the captain and crew for shipping that accessed Pembrokeshire ports between 1863 and c.1913. These are in half yearly bundles and will show details of voyages, including instances of mutinies!

Shipping Registers, meanwhile, cover ships that were registered in the Port of Cardigan between 1824 and 1984, and the Port of Milford from 1855 to 1934. In the nineteenth century, the ships were divided into 64 shares and so these registers reveal the ownership. Each shareholder provided their name, residence, and occupation. Other details include the name of the captain, tonnage, cargo, number decks, mast length, and whether they had a figurehead. All together this information reveals the area's thriving and diverse shipping industry in the eighteenth and nineteenth centuries. Plus, it provides an insight into the lives of mariners as well as their families, as many vessels were named after their mothers, wives, and children. The level of detail, beautiful handwriting, and sheer size make the shipping registers worth looking at in person even if they do not contain details pertaining to your research!

These are just a few different types of collections that can unearth important information and breathe new life into your family history research, whilst highlighting the fascinating social history of Pembrokeshire in general. If any of these can be of help or are of interest to you, then let us know and we can book you in for a visit! We can be reached by e-mail: record.office@pembrokeshire.gov.uk, by telephone: 01437 775456, or on our social media channels.

Elliot Macmillan

Archives and Local Studies Assistant

Drinning family tree

Our member Idris Thomas from Haverfordwest has researched the Drinning tree and kindly offers the data to members who might be interested. Anyone interested in having a scanned copy of this data please contact editor@dyfedfhs.org.uk

Carmarthenshire Archives

IT HAS BEEN a busy few years since the Archives reopened in our new home at Carmarthen Library in 2022. The new archive building was completed in the summer of 2020 and provides:

- Storage for Carmarthenshire's records in environmentally sound and future-proof accommodation where it is protected from all potential risks of damage or loss.
- A spacious public search room which provides comfortable and secure access to the collection on demand.
- A modern archival work room with associated office spaces which are both attractive and comfortable
- A fully equipped document reception area accompanied by the necessary processing spaces.

Having safely moved the collections in, Carmarthenshire Archives were awarded Accredited Status by the National Archives in 2023.

Since then, work has been progressing in adding new descriptions to our online catalogue. At present there are there are approximately 45,000 descriptions on the catalogue. You can access our online catalogue via the Archives Hub: archiveshub.jisc.ac.uk/search We hope to add the descriptions of all the elementary school records on there by the new year.

Meanwhile this October, Ancestry are due to digitize and index the Carmarthenshire Electoral Registers up to the 1950s. We also hope to have the school admission registers digitized and indexed for the period up to and including 1930. I will keep you posted as to when we hope these images will go live.

As part of our outreach work, we welcome group visits for a tour of the facilities. If you are interested, please get in touch: archives@carmarthenshire.gov.uk For those that are unable to visit us in person we also offer a research service. Please contact us via email to find out more.

As ever details of where to find us and our opening hours can be found on our website: www.carmarthenshire.gov.wales/home/council-services/libraries-archives/carmarthenshire-archives

Katie Millien

Archivist Carmarthen Archives

James Phillipps of Tregybi and Cardigan Priory

Part 3

(Part 2 appeared in Volume 15.3 August 2024)

Two Katherines

KATHERINE OXENBRIDGE FOWLER (1606–1678)

Daughter of (Dr.) Daniel Oxenbridge of Coventry, and Katherine née Harby, this lady is inextricably linked with the story of James of Tregybi.

Katherine m. (1) 1627 John Fowler, Merchant of London, d. late in 1642. She had a daughter Katherine ('Orinda') with John, and there was also a stepson Joshua from John's first marriage.

(2) 1643 George Henley (1606–1645). Little known, but ref. Claudia Limbert (see footnote 2).

(3) 1646 Sir Richard Phillipps of Picton (1596–1648). There is evidence for this on the record, including Sir Richard's Will.¹ There was a daughter Elizabeth. On the death of Sir Richard, Katherine was left the bulk of his Estate during her lifetime. However this was hotly contested by Sir Richard's son and heir Erasmus Phillipps, who filed a Bill of Complaint in order to regain control of the estate, couched in bitter terms.²

(4) 1657 General Philip Skippon (1598–1660). With her son-in-law James's close links to Cromwell and the Parliamentary circle, it is not surprising that Katherine's fourth husband should be a high-ranking army officer with the role of Military Governor of London. He became disillusioned with the Protectorate under Thomas Cromwell and supported the return of Charles II. He died in 1660, the year of the Restoration, aged 62. According to Claudia Limbert (q.v., footnote 2), his will provides a better view of Katherine than did the bitter outburst of Erasmus of Picton.

A further complication in this family story is that the first wife of James' brother Hector was a daughter of the same Philip Skippon. These marriages

¹ Will at NLW, SD 1648–54.

² Limbert, Claudia A. "Katherine Philips: Another Stepfather and Another Sibling... &c." *Restoration: Studies in English Literary Culture, 1660–1700*, vol. 13, no. 1, 1989, pp. 2–6. *JSTOR*, <http://www.jstor.org/stable/43292513>. Accessed 21 Jan. 2023.

while never in consanguinity indicate a close group of friends and political allies in dangerous times.

Katherine Oxenbridge/Henley/Phillipps/Skippon died in London in 1678.

The interesting point is the hiatus of 9 years between the death of Richard, and her marriage to Philip Skippon. I cannot image this characterful lady going into rural retirement; however, it would make sense if during the legal wrangling over the Picton estates she went to live at the household of her daughter, who was married to James Phillips (in 1648). I consider this a more likely scenario than a marriage between Hector Phillipps and Katherine née Oxenbridge.³ With both surnamed Phillipps, it is possible that subsequent genealogists assumed they were husband and wife. She was known as “Dame Katherine”, probably from her status as wife, then widow, of Sir Richard, and to identify her from her daughter, who was also Katherine Phillipps from her marriage to James (see footnote [1] in Part 1).

For the record, Hector’s first and only wife was Anne (dr. of Sir William Wogan of Wiston) who died in 1661.⁴ Orinda wrote the memorial to her mother-in-law ‘Mrs Phillipps of Porth Eynon’, Porth Eynon being part of the Tregybi estates. But by this time Dame Katherine was already married to Skippon, so the memorial poem cannot refer to her.

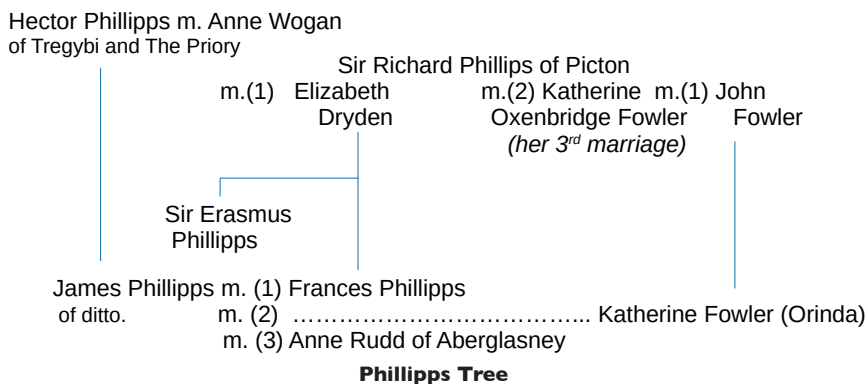
KATHERINE FOWLER PHILLIPS (1631–1664)

The daughter of Katherine (née Oxenbridge) and John Fowler, Katherine was a gifted authoress and poet, known as the “Matchless Orinda”. She married Col. James Phillipps of Tregybi and Cardigan Priory, but the couple must have spent part of their time in London, where James had his army and parliamentary commitments, and the use of accommodation from 1653.

To clarify relationships, James’ first wife was Frances, daughter of Sir Richard Phillipps of Picton, and his second wife was Katherine Fowler, (Orinda), daughter of Katherine Oxenbridge Fowler, who married (as her third husband, and his second wife) the same Sir Richard Phillipps. The dates of these occasions appear to be close together, around 1646-8, but we must bear in mind that this was during the exigencies of the risks and dangers of the Civil War, and it may

³ The entry in the Dic. of Welsh Biography has her married to Hector Phillipps Sr., but while I normally consider the DWB as the ultimate authority, I have to doubt this.

⁴ Administration SD 1661-19 at NLW.



be that the Picton alliance was for the protection of both, with James' position of command in Cromwell's army, while Picton was a Royalist garrison, and it was probably this which saved Picton from similar depredations as other notable houses in the area.

James and Katherine had two children – a son, Hector, who died at “forty days”, as Orinda wrote, and a daughter Anne who married Lewis Wogan of Boulston.

Katherine Phillipps ('Orinda') sadly died of Smallpox in London in 1664, aged just 33. Her legacy of her writings, albeit florid and emotional for modern readers, remains; she was in contact with the literary and political persona of the time, appeared in print five times during her brief life, and one volume is reported as going to four editions posthumously. This and more about her on the website of James Gray .

Sophy Thomas (5632)

Email: smtq1239@gmail.com

General Sources:

- [1] DWB – Dictionary of Welsh Biography (online)
 - [2] Lewys Dwnn. Heraldic Visitations &c., Ed. Meyrick. 18**.
 - [3] Dictionary of Welsh Biography (online).
 - [4] History of Parliament Online.
 - [5] W.R. Williams. Parliamentary History of the Principality of Wales. Brecknock (1895).
 - [6] Alcwyn Evans pedigrees, online at NLW MSS 12359-12361.
- Other sources individually referenced.

Further DNA family matches

A DNA match to a 5th cousin who lived in Box Elder, Utah, USA

THIS COUSIN had a person in their tree whose details had a connection to South Wales. Born in Swansea in 1835 name of Hannah Jane Jones, married to Thomas Harper, died 1922 Idaho USA. No parent details are listed.

After research I was able to reconstruct Hannah's tree back to a mutual ancestor.

Jane Rees, my 3 x great-aunt, b. 1776 d. Llandybie, d. 1846 Llangyfelach, Buried Salem Rhydypany, Salem Baptist Church Cem., Tai-onnen, Llangyfelach, Wales, gravestone reads:

“Coffadwriaeth am Jane gwraig John Jones dilledydd, o'r Plwyf hwn. Hon a fu farw Marwth 14, 1846 yn 70 oed”

Hannah's father, William (Taylor) Jones, son of Jane Rees, b. 1809 Bettws, Carmarthenshire, Wales, d. 1877 Box Elder, Utah.

William's occupation tailor, as was his father, John Jones b. 1775 Carmarthenshire, William's mother, “In Memorial of Jane wife of John Jones, Tailor, of this Parish. Died March 14, 1846, aged 70.”

William married 1832 Lucy Lewis of Llangyfelach. Williams' address on the wedding bands is given as Tai-yr-onen, a small collection of houses located at Rhydypany, Llangyfelach, Swansea, adjacent to Salem Baptist chapel.

In 1841 the family are living at Rhydypany in a smallholding called



Salem, Rhydypany, the original chapel established 1777, re-built 1867 (Wikipedia open source)

N^o 286

Banns of Marriage between *William Jones (Tairironen) and*
Lucy Lewis (Brynmia) Both of this Parish
 were published on the three Sundays underwritten :

That is to say, On Sunday, the *24th June*
 On Sunday, the *1st July*
 On Sunday, the *8th July*

Marriage Banns Llangyfelach

To	William Jones	Lucy Lewis	Wm Jones	Lucy Lewis	Wm Jones	Lucy Lewis	Wm Jones	Lucy Lewis

Penybryn, consisting of three children, Lewis Taylor 7, Lucy 6, and Hannah 4. Penybryn is a short distance from Tairironen.

In 1851 still living at Penybryn they have four children living at home Lucy 16, Hannah Jane 14, John Lewis 12, Rees Lewis 10.

During the Rebecca riots the toll gate at Rhydypanydy was destroyed on 20 July 1843.

In 1852 William Taylor Jones and his family made their pilgrimage to Salt Lake Utah, having joined the church of the Latter-Day Saints (LDS), also known as the Mormon church.

Williams' family made their way to Liverpool to board the ship *Ellen Maria* bound for America. The ship's captain was Amhurst Whitmore. Mormon leader for the voyage was American Isaac Haight.

The ship sailed on 10 February 1852 with 369 passengers on board. They arrived at New Orleans on 5 April 1852, on the voyage there were three births, four marriages and one death, a woman aged 89.

They then continued up the Mississippi River on board a paddle steamer to St. Louis, Missouri. There they were met by Abraham Smoot who was the agent for the Mormon Perpetual Emigration Fund – set up by Brigham Young to assist in the cost of emigration of Mormon saints to Salt Lake. This fund covered

travel costs as well as providing for all the necessary materials and provisions, which were loaded aboard 31 wagons, pulled by oxen, with horses and a herd of cattle.

Smoot brought the saints to the town of Council Bluffs, located near Omaha, on the Missouri river, then onward on their 1300-mile overland trek across the Plains and Rocky Mountains to Salt Lake, those being able, walked the entire distance. There were ten deaths recorded on the trail, resulting from cholera, infections, measles and one drowning.

This company was the first to reach Salt Lake valley by means of the perpetual emigration fund. They arrived after 204 days of travel on 3 September 1852, 'Zion', their ultimate destination.

Hannah Williams daughter married Williams' son Lewis, 17 in 1852. He stayed in Wales, at that time he's also a tailor, lodging with a family in Clydach, Swansea valley. Lewis later emigrated to Utah with his wife and children arriving at Salt Lake in 1868.

Lewis's family sailed from Liverpool to New York, from there by railroad to Laramie, Missouri. Then onwards by foot on a 300-mile journey, over the Plains and Rockies. By this time to reduce travel cost, hand carts were provided to each group to carry their much-reduced possessions, all able-bodied persons pushing the carts every step of the way!

Lewis is buried in Malad city, Idaho. Malad began largely a Welsh LDS settlement, it contains the greatest concentration of people of Welsh descent of any city in the US. 20% of the population in the state of Utah are said to be of Welsh descent.

An obituary of Hannah Jones b.1865 Graig-Cefn-Park, Clydach, Swansea, daughter of Lewis (Taylor) Jones:

Newspaper BURLEY, April 25, 1941 (Special)

"Overcome by illness while shopping. Mrs. Hannah Jones Woodall, 76, prominent member of the LDS church and early-day pioneer, died at 2:30 pm yesterday at the Cottage hospital. She was born at Glamorganshire, Wales, July 18, 1865, and was the daughter of Lewis and Margaret Ann Harris Jones. Coming to the United States in 1867 with her parents, brothers and sisters, Mrs. Woodall travelled to Utah with the Handcart company,

locating at Harper, Utah. Later she moved to Malad, and in 1886, she married William Woodall. Surviving besides her husband, are the following sons and daughters: Lewis Woodall, Burley; Eliza Young, Nampa; Margaret Ann Jacobsen, Gooding; Winifred Woodall, Nampa; George Woodall, Burley; and nine grandchildren and three great grandchildren. A daughter, Wealthy Graham, Dunamuir, Calif., and a son, Willam Woodall, jr, preceded her in death. The body rests at the Burley funeral home.”

Wyn John (5699)

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Data Sources:

- 1 ‘Welsh Saints on the Mormon Trail’, Author Wil Aaron, Publisher Y Lolfa.
 - 2 ‘Welsh Saints Project’, Brigham Young University Website.
 - 3 ‘Saints by Sea’, Brigham Young University Website.
 - 4 Ancestry website.
-

Writing it up (for people who do not want to write it up!)

MOST OF US will face the problem of what to do with our family history. This article borrows on the practical experience of Michael Gandy, longtime editor of the journal of the Society of Genealogists and reflects his insights from being on the receiving end of many and varied offers of material. He offers a pragmatic set of suggestions as to what is important, what is “nice to do” and what will probably be ignored by our future generations. This article first appeared in the Genealogists Magazine of December 2018 and is reproduced here with permission. This is the best summary I have read of what we all have to work towards, sooner or later.

On a personal note, I have administered autosomal DNA tests to my two sons, to two of my three grandsons, and to my wife, whose family lines are principally from Glamorgan. The aim with the grandsons was to educate them a bit about genetic inheritance and to see visually which segments of DNA came from our side of the family, and especially their Welsh ancestry through my wife, although my 1/16th Welsh ancestry through my g-g-grandmother, Elizabeth Picton of Coshaston (1805–1882) does make a small and ever diminishing

genetic contribution. How to store and convey genetic information to posterity, alongside the documentation issues outlined by Michael Gandy, just adds an additional layer of complexity as to what should be retained.

But DNA matches are like good quality parchment. As long as the databases are stored, and Kits identified clearly enough to future generations to be useful, i.e, a full set of Christian names and good quality addresses to identify Kits, then their utility can last just as long as parchment. I would place far less faith in email addresses or phone numbers being able to be traced in the future. Otherwise, DNA results can become like “orbiting space junk”, useful once to someone who had an idea but never thought through the longer-term consequences or utility to future generations.

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FOR MANY OF US tracing our family history is of enormous importance. We know that we are doing it not merely for ourselves but for posterity and frequently tell each other that we should write it up, deposit it where it will be found, make sure it doesn't get lost. Our work matters.

We find it hard to accept that genealogy is just a hobby. Our relatives are a bit interested, and they don't mind being told a few things we have found – but not at length. In the words of one of my daughters whenever she asked any of the older generation a question: ‘Tell me, in two short sentences.’

One day we shall go to our reward and leave it all behind us. At that point our fascinating files become a disposal problem. We had that problem with our own relatives. We didn't want our uncle's golfing scorecards, stamp collection or stuffed fish, or our auntie's watercolours, pots or collection of sheet music. They don't want our genealogy files and card indexes. They'll keep it if it's small and easily understood. If it's too big they may just throw it away and even if they keep it they won't know how to enjoy it. Having it on the computer just makes it easier to ignore like a DVD of too many wedding photographs.

Our relatives are mostly not interested in how we achieved our results. Some of them are not even interested in the results, but if we give them something which is not too big, they will at least keep it in a drawer and not throw it away. Fortunately, with easy copying we can spread our results around. Draw it up in good time, not only before you die but before you go gaga. There are five elements:

1. **The chart of the direct ancestors arranged clearly.** There are big, printed forms which hold up to 256 ancestors and that is good enough for most people. Or you can do one for your mother's side and one for your father's. These show ordinary people everything they need to know. By reading down the right-hand column, they see all the ancestral surnames and occupations and get a good idea of what areas of the world the ancestry comes from. Then they roll it up and put it back in a tube. They'll keep it for ever and get it out once (maybe) whenever a new daughter-in-law or son-in-law comes into the family.

The only disadvantages of these are – (1) You have to write the first one at great length and they can be expensive to reproduce (but don't compromise by having lots of small sheets) (2) They highlight areas where the ancestry is defective, e.g. illegitimacies or lines that only go back to 1850. Preferably, don't buy a printed chart but design the chart yourself so that the right-hand side is full and the illegitimacies, etc. are camouflaged in the middle. It's a piece of artwork to highlight what you've got – or want to show off – and hide what you haven't. They won't notice or care that you only have 73 lines out of a possible 256.

2. **Family trees.** Any family tree can be got back 10 generations on two pieces of A4 paper. No tree must be too big to be looked at sitting in an armchair. Again, it's a design question – you need all the brothers and sisters, but you don't need all the cousins (let alone 2nd and 3rd cousins, etc.) unless you are trying to show your relationship to somebody famous, in which case you draw a special tree. The little A4 display books with 20 or 40 plastic pockets are enough to get in all the ancestral trees landscape anybody could want (at two A4 sheets to a pocket). Put a master chart in the front pocket and then slip the trees into the pockets in logical order. Take a second sheet (but no more) to tell their life story. All trees look a bit the same to us, so you need to highlight whether the parents saw their children grow and knew any of their grandchildren. Women often live 10 or 20 years longer than men.

The great secret is that for ordinary people family trees look exactly like they did 50 years ago. Cut the detail and put the important ancestors in bold. Don't be controlled by any computer program that won't do what you want. Handwritten trees are fine if you can write neatly and small enough.

Don't put in trees of families you don't know much about. A collection of dozens of little trees isn't impressive – it's just boring. Likewise, don't try and impress with medieval ancestors or famous connections unless the links are rock solid. Many of our trees are built on circumstantial evidence, then one day along comes solid evidence to disprove links which looked OK.

Your relatives won't mind if you have only traced the family to 1830. They will mind if they show the tree to a neighbour who is interested in genealogy, and she notices that your arithmetic is wrong, or you've skipped a generation or tacked onto a Mayflower line which was disproved the year after you died. One mistake and they will put it back in the drawer with embarrassment and never get it out again, like your old auntie sending you a pullover with one arm longer than the other.

3. **The evidence.** None of your relations care, they'll take it on trust. The only explanations you might need are the bits that are doubtful in case a genealogist comes along and questions a link. If you are going to give the genealogy to a library, then you will want to attach some evidence but much of what we get these days comes out of books and computers. We get it easily and anyone else can get it every bit as easily. We don't need everyone to deposit a copy of a website printout or lists from FamilySearch. Maybe you wanted photocopies of all the census and parish register entries but weed them out before you pass the results on.
4. **Heirlooms.** You will need to decide who you are going to leave important physical items to, but you would have had that problem anyway. A few photocopies of interesting documents can go in but nothing run-of-the-mill. They don't care. They don't mind eating the cake, but they don't want a picture of the ingredients on the worktop and the oven you cooked them in.
5. **The family history.** There are two aspects to this:

(1) The history of the family from the beginning. If you want them to read it keep it to four pages, may eight. The longer it is the less likely anyone is to read it. What's your goal? A magnificent tome which not even you will read, or having your nephews actually know where the family came from, and roughly what sort of things they did. Obviously, each ancestral family could get a little explanation of its own, but in the end, lots of our ancestral families didn't do anything that would interest anyone else. Write them short accounts of the families they have heard of and another showing famous links they can be proud of, but you don't need 256 short accounts of families with common names who were small farmers in the country and then small tradesmen or craftsmen in a town.

(2) This is the most important. **Write your personal reminiscences.** Your parents, your childhood, holidays, the war, career, that sort of thing. It doesn't have to be a biography. Any stream of consciousness couple of pages will be interesting. Here too, less is more. The more you produce the less interested they will be.

Jones Families of Llanddewi Brefi

My 3x great-grandparents, Enoch Jones and Mary née Jones, married in Llanwrtyd Church, Breconshire, on 31st December 1813.

According to their marriage entry, Mary was of the Parish of Llanddewi Brefi and Enoch was described as a “Yeoman of the Parish”. The witnesses to the marriage were John Evans and William Jones.

Enoch and Mary’s first home appears to have been at Trawsgerch in Llanfihangel Abergwesyn, Breconshire, and they went on to have four sons – my 2x great-grandfather, David b1815, John b 1818, Enoch b 1820 and Nathaniel b 1826 and one daughter, Sarah, who sadly died in infancy.

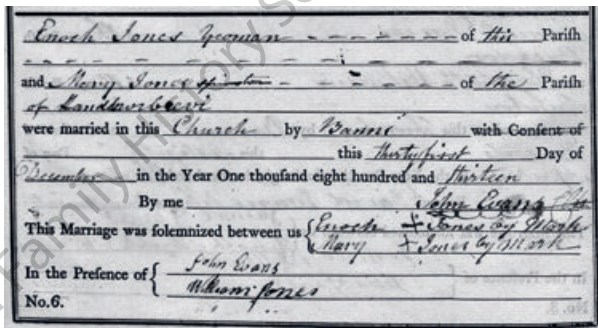
In 1841, Enoch and Mary were farming at Clyn in Llanfihangel, Abergwesyn, and had a Mary Thomas (10) with them. All had been born outside Breconshire.

Sadly, Mary died on 8th December 1850, aged 70, and was buried at the family chapel – Pantycelyn in Abergwesyn.

By 1851, Enoch was farming with his son, Nathaniel, at Esgairberfedd in Abergwesyn. Enoch’s place of birth

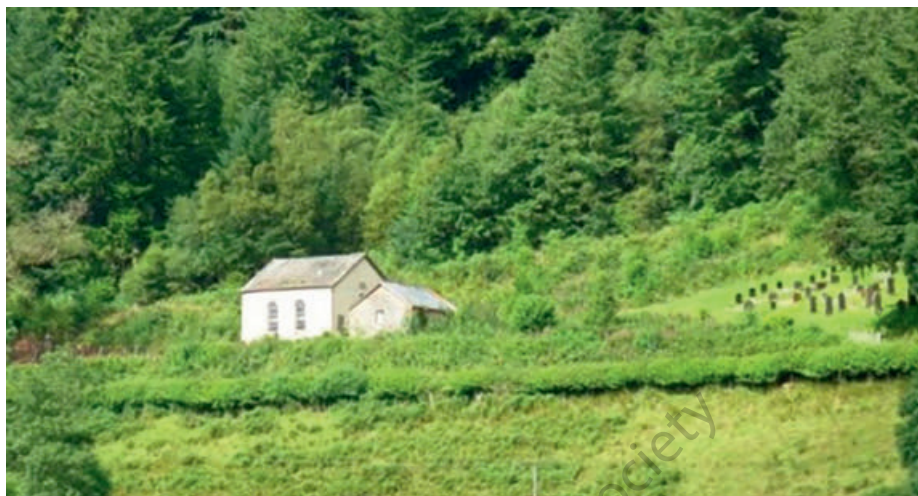


Llanwrtyd Church



Courtesy of FindMyPast





Pantycelyn Chapel, Abergwesyn

was given as Llanddewi Brefi, Cardiganshire, and his age as 67. I have looked at records for Llanddewi Brefi around this time and the only Baptism for an Enoch Jones that I have found was for an illegitimate son of Charles Jones, a Freeholder and Drover of Llanddewi Brefi. Charles was the son of Francis Jones of Abercarfan, Llanddewi Brefi, and his wife Mary, who married on 12th January 1758 and who was the stepson of Dafydd Rowland of Llangeitho. Francis' parents were David and Elinor Jones of Abercarfan. His father David died in 1748 and Francis in 1764. Charles sold Abercarfan in 1798 and, in 1810, he was described as of Giltspur Street in London.

Enoch later moved with his son Nathaniel and his family to Nantyderry, Penderyn, and died there on 14th November 1857. It is likely that he was buried nearby, but it is not known where.

With both Enoch and Mary having the surname Jones, I am struggling to progress further on this line. Any help would be much appreciated.

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GEDMatch A367834

One Family – Five Surnames

WE'VE ALL had problems with the major commercial websites wrongly transcribing and indexing our ancestors' vital records. I give here one example where I broke one of my brick walls by checking for variants of the name HOPLOW, and in the end found five different surname spellings within one family! For several years I faced a brick wall trying to find the ancestors of my great x3 Grandfather Charles SKYRME (1795–1837). He was a quarry labourer born in Manorbier, which is where he married Jane HOPLOW on 7th September 1817.

From Jane's death certificate of 1857 I estimated her birth year to be around 1794. The 1851 census gives her birthplace as St Michaels, Pembroke. But even after extending my search to the wider area I could find no records to identify her. So I gave up the challenge of trying to break this brick wall.

I returned to the challenge in 2021, now wiser about the use of wild card searches and with the advantage of more images of Pembrokeshire baptism records now being online. Using the wild card search Hopl*, I found a whole family of child baptisms whose parents were Stephen HOPLA and Elizabeth (née COSCAR). The children were:

Thomas HOPLA	1787–1838	James HOPLAR	1800–?
John HOPLAR	1789–1840	George HOPLAR	1801–1864
James HOPLY	1791–?	William HOPLAR	1803–1895
Mary HOPLER	1797–1798		

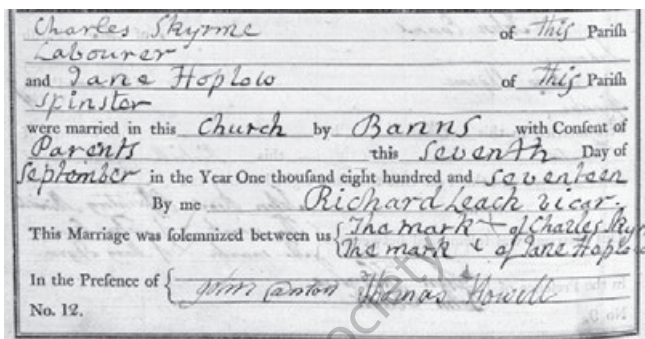
All Stephen and Elizabeth's children were baptised in St Michael's Church Pembroke except for eldest son Thomas who was baptised in Hodgaston. It's true that I haven't found a baptism record for Jane, but since her mother seemed to have children every 1–3 years, Jane's omission would mean a gap of six years and there are no other Hopl* records that would fit.

So, there we have it – all one family but five different surname spellings. When I checked the distribution in surname atlases I found the following number of occurrences:

<i>Variant</i>	<i>1881</i>	<i>2002</i>
Hoplow	0	0
Hopla	45	106
Hoplar	0	0
Hopler	0	0
Hoply	8	0
Hopley	932	1620

This indicates that the spellings HOPLOW, HOPLER and HOPLAR are aberrations and were written just as they sounded. Even HOPLA is a fairly rare surname. Where the children named above are found in census and newspaper records, the spelling is always HOPLA.

Like Charles SKYRME, George HOPLA worked in a quarry. There are several limestone quarries in the area. Youngest son William HOPLA was a shoemaker working in Pembroke's East End (in St Michael's



parish). In 1873 he was fined £2 “for being drunk and abusive, and refusing to leave the Red, White and Blue public house when requested to do so”.

Having broken this brick wall, it was then quite easy to trace both of Jane's parents back a few more generations. For example, the marriage record between Jane's parents Stephen and Elizabeth as written says:

“Stephen Hopla of the Parish of Pwllcrohan and Elizabeth Coscar of the Parish of Mouncton in the Town and County of Pembroke were Married by Banns in the Parish Church of St Nicholas Moncton this 30 Day of November 1786 by me – Thos Woods, Curate”. The witnesses were Joseph PRICE and Thomas GWYTHER.

Again, it needed wild card searches to find Elizabeth's parents, since her father was Edward COSKER who married Anne GWYTHER in 1761 in Lamphey.

I've taken the HOPLA line back via Rhoscrowther to my great x6 Grandfather, another Stephen. This is further back than I have taken my SKYRME direct ancestors. Interestingly there is a farm and small settlement a couple of miles south of Pwllcrochan and Rhoscrowther called Hoplass. So, it seems that the name HOPLA is of the locative type, i.e. a surname named after a place, or it could, of course, have been the other way round.

I have also found that taking more time investigating collateral lines in my ancestry also helps break brick walls. Thus, a grandson of Charles SKYRME

is my great x2 Uncle Charles SKYRME (1840–1908). He married Elizabeth HOPLA, who turns out to be the daughter of William HOPLA the shoemaker mentioned above, and therefore a niece of Jane HOPLA (as she should now be named). So perhaps I would have found Jane's ancestors quicker by tracing Elizabeth's line first!

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A Memorial to the people of Milford Haven for the hospitality shown to them during WWI

Evan Jones 1857–1921 Sculptor; stonemason

EVAN JONES was my great grandfather's brother. He and his siblings including my great grandfather William Jones 1861–1900 grew up in the centre of the small village of Abernant in a cottage adjacent to St Lucia's Church. Their father Benjamin Jones (1821–1890) and their mother Hannah kept the village public house in Abernant called The Pantycendy Arms during the 1870's and were working 16 acres of smallholder's land growing crops for their shop.

Then in the 1891 census their son Evan aged 34, is described as a sculptor, stone mason living at Cartelett Farm in Uzmaston, Haverford West. On the farm he is assisted by a 15-year-old apprentice working for him called William Thomas. Also living on the farm are two lodgers Daniel Lewis (45), a signalman on the railway and Evan Griffiths (55), a dealer.

In the C20th on the 1901 and 1911 census Evan is continuing to work and live working as a stone mason at Prendergast Cartlett and is married to Martha.

Evan's sons were William Edgar Jones born 1882 and who died aged 18 and was buried at Uzmaston and Arthur Ivor Jones his younger child born in 1896. Arthur had trained as a pharmacist in Bristol and then went on after military service during the war to run a successful chemist shop and opticians at 16 Lammas Street in Carmarthen. It was here on the 22nd January 1924 Arthur was

awarded 'Freedom of the City of Carmarthen' by the then Guild of Spectacle makers in London.

Soon after the 1st World War in 1919, Evan sculptor, was commissioned to create a Belgian War memorial at Milford Haven.



This was done and created in a polished red granite. An impressive obelisk 16 feet high, it stands on a pedestal, with a corniced and pedimented cap. The inscription on it declares that this monument was erected by Belgian steam trawler owners and the people of Ostend who had been resident in the town of Milford Haven during the Great War 1914–1918. It still stands proudly today on its original site.

There will be other memorials in Pembrokeshire made by him that remain unknown.

We last see Evan on the 1921 census aged 63 and remarried to Amy Ann from Camrose.

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Rhosycaerau Independent Chapel

I'M TAKING YOU to a far corner of West Wales near Fishguard where I grew up. At the end of our farm lane is Rhosycaerau Independent Chapel and graveyard. It lies within the Hundred of Dewisland and the parish of St. Nicholas and geographically situated within the volcanic crater known locally as Pencaer. Also famous for the last French Invasion of Britain in 1796.



Rhosycaerau Independent Chapel

I and Sue Lindsay, another DFHS member, have just completed recording the memorial inscriptions and taking accompanying photos of all the visible gravestones. This project prompted me to research the history of the chapel and the non-conformist movement in the area.

The beginning of Pembrokeshire's Independent movement is credited to Mr Peregrine Phillips who began holding services in his home near Haverfordwest in 1662. Another centre was created at Trefgarn (Treffgarne) and, even though this was still some 12 miles away from Rhosycaerau, residents of Pencaer began to make the journey to hear the preachings. One of the preachers, Mr William Maurice, was invited to Rhosycaerau in 1720 where he spoke from on top of a pile of stones. After that, meetings were held in local houses until land was acquired on a 999 year lease from Mr J. Perkins, a local landowner, for the first chapel to be constructed there in 1724. This initial connection with Haverfordwest was confirmed when that independent church donated a decorative cover for the pulpit. The chapel was rebuilt in 1770 and again in 1804 and modified in 1826.

Mr Maurice continued as Minister until his death in 1778 but was assisted by Mr Morris Griffiths from 1757 to 1769 and then by Mr John Richards in 1770. Mr Griffiths singled out John Richards as a potential incumbent having heard him praying at one of his services and recommended him for theological studies

at Abergavenny College. John Richards went on to marry one of Mr Maurice's daughters. There is a story related by J. Gwyn James that there was a field in the neighbourhood called "Back Field of Lies" where young non-believers would gather on a Sunday afternoon to tell stories and sing. John Richards was very hurt by this and prayed about it and managed to reverse the situation so that they no longer used the field. After 25 years in the Ministry, he decided to emigrate to America. He sold all his belongings, depositing the £400 in a bank ready for his arrival. However, the bank closed, and he arrived penniless and died three weeks later.

The growth of the non-conformist movement required more chapels to cater for the congregations and in 1796, Tabernacle, a sister chapel to Rhosycaerau, was built in the neighbouring town of Fishguard under the guidance of the new minister, Mr James Meyler. He was born to a local wealthy family in 1761 within view of Rhosycaerau and, after a good education, went to work in a solicitor's office. However, the calling of the Ministry was strong and he was ordained in 1795. He was highly regarded by the chapel community as indicated by the inscription on his large gravestone close to the chapel door:

"Sacred to the Memory of the late Revn'd JAMES MEYLER who with diligence and fidelity discharged the duties of his sacred office here and at Fishguard for 30 years, and died much lamented Decr 17th 1825 Aged 64"

When I was recording the gravestones, I was surprised at the number of English inscriptions on many of the older graves. This stems from the initial connection with Haverfordwest and other English Chapels below the Landsker line such as Tiers Cross and St Ishmael's where James Meyler and William Davies were often invited to preach, but in the English language.

Online records covering these



Gravestone of James Mayler

latter years 1775–1836 can be found on FindmyPast, Family Search and The Genealogist using Fishguard as the search area. The records were deposited at the General Register Office when civil registration came into force in 1837. The original hard copies are stored at the National Archives in Kew (Ref: RG 4/3913) and include the deposit questionnaire filled out by William Davies. The record shows the Chapel's large catchment area and helps build a social picture of the local independent movement. No marriages are included as non-conformists, up to 1837, were still obliged to marry in the local Anglican church if they wanted their children to be recognized as legitimate. The Chapel was certified by the Superintendent Registrar of Pembrokeshire to solemnise marriages in October 1837.

By 1840 another sister chapel, Salem, was built about 3 miles from Rhosycaerau towards the coast. Again, the land was offered on a 999-year lease by a local farmer Mr William James, who was one of the deacons at Rhosycaerau. This chapel is now a ruin but some graves are still there which I photographed recently.

Education was not made compulsory in Wales until 1880. Prior to this, organisations such as the Circulatory Welsh Charity Schools provided basic education to children and adults but also local churches and chapels set up Sunday Schools. Such a Sunday School was initiated by William Davies in 1807 at Rhosycaerau teaching through their native Welsh language. Initial uptake was slow though, as many of the poorer children did not have “tidy” clothes to wear to Chapel. This was overcome for the girls when a local lady provided aprons made from canvas for them to wear. The children would recite the scriptures in Sunday Services and other gatherings and, together with hymn singing, these activities became part of the recreational programmes in the locality.

Attendance did improve and the Ecclesiastical Return submitted by Mr David Bateman, the assistant Minister, states that on the morning of 30th March 1851 there were 70 Sunday scholars and 157 attendees at the Sunday morning service along with another 160 attending Divine Services in the evening held in different parts of the neighbourhood.

William Davies was known for his strictness and even had a gentleman sit next to the ladies in the gallery to keep them in order! During the latter years of his 60 year tenure he ministered mainly in Fishguard until his death in 1875. David Bateman, by now his son-in-law, had been responsible for Rhosycaerau since his ordination in 1840.

One of the highlights of David Bateman's ministry was when Rhosycaerau

hosted the Three Counties Gymanfa in 1861 in one of my farm fields adjacent to the chapel. The event attracted hundreds of people and from then on Chapel goers always referred to it as Parc y Gymanfa. Support was strong enough for another sister chapel to be erected in Panteg a couple of miles away on the main road to St. Davids in 1865. This smaller chapel is now closed.

In 1889 the Chapel was able to afford the purchase of a small holding a mile or so away to house the new minister, Mr Thomas Emrys James who was from Holyhead. He brought a young family with him, one of whom was his son David Emrys James, more popularly known as Dewi Emrys who went on to win the Bardic Chair at The National Eisteddfod four times. When his father retired in 1898 it was another two years before a dedicated minister was appointed to Rhosycaerau Chapel. His name was Mr J. Gwyn James who served for 23 years and wrote a history of the chapel which has proved very helpful for my research.

Another useful resource has been the account book from 1876–1912 which is held at the National Library Wales. This large handwritten ledger lists all the subscribing and non-subscribing members' names and house/farm name or locality. Genealogists researching families and homesteads in the Pencaer area for this time period will find it invaluable. Monthly contributions from each member are included and at the end of the year income and expenditures are also listed.

During the Ministry of J. Gwyn James from 1900–1923, Ebenezer, another sister chapel, was constructed in 1907 in Goodwick where the members had had a temporary meeting place for a number of years. He also oversaw successful local Eisteddfods at Rhosycaerau and reports where local prize winners are named can be found in the County Echo archives in the National Library Wales (NLW) newspaper database. There is also a report in the *Cardiff Times* and *South Wales Weekly News* on the 1909 Revival that helped temporarily boost member numbers at Rhosycaerau and other chapels in the Pencaer area.

Inside the chapel, there are two WWI memorials displayed listing forty-two local people killed during those years indicating the impact of the war into the far reaches of West Wales.

Cymanfaoedd Canu continued to be held at Rhosycaerau and at other local non-conformist chapels up until recently. Researching newspapers for information on the Chapel's history in the 1900's it is clear that the non-conformist chapels in the area worked together to maintain their



membership and activities.

The Journal, dated March 1929 has extracts from the meetings of the Ministers of the Congregational Persuasion ranging from 1796 to the mid 1800's. This edition contains numerous names of Ministers from across Wales (including James Meyler) and the resolutions they supported in 1796. These Welsh language journals are a good resource for information on the independent churches and the individuals involved and can be viewed online at the NLW site.

I have not been able to locate many records post 1915 apart from Ordination leaflets for some of the ministers listed below in the Pembrokeshire Archives (Ref:HDX/1990/18) and a 250 year anniversary booklet from 1974. However, I have made contact with families who tend graves at Rhosycaerau and I would like to hear from anyone who has connections to the Ministers or members so that I can write the final chapter of the life of this important Chapel.

1927–1930	Minister Parch D. Brython Davies
1932–1937	Minister Parch William Thomas
1938–1950	Minister Parch A. Irfon Samuel
1951–1958	Minister Parch D. Brinley Thomas
1963–1968	Minister Parch W.T. Lloyd
1971–	Minister Parch E. Walter Jones

Rosaleen Boardman (6495)

Email: rboardman34@gmail.com

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<https://records.pembrokeshire.gov.uk/>

Capel yr Annibynwyr, Rhosycaerau, Sir Benfro, llyfr cyfrifon 1876–1912. NLW ref code: Man ^ Adnau 1138

Reflections from Castlemartin 1939 (YouTube.com)

THE CULMINATION of a project to recognise the 80th anniversary of the creation of the Castlemartin Range by capturing stories from the people that experienced this important chapter in the area's past.

The military took over the in 1939, prior to which it had been tenanted farmland on the extensive Cawdor Estate. Interviews, photographs and articles have been combined to retell the history and preserve it for future generations, to tell the story of those who lived and worked in the area around this time. (*Pembrokeshire Coast*)

A Missionary on the Coke Circuit



Thomas Coke

NO, this is nothing to do with drug trafficking. The Coke refers to the father of Wesleyan Missionary work, Brecon born Thomas COKE (1747–1814), who incidentally attended the author's Alma Mater of Jesus College, Oxford.

A circuit is part of Methodism's organisational structure, similar to a diocese in the Anglican church. All will now be explained.

This is the story of Anthony Taylor SKYRME (1882–1955). The son of Llangwm born John Brown SKYRME (1845–1924) and Elizabeth née ROWLANDS. Although his father and elder brother Rowland had interesting lives, it was the unravelling of the movements

of Anthony that grabbed my interest. He was born in Pembroke Dock in January 1882, where his father was a shipwright (like many of my ancestors) at the Royal Naval Dockyard. His teenage years were spent in Llangwm by the Cleddau, but then he got the travel lust. He became a Wesleyan (Methodist) Minister in his early 20s. The 1911 census finds him lodging in the house of carpenter and undertaker Richard SHOLES in Stamford, Lincolnshire. A year later he was appointed to the Wesleyan Station at Whittlesey in the Cambridgeshire Fens.

In 1927 we find him living in Callington, Cornwall along with his sister Norah (1885–1983) before they both headed for Jamaica on 5th September, Anthony as a missionary, and Norah as his housekeeper. Both Anthony and Norah remained single all their lives. The two of them travelled on the banana ship Changuinola of Elders and Fyffes Ltd from Avonmouth to Kingston, Jamaica. Also on the voyage was another missionary Ethel THARLE from Surrey. Jamaica had seen the presence of Wesleyan Missionaries since the visit in 1789 of Thomas COKE and a strong missionary tradition ensued. The picture is of the Coke Chapel, Kingston, Jamaica in 1852. Wikipedia and the Wesleyan

Missionary Society have a lot more information about Thomas Coke and his followers' missionary work in Jamaica.

Whilst in Jamaica, Anthony wrote the book *The Unthroned King and Other Musings* which was initially



Coke Chapel, Kingston, Jamaica

published in 1929 privately at 81, Hanover Street, Jamaica and subsequently by Wyman & Sons, London. A reseller's note (abebooks.co.uk) says: "The Rev. Anthony T. Skyrme self-published this slim book of his religious poetry in Kingston, Jamaica and dedicated the proceeds toward missionary work in the Coke Circuit of the Wesleyan Methodist Church. The foreword is by E. W. Thompson."

Anthony and Norah returned to England in 1933 on another banana boat the SS Banyano. He cites his intended UK address as the Missionary Guest House, Selly Oak, Birmingham. But, ever the traveller, we find him in St Helier, Jersey in 1941 where he and Norah are in the registration records for German occupation. A Cornish newspaper report in August 1945 headed "Callington welcomes former minister" describes a visit after returning from seven years in Jersey. Later references find him in Yarm, Teesside (1947), and then Tipton, Staffordshire where he died in 1955 leaving an estate worth £1,122, worth over £25,000 in today's money. Norah died in Llangwm in 1983 aged 93.

Throughout his life Anthony features in many newspaper reports of his preaching and missionary work. A far cry from following in the footsteps of his Llangwm shipwright ancestors and remaining in the area. That said, his father was a lay preacher and key person in the activities of Llangwm Methodist Church (perhaps the subject of another short article in a future journal).

David J Skyrme (3924)

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To the Workhouse

PLEASE SIR, I WANT SOME MORE. These are the words that spring to the minds of most people of all ages when the word Workhouse is mentioned. The image of the orphan Oliver Twist standing before Mr Bumble the Parish Beadle timorously asking for a second bowl of gruel is perhaps the strongest of so many memorable ones that have come down to us from the pen of Charles Dickens. Yet, for people say of 65 or more, there is another, equally bleak, memory that comes not from the pages of literature, but from history.

Workhouses became technically a thing of the past on 1 April 1930, when the Boards of the 643 Poor Law Unions in Wales and England were abolished, and their responsibilities were passed on to Local Authorities. When the last remnants of the Poor Law were at last swept away in 1948 by the introduction of the National Assistance and National Health Service Acts, that was officially the end of the old ways. But former habits and memories die hard, and there are still many people who think of old council or health service buildings as 'the Workhouse'.

The old poor law may be said to have had its origin as far back as the fourteenth century, when in the wake of the Black Death legislation was passed formalising what was called 'outdoor relief', and giving the former county hundreds legal responsibility for helping the 'impotent poor' – the aged or infirm – in a material way. At this time also the concept of 'settlement' – effectively trying to tie the labouring classes to their home area – was introduced.

The next half-millennium saw refinements to this legislation, until it was replaced by the far-reaching Poor Law Amendment Act of 1834. This was passed following mounting criticism of the cost of 'outdoor relief', and was aimed at helping only those who really needed it. This assistance was to be centred on the new workhouses, administered by 'Boards of Guardians'. These were appointed to make decisions on behalf of groupings of the fifteen thousand or so parishes which formed the 634 Poor Law Unions in England and Wales. The underlying concept was simple – only the seriously destitute or the desperate would go into the new workhouses. These were to be run on the principle that their conditions should never be better than those of 'an independent labourer of the lowest class'.

The prospect of entering one of these grim, unwelcoming institutions was meant to, and did, deter the able bodied from seeking parish relief. Writers like Charles Dickens and Mrs Gaskell did much to make memorable the inhumane conditions prevalent in workhouses. Nevertheless, they were to be the mainstay of social relief for more than a hundred years, and the second quarter of the

nineteenth century saw a rash of building of these edifices. Very often they were large, significant structures in their area, and symbolised an important part of the relationship between officialdom and the ordinary people.

One such building was the workhouse of the Narberth Union, one of three Unions covering Pembrokeshire – the others were based in Haverfordwest and Pembroke. The newly-elected (it was only set up in that year) Narberth Board of Guardians did as many of the other Poor Law Unions did and decided in 1837 to erect a purpose-built workhouse a mile or so south of the town. This was intended to replace the three parish poor houses that had previously served a population of more than twenty thousand. The Board chose as their architect William Owen, whose design for Haverfordwest Union Workhouse was already under construction.

Work did not proceed smoothly. There were financial disputes with the building contractor, J. Thomas and Sons, and these eventually led to the company's dismissal. The perimeter walls had to be completed by another builder, William Morgan. More significantly, the Hosts of Rebecca tried to burn down the new building in 1839, necessitating the employment of Special Constables to guard it. Nevertheless, the building, known as Allensbank, was completed early in 1839 and the Board of Guardians was able to have its first formal meeting there in June, 1839.

The building was designed for 150 people (not all resident inmates) in a layout of three parts, based on a square pattern. In the north wing one of the rooms was a small windowless punishment room, to be known as the 'black hole'. Male and female wards - the sexes were segregated, even in the case of married couples - were used to house the inmates.

Rebecca rioting started again in 1842 in Carmarthenshire, quickly spreading to Pembrokeshire and the industrial western part of Glamorgan. Before long it was to reach as far west as Milford Haven and as far north as Rhayader. The main targets of the mobs were tollgates, but Justices of the Peace and their property, landlords, and workhouse masters were also threatened or attacked. The Narberth Workhouse was again singled out for attention and in 1843 several hundred Rebecca Rioters attacked it. The Castlemartin Yeomanry had to be called out to quell the angry crowds.

Censuses started in 1801 and have been conducted every ten years since, with the exception of 1941. The 1891 census, like the others (although only individual records from 1841 survive) provides an interesting snapshot of Narberth Workhouse at that time.

There were then 56 resident inmates, and a single resident officer, Mariah Thomas, the institution's schoolmistress rather than its matron. These were more or less equally divided between males and females (29 male and 27 female). Young people aged 15 or less accounted for nearly half the workhouse inmates, but of the 17 people that we might today think of as working age (16–64), only six were males. Three of these were starkly described as 'idiots', and there were nine 'idiots' in all – quite a high proportion of only 56 residents.

Places of birth are recorded in the 1891 census. As would be expected Pembrokeshire dominates here, with 40 so recording their origins in the County. There are though, quite a number from other parts of Wales (11) and even four from England. The odd one whose birthplace is not given is Martha John, an 'idiot' of 19 years old. She is one of the few adults for whom no employment is stated. Even some of the children – the youngest was Alfred Smith, aged 8, quoted as a 'farm servant' - had an occupation registered. Martha must have cut a sad figure.

Places of birth offer a tantalising glimpse of the stories behind the dry records. The two McKree children, one born in Cornwall and one in Devon, may have been born to itinerant workers from Ireland: at any rate their parents were not present. This is true also for the four Morris children born in Treherbert between 1877 and 1884 – were their parents dead by 1891 and how did they come to be in Pembrokeshire? Where was the father of the two Narberth children probably born to the unmarried Harriet Duckfield? There is a story behind every one of the 56 records.

In 1910 the 'Master of the Workhouse' was one Samual (*sic*) Flook. This sounds a gloriously Dickensian name but it must be remembered that in all ages the harshness of the regime was sometimes tempered by individual human kindness. In 1930 the administration of the Poor Laws was transferred to Local Authorities, and Narberth Union Workhouse later became a residential home for the aged. Many of the people who were admitted there in advanced years must have harboured the idea that they were going to spend their twilight days in the workhouse.

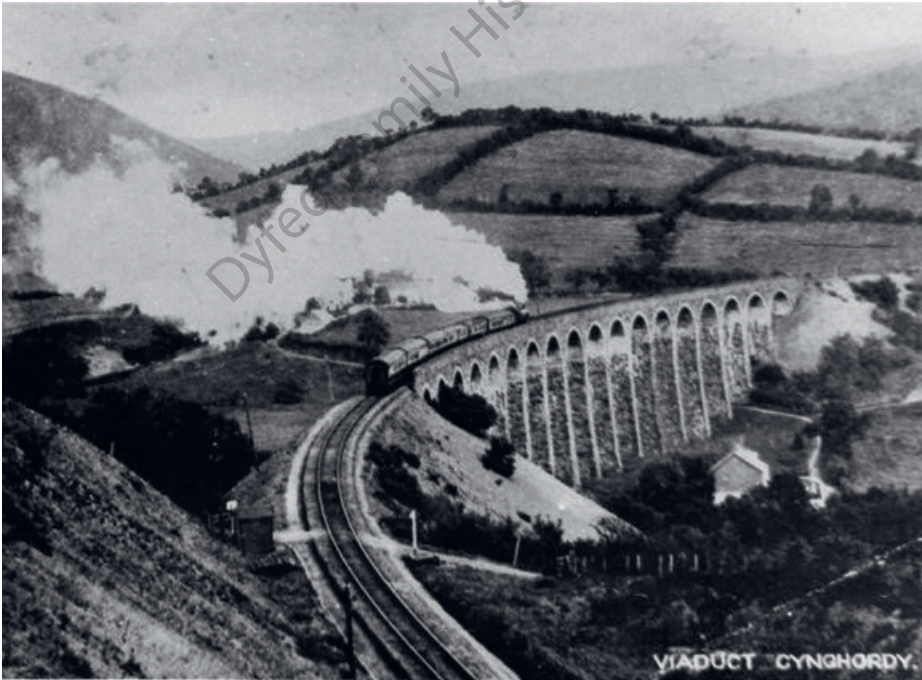
But the World moves on. In 1965 Allensbank was sold into private ownership and it later became used for tourist accommodation. How many of the holidaymakers knew of its earlier history and that it was twice attacked by Rebecca Rioters? Not too many, probably. We should be grateful for that.

Raymond Humphreys

Old postcards

These old postcards were sent in by Jim Tidmarsh (25762). They show the area of Cyngordy, unfortunately we don't have a date, but I am sure one of our members could date it by the car!







Carmarthenshire War Memorial

WHEN THE Carmarthenshire War Memorial was unveiled on September 4, 1924, a commemorative booklet listing all the county's Great War casualties was also released. It includes 123 officers, 254 non-commissioned officers, 1533 other ranks, and three nurses: Florence E. Brace, Mary Evans, and Emma G. Fletcher.

Nurse Florence E. Brace of Carmarthen worked at the Carmarthen Infirmary and joined St John's Ambulance in 1916, serving in Salonika, Greece. She died of malaria in Malta on September 21, 1916, at age 29.

Nurse Emma G. Fletcher from Ammanford served at Griffithstown Hospital, Monmouthshire, where she died of pneumonia in November 1918, aged 28.

Nurse Mary Evans of Abergwili worked at Edmonton Hospital and died of influenza on October 15, 1918, aged 30.

If you are conducting research on how the First World War affected Carmarthenshire and the surrounding area, you may find assistance at Carmarthenshire Archives located at Llyfrgelloedd Sir Gâr / Carmarthenshire Libraries. You can also explore a small collection of their First World War photographs on our website. <https://bit.ly/WW1Carmarthenshire> (*Peoples Collection Wales*)

Help Needed

Rev. David Winter Morris

I'VE JUST JOINED the society and have been busy exploring all the research resources available on your website – and there is plenty! At present, I'm working on a biography of my 2x great grandfather Rev. David Winter MORRIS, who was vicar of St. Ishmaels in Pembrokeshire for many years (1879 until his death in 1902). It appears he was a prominent member of his community (at least from some newspaper accounts I've read) and I would love to find out if there is any additional local information (beyond the usual census/baptism/marriage/burial records) that would give me a sense of his family and their life at the vicarage. I'm particularly keen to know if any photographs exist of him and whether there is a photograph of the vicarage during that period. I am descended from one of his sons who emigrated with his family to Canada just before the start of WWI.

Here's a summary of what I know of him: David Winter Morris (1840–1902), son of William (1790–1871) and Mary Griffiths (1799–?), married to Mary Ann Brown (1840–1915) daughter of Robert (1815–?) & Elizabeth Wright (1815–?). They had 11 children.

Janet Comeau (35778)

Picton ON Canada

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John and Gwen Birch

I HAVE RECENTLY joined your society hoping I and my cousin can break down a brick wall.

Where did John and Gwen BIRCH come from? My father's mother was Miriam Birch from Pembroke. There were several branches of the Birch family living in the Pembroke area around the mid-to late 1800s. All were descended from James, the son of John and Gwen Birch.

Their first child, Jane was baptised 9th April in 1813. The entry in the register states the father is a Woollen Merchant, and the family's abode is Prendergast Mills. Their second child, James, was born, according to census records, in Pembroke in 1815. Their third child Catherine was baptised 3rd April 1816 and

the family are still in Prendergast Mills. Their son Richard is baptised in 1818 when the family are still in Prendergast Mills. (It is possible that the surname in all the register entries could be BURCH and ancestry has in a couple of places transcribed the entry as such.)

John was a woollen manufacturer, and Prendergast Mills was/is an area north of Haverfordwest. About 1786 the building of a 3-storey cotton mill with 1,512 spindles, began an industrial complex on the Cleddau River. It is possible that John and Gwen Birch moved into this area from elsewhere and lived in this complex, John either using his skills in the cotton mills or in a separate woollen mill.

The Birch dynasty descends from their only surviving son James. He was a Tailor who had a shop in Haverfordwest. He married four times, two of his wives were probably sisters. He and his family lived for a while in London, for one of his marriages was there.

So where did John and Gwen come from? Did they live in the mill complex? Was the mill recruiting the woollen merchants from London, which is where John and Gwen came from?

So far, I have not been able to satisfactorily identify John and Gwen's marriage either in London or Pembroke. Once I know where to start looking, perhaps the brick wall will come down. Any help, information or guidance will be gratefully received.

Richard Auckland (68211)

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Lewis/Bowen family

THE HELP I'm looking for, is on my LEWIS connection. I've updated my interests on the website.

What I know: My 5x great grandmother, Ann Lewis, was married to Owen BOWEN (1750?-1790 Bhagalpur, Bengal), their marriage was possibly around 1775, no location known, but they lived in London.

They had 4 children: Frances Ann Bowen 1776-?; Thomas Lewis Bowen 1778-1830; William Bowen 1779-1868; Lucy Bowen 1790?-1836 (Amsterdam).

Lucy is my 4x great grandmother. She died 20 September 1836 in Amsterdam, her death registration says she was 46 years of age, which would put her birth at around 1790, but it creates a huge gap between her and her youngest brother, and her mother Ann would have been 34 when she gave birth to Lucy. It wouldn't surprise me if her date of birth is before 1790, also considering her father died in 1790 and Lucy is mentioned in his will.

Ann Lewis died 12 January 1836 aged 80, so that puts her birth around 1755–1756. Her father was William Lewis and her mother Martha. We can't be sure of her surname, but the Dutch record say Julis, which I can't see anywhere online, so I'm guessing that this may be a misinterpretation of an English/Welsh surname, perhaps phonetically written, it could therefore be Giles or even just Lewis.

My 5x great grandfather, Owen Bowen (Jr) was a diamond merchant, first apprenticed with John Francis Bourrelier, a jeweller, at Arundel St, St Clement Danes, London, on 7 November 1763. There are also Land Tax records for Owen Bowen at Castle Court, London, from 1776 until 1780 and listings of him being an independent Jeweller.

Based on this information I'm guessing he was born after 1740, but before 1750. He died in Bhagalpur, Bengal in 1790. His father, Owen Bowen of Ambleston married Mary Harries, daughter of Samuel Harries of Cruglas and Trevaccoon. They lived at Glanduad Fawr (or Uchaf?) in Meline. Owen (Sr) died young, leaving Mary with two children, Alicia Maria Bowen and Owen Bowen Jr. the home Glanduad was left to Owen Jr, but he sold the home to his stepfather, Mary Harries' second husband, James Stephens. We have no confirmed birthdates for Alicia and Owen.

Nicolette Smith (42411)

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Situations Vacant

We are still looking for members to volunteer for the following roles, you do not need to be based in Wales for either.

Editor

Social Media/Publicity Officer

Anyone interested should contact the Secretary at secretary@dyfedfhs.org.uk

Members Interests

(This list contains the details of new members interests added since the last journal was printed)

Member	Surname	Forenames	Occupation	Place	County	Country	Event	From	To
52424	Rees	Evan	Farmer	Penvoelcary	Carms	Wales	Marriage to a Mary?	1730	1745
52424	Rees	Thomas	Farmer	Penllwynuchel Farm, near Llanpumpstaint	Carms	Wales	His baptism and that of brother called Caleb	1740	1750
11594	Ellis	Thomas	Coal Hewer	Waunddewi Llanddarog	Carms	Wales		1908	1949
11594	Ellis nee Rees	Hannah		Waunddewi Llanddarog	Carms			1884	1949
35778	Morris	David Winter	Reverend	Milford Haven	Pembr	Wales		1840	1902
35778	Griffiths	Mary		Haverfordwest	Pembr	Wales		1799	
16793	James	Thomas	Carpenter	Maenclochog	Pembr	Wales		1791	
16793	Thomas	Phebe		Maenclochog	Pembr	Wales		1801	
16793	Thomas	James	Engine Driver	Maenclochog	Pembr	Wales		1831	1891
16793	James	Catherine		Maenclochog	Pembr	Wales		1829	
16793	James	Elizabeth		Maenclochog	Pembr	Wales		1838	
16793	James	Ruth		Walton East	Pembr	Wales		1844	
11947	Evans	Jonathan		Llanelli	Carms	Wales	Any	1905	onwards

11947	Hughes (nee Evans)	Beatrice			Capel Hendre	Carms	Wales	Any	1912	onwards
54445	Scourfield	Ann			Narberth	Pembr			1806	1888
54445	Hay	William			Bosherston	Pembr			1810	1876
5418	Bowen	Elizabeth Ann			Hundleton Monkton	Pembr		Born	1893	1971
5418	Bowen	Lizzie			Llanwaunda	Pembr	Wales	Born	1870	
5418	Bowen	Amos						Born	1870	1917
5418	Peters	William			Llanelly	Carms	Wales	Born	1914	
15976	Hughes	Morgan	Gardener		Llanbadarn Fawr Trefeirig	Cardi	Wales	Early years	1799	1820
15976	Hughes	Morgan	Gardener		Trefeirig, Penrhyncoch	Cardi	Wales	Life	1826	1872
15976	Hughes	Morgan	Gardener		Llanbadarn Fawr Trefeirig	Cardi	Wales	Marriage	1816	1826
73482	Evans	Daniel	Farmer		Meingwynion	Cardi			1814	
74395	Richards	Samuel	Farmer		Lampeter area	Cardi	Wales	Nanthenfoel Fawr Farm	c1795	1881
74395	Richard/s	Hannah	UK		Bettws Bledrws	Cardi	Wales	Daughter of Elizabeth Evans before marriage to Samuel Richards?	1823	unknown
42411	Lewis	Martha					UK			After 1756

42411	Bowen	Owen	Gent	Ambleston	Pembr	1716	
42411	Lewis	Ann				1756	1836
42411	Stephens Bowen née Harries	Mary		Glanduad, Meline	Pembr	1721	1799
42411	Lewis	William			UK	1720s	After 1756
42411	Bowen	Evan	Gent	Glanduad	Pembr		1742
56352	Any			Lambston	Pembr	Any	
56352	Summers	William		Walwyns Castle	Pembr	1700	1840
93151	Griffiths	Thomas Emlyn	Miner/Clogger	Carmarthen		1878	1930
93151	George	Sarah Alice		Carmarthen		1878	1906
51825	Mansell nee Morse	Ann		Begelly	Pembr	1844-	1922
						Marriage/ death	

Obituary

Membership No.

4120

Joan Beckingsale

Name

Mrs Joan M. Beckingsale

Joined

2006

Many members will remember Joan as our Membership Secretary, a role she held from 2012 to 2019. Joan and Tony were stalwarts of the Committee, always ready to help members whenever needed. She was also an active member of the Cardigan branch for many years.



Around the Branches



CARDIGAN

October Meeting – Ty Canol Wood Taith Hanesyddol

We were fortunate in having a teacher of history who has also researched the North Pembrokeshire area for forty years. If thoughts of history teachers take you back to your schooldays with dry and dusty dates of Battles and Acts of Parliament, you would be pleasantly surprised to see the history of Ty Canol Woods and the surrounding area spring to life. Hedd Ladd Lewis showed us a landscape vibrant with people working, telling stories, showing imagination, humour, and resilience during 8000 years of human habitation. Perhaps their ghosts still linger among the stones of their homes, the remains of which can still be seen in Ty Canol Woods.

In 8000 BC, during the Mesolithic Age, the channel between Britain and Ireland was much narrower and instead of being divided by sea water the two islands were separated by marshland which could be used by hunters. The remains of a submerged ancient forest can still be seen on the beach at Borth at certain times. The topography of the land and the wildlife in it was very different to what we know today: Brynberian Neolithic galleried burial ground was called Bedd yr Afanc, meaning 'beavers grave', an indication of the animals that lived there. The site would have been in the centre of a lake, a perfect environment for beavers.

Pentre Ifan, a burial site which draws visitors from across the world, was built between 4000–2000 BC and is part of the Nevern group of Cromlechi. Originally the site would have included a courtyard at the front and a mound curving round at the rear and sides, covered with stones. Not only would cremations in urns have been buried there but it would have been used for commerce, buying and selling, and would have been central to the life, as well as the death, of the community.

During the Bronze Age, 2,500–800 BC, people started learning to use metal.

Although stone and wood tools were still used metal became a status symbol indicating wealth. Cromlechi became redundant and were replaced using standing stones. There are over fifty examples of standing stones in North Pembrokeshire alone, often in pairs facing each other. Why have they survived when they could have been moved out of the way and repurposed? The answer may be that humans have been just as superstitious throughout the centuries as the very folk that placed the stones there.

The remains of Iron Age settlements built with defences around can be seen at the edges of Ty Canol Wood. Scree and carefully placed stones could be used to slow down attackers and trees would have been cleared around the settlement so that anyone approaching could be clearly seen. These preparations indicate that the population was growing, society was changing and there was more pressure on the land. People were competing for resources and the families of Ty Canol were under threat.

Throughout history and all over the world people have tried to make sense of life and death, the sun and moon and seasons. The people of the Ty Canol area were no different in using stories to try to explain and make sense of the landscape. There is a lot of folklore centred on Carnedd Meibion Owen including a story explaining how four cairns came to exist. It is said that four sons, arguing over their inheritance, threw rocks which formed the cairns. Their father decided to divide the inheritance between them to stop them fighting. To the first son he gave Wales, to the second and third sons he gave Scotland and Ireland and to the fourth, probably the youngest and his favourite, he gave England so keeping the best until last (at least I think that was the way the story went Hedd?).

Fast forward a couple of hundred years and we have the priceless gift of written records which give an insight into the condition of the land and its use, many of which are accessible in the National Library of Wales. These include Estate maps which were produced from the seventeenth century and show who owned the land, who were the tenants and how the land was used. Between 1838 and 1850 tithe maps were produced and provide records of the owners, the names and acreage of fields and give an indication of what was grown.

People have had to adapt to survive throughout the centuries and a part of that has been their changing use of the land. Social changes, wars, changes in climate have all influenced how land has been used. For example, between the 1780s and 1820s more barley and oats were grown because the Napoleonic wars made importing them difficult and expensive. When the wars finished

American corn was imported at a lower price and the fields were returned to pasture and woodland.

Census records date from 1840 and show the names, ages and origins of the people and their employment. For instance, there were many sock knitters in North Pembrokeshire and the socks would be sent to Cross Hands to be sold because there was a big demand for them from the miners in South Wales. The woollen socks were sought after because they soaked up the water the miners would be standing in while they worked underground.

This episode of rich social history left me thinking that there should be a sequel, a Part 2, explaining what happened after the Iron Age. Immigration and invasion have always been a part of our history but how were the ordinary people making their mark on the landscape as their forebears had done?

Fiona Thomas (34437)

CARMARTHEN

IT HAS BEEN quite a different year for the branch. We have all missed Eric at the helm!

A new Chairperson has not been found, but we have carried on as best we can. Fortunately, members are very helpful, especially when there are research enquiries. Overall attendance has been lower.

Our meeting in July was about the Carmarthen Rowing Club, a fairly new club established in the 1980s, it is going from strength to strength. Our speakers were Caroline Williams and Sian Richards. Camilla also came along, setting up a large screen which enabled us to view the many activities going on in the club. Members can join at thirteen years of age and there is a very wide age range.

In the beginning, boats were not new, but with the commitment, hard work fund raising by the members and supporters, it is now very different.

Club members have taken part in many events all over the UK, and there is much to organise, transporting boats and rowers to competitions. This has certainly put the club “on the map”. I am sure that so much dedication and enthusiasm will ensure the clubs future. I have contact details for anyone interested in visiting the club, they welcome newcomers, and have “taster” slots.

We did not meet in July or August. In the past, these were the times that we visited the graveyards to transcribe Monumental Inscriptions.

Our meeting in October had a change of speaker. The Rev. Mary Thorley had to postpone due to family commitments, but we look forward to her speaking next year. Martin Dalling kindly stepped in. Martin is a retired Baptist minister, involved with the English Baptist church in Carmarthen.

He gave us an insight about the beginnings of the Drop-in centre, this is at the cellar cafe at the Baptists Church in Lammas St. This began with the start of a new minister in 1987, the Rev. Mike Shephard, a retired probation officer and social worker, who knew of youngsters needing a place to meet. Providing a safe environment, in the basement of the Church, it was called the “New Outlook club”. They offered table tennis and other activities and refreshments were available. It eventually became a small cafe. In 1989, a Christmas dinner was provided which was attended by about 30 people. Over the years, the cafe had a total refurbishment, with a better kitchen. Consequently it opened to the public on a Wednesday for light lunches and it became very busy, due to coach drivers recommending it to holiday makers they dropped off nearby.

All the “staff” were volunteers, and the cafe started to generate money. This was donated to local charities, £7–10,000 being donated each year.

Closing for another update in 2007, the cafe reopened in 2009, with new stainless-steel kitchens, and better disabled access, including a lift. After covid much had changed, volunteers were older and a commitment of 8 hours a day was a lot! So, things had to change and the cafe is now plant based, run by Deri Reed from the Warren, and his team, it is called “Cegin Hedyn”. Much of the food is donated by farmers and allotment holders, or grown on their own allotment, which was given by the council.

It is a “pay what you can” system, a price is suggested, but no one pays who cannot afford it. Open on Tuesday and Thursday, 12 noon until 2 pm, there are not so many tourists now, as bigger meals are served, it is always very busy.

On Christmas Day the cafe provides shelter and dinner for any in need, offering a wonderful environment, and a friendly welcome.

The branch do not meet in December.

Janet Slate (6020)

Haverfordwest

THERE WAS NO meeting in August. September saw us back in the Archives for the afternoon, we had 14 people drop in which was wonderful to see. Everyone seemed to enjoy their time researching and the staff were extremely helpful and friendly as usual.

No meeting again in October but we are hopeful that the November meeting will be well attended as our own Gareth Morgan is going to present his MORGAN family tree.

December we are back in the Archives for the afternoon, so hope that will be well attended again.

The cost of the meeting rooms at the Archives building has doubled in price and this along with higher speaker fees make the meetings expensive, especially with the low turnout that we have been getting. This added to the difficulty of finding new speakers and lack of attendance has made us rethink the offerings of the branch. Therefore, it has been decided that in 2025 we will not have a January, July or August meeting. Our Archive Afternoon sessions will be in March, June, September and December. Leaving only five evening meetings which will either be “How To” evenings or speakers. Our first “How To” evening will be on 12 February where we will be exploring “How to navigate FreeBMD and the GRO”. If members are interested, we could arrange a visit out during April or May please let us know your thoughts via the secretary on haverfordwest@dyfedfhs.org.uk.

Cate Hobbs (2872)

Llanelli

AUGUST – no meeting. Our guest speaker in September was Mr. Noel Rees whose talk was entitled “Getting my Act together”. This was the history of the Phoenix Theatre Group which has been putting on plays in Llanelli for many years. It was originally formed by members of the Parish Church in 1971. Noel was a member of this early group, and he has been in charge ever since. The plays were originally performed at the Parish Hall, then they moved to the old Odeon cinema in station Road. Now they are held in the Ffwrnes.

The next play is “And then there were None” by Agatha Christie which is on in the middle of October. This time there will be a Saturday Matinee. At the beginning the entrance fee was 2/6d this time it will be £13.00.

All the scenery and costumes are kept in a large lock-up from one play to the next. A lot of the clothes come from charity shops or are donated by members of the public.

A play usually takes six weeks to put on. All the rehearsals take place at the St John’s Ambulance building which is kindly lent to the group.

The actors aren’t the only people in the group as a lot of the work takes place behind the scenes and a whole day is allocated before the opening night to shift scenery etc.

As usual Mr Rees was very entertaining and gave us many laughs. Our speaker for October was the wonderful Debra John, a trained actress who takes on the mantle of a person and talks as if she is that person – today she was a well brought up lady who found herself in Swansea debtor’s prison.

She was brought up not to work, but to make a good marriage which is what she did. Her husband was in shipping and well-off, but sadly he died of cholera. As she knew nothing about money (young ladies were told it was vulgar to discuss such things) she allowed men to take over her financial dealings and this is how she found herself in Castle prison.

It was a very squalid place and very cold as the windows were not glazed and open to the elements. The lady was convinced that her brother would see that she was well fed and would surely get her released. Some inmates had no one to help them and were allowed to do washing for a few pence. If they had a trade, they were allowed to have their tools with them. By earning money – even a few pence, they would be able to pay their debts off. When asked why she didn’t at least do some laundry for other people and earn a few pennies she had to admit that she couldn’t as she didn’t know how to, she had never washed anything in her life.

Debra had read a lot of Charles Dickens where debtors prisons were frequently mentioned especially in Little Dorrit, of course. Dickens knew about it as his father had been an inmate at one.

Chris Davies (39)

LONDON

THE BRANCH visited the National Library of Wales, Aberystwyth again this year, from 11–18 August, with fifteen participants, including some newcomers. It was good to see Cate and Colin, who drove up to see us.

We all had a most enjoyable time, with lots of discoveries. One of us was delighted to discover the pedigree chart of Thomas Morgan Joseph-Watkin, Portcullis Pursuivant of Arms, showing the inter-relationship of the families of Brunant (Caeo), Gilfach (Llanwrda), Ty-isaf (Myddfai) etc Co. Carmarthen, which enabled her to link one of her ancestors to Daniel Jones (bc.1650, d.1741) of Garreg Fechan, Llanwrda, who was connected through marriage and later inheritance, to the Jones family of Brunant and to the Johnes of Dolaucothi in Caeo. The herald suggested a descent from ‘Rhiwallon, father of Cadwgan, Griffith and Eineon, called the Meddygon Myddfai AD 1230–1260’. This caused great excitement, and also set up further research for next year.

September Meeting (via Zoom)

Mary Thorley, well-known in Carmarthenshire and more widely in the rest of Wales for her research into women’s history, spoke to the branch on 21 September on the topic of “Women in Carmarthen”.

She showed how women’s history had been obscured from the record, anonymised, as in an account of a Poor Law Guardians meeting, which identified the men, together with “the sisters”; or minimised, for instance for their contribution to a family business, where a husband was named, but his wife’s contribution, sometimes more substantial than his, listed as almost an afterthought.

Despite much work to correct the record, it still remains largely hidden; only 11 per cent of the personal entries in the *Encyclopaedia of Wales* refer to women. Mary introduced us to the histories of some remarkable Carmarthen women of the nineteenth and early twentieth centuries, including suffragettes, doctors and a matron of Guys Hospital, educators, and particularly the first principal of a Cambridge Training College for women, and several ground-breaking scientists. An eye-opening talk and thoroughly recommended.

Anna Brueton (1806)

UPPER TOWY VALLEY

OUR LAST SPEAKER before our summer break was one of our members, Lynne Davies, who spoke to us on "Aspects of a Very Rural Life".

Lynne was brought up in a very isolated area and spoke to us at first about their postal system. As a nine-year-old at school, she remembers the postman with his navy piped uniform and peaked hat coming to talk about his day's work, and having to write a composition on what they'd learned. A generation earlier the post was collected from Sennybridge railway station and brought to Trecastle to be met with a pony to go to the outlying areas. Postmen cycled or walked along tracks through muddy fields visiting all the farms, even on Christmas day.

After 1925 the mail came to Trecastle twice a day by bus; outlying places had just one delivery. In the 1950s a van came to Trecastle and mail was left at accessible properties to be collected by householders. The service was very reliable. Lynne's mother used to send a chicken by post to her sister in Bridgend to arrive the next day.

This was also the time of telegrams. Lynne received a telegram on passing her 11+ and to say she had been accepted into university. Telegrams were charged at a penny per word. The telephone arrived in Trecastle in 1921 at 3d for three minutes. To Brecon it was 7½d and 2/9 to Birmingham. The first kiosk arrived in 1938.

The postman was a link with the outside world, giving news of marriages and funerals. He also brought tobacco, tea and yeast and had his lunch break at Lynne's farm – he couldn't leave until one o'clock as people from the farms up the mountain had to bring mail to the farm to be collected.

Few between the 1920s to '40s owned a car. Everyone walked, cycled or rode on horseback. Some ladies rode side-saddle to chapel and some had a pony and trap. Lime had to be carried from Sennybridge station by horse and gambo. Poultry, butter and eggs were carried by the farmers on horseback over the mountain to Brynamman or Ystradgynlais.

Children from outlying farms had a long walk to school over a rough track. Outdoor clothing had to be dried in front of the stove at school. When Lynne and her brother David started school they were taken by pony and trap and often walked home. Later they went by tractor and had to hold on tightly for

two and a half miles. In 1948 her father bought a Hillman car, carrying three children in the front and five in the back – no seatbelts! In 1950 they bought a Morris Oxford. Petrol was available at Trecastle at under 10d a gallon.

There was a village store at Trecastle where they shopped once a month. There was a Post Office section which sold stamps, Postal Orders and brown wrapping paper. The store also sold tobacco, seeds, gardening items and groceries – a 70lb cotton bag of flour would last a month for cooking and bread-making. There was a drapery and millinery with clothes, wool, needles and sewing materials; also paints and brushes for decorating; agricultural items and ironmongery,

The village store was supported by hucksters. Mr. Morgans came from Ystradgynlais each week selling tea and sugar and buying eggs, butter and poultry. He also had fireworks, paraffin, mats and crockery. He would have a cup of tea and talk about his exploits during the war. Lynne's aunt and uncle brought their produce for him to buy and take away to sell.

Education was difficult for country children. They had to walk miles to school. They had to get to Sennybridge to get the train to Brecon. A local Primary School opened in 1898. The first syllabus provided for seventeen boys and seventeen girls included Arithmetic, Reading and Writing; Tonic Solfa singing, Drawing and Sewing and an Object Lesson – talking about an item.

Out of the fourteen pupils in Lynne's school nine were first cousins. There was one classroom and one teacher with monitors assisting. Lynne showed us examples of her arithmetic and writing books. It was a Welsh community with an English teacher who tried to give them some Welsh but Breconshire was not very supportive of Welsh culture.

The children's health was catered for by the school nurse. She was born in Abercrave, trained at Swansea and London in nursing and midwifery and was appointed to Sennybridge in June, 1919.

Her visits to the school are noted in the log books. She walked, cycled or went by pony and trap, covering a large area. She visited homes and knew the families, arriving unannounced to check on health and welfare, checking children's throats and heads and that each had a clean handkerchief.

She also dealt with accidents and helped after bereavements. Funds were raised for the nursing community which provided her with a motorbike. She was later given £100 for a car and accommodation was provided. By the time

she retired she had delivered 2,000 babies. It was 1/- charge for home births and 2/6 for a visit to the doctor. Lynne's family lived on the border and used Llandovery hospital, where Lynne was born.

Dr. Price in Llandovery had to travel over the mountain by pony and trap. When Lynne's cousin was taken ill his brother walked to Llandovery to fetch the doctor who had to return there to call an ambulance. The boy was taken to Tumble Isolation Hospital and was there for six weeks. On discharge, his mother walked five miles and took several bus journeys to fetch him. The last bus had left Llandovery and they had to take the long way home.

There was subsidised milk from 1940 for all mothers and children under five, free orange juice and cod liver oil. Children had their own ration books and there was free daily milk for school children. Rationing allowed three pints a week, and there was also national dried milk – one tin gave seven pints. In 1946 the scheme was considered so successful that Attlee decided to continue it.

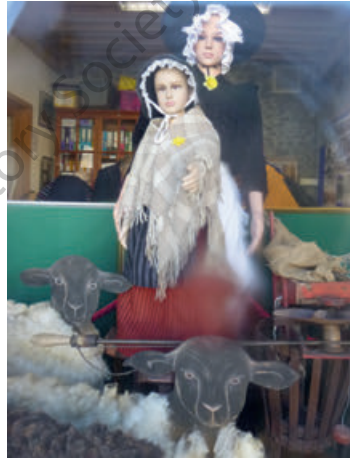
Until 1942 children stayed in primary school until they were 14 unless they went to grammar school. Lynne tried her 11+ at Llandovery then attended Brecon Grammar School. Girls had to lodge so needed a case as well as a satchel and schoolbag, with outdoor shoes, indoor sandals and daps for games. They took music books, towels, clothes and food - butter, cake, apple tart and baked beans – the landlady provided bread and milk. At home the large farmhouse had a kitchen fire but the rest of the house was damp. On Thursdays the mattresses were brought downstairs to be aired, ready for the children returning for the weekend. The lodgings bill was 15/- a week; 3/- extra for a piano.

At home, a music teacher came to the house. The children learned the viola and violin as well as the piano. Their toys were well looked after, such as dinky toys and wooden home made toys. Time outdoors was spent looking for bullet cartridge shells, going rabbiting with the terrier and trying to catch minnows from the stream.

Our grateful thanks to Lynne for such an interesting and nostalgic talk.

Throughout the summer our Family History Research Room at the Heritage Centre in Llandovery has been open and in August we carried out the monumental transcriptions of the graves at Elim Chapel, Llandeilo.

September saw us preparing new window displays in readiness for Llandovery Sheep Festival, our theme this year being the Drovers and the banks they founded, such as the Bank of the Black Ox, with notes depicting Welsh Black



cattle, set up in Llandovery in 1799 by David Jones. The weekend of the festival was very successful, with hundreds of visitors coming to see our displays and records.

At the end of September, we welcomed back Mr. Jeremy John as our speaker to begin our Autumn programme. Our grateful thanks to Mr John who gave us a very interesting and entertaining talk on Railways which was thoroughly enjoyed by us all. Other events for the Autumn include our holiday to Kent, our meeting with Mr. Elwyn Baynham and our Christmas dinner.

Moira C. L. Evans (39)

ONLINE DISCUSSION GROUP

IT'S EXCITING to see more members joining our group and taking part in the discussions. Well over 200 are now signed up who are eligible to receive the monthly recordings as well as join in on the last Monday of the month Zoom meetings.

Over the last few months we have had talks on Rhosycaerau Chapel, near Fishguard and the graveyard project that Rosaleen Boardman and Sue Lindsay have completed, Gareth Morgan on his Morgan family and finally an informative presentation about wills and marriage bonds from Beryl Evans of the National Library Wales. Also our members from the USA have given us an insight into the American Census and the Internet Archive and other online resources.

We are having our December meeting earlier than usual on the 9th December to avoid the busy Christmas period. We will be having a relaxed chat about Christmas traditions and stories along with some Christmas cheer.

For 2025 we have the following lined up: 27th January: The History of Penrhiw Farm, Fishguard by Tom Latter; 24th February: Family stories by Miall James.

If anyone would like to give a presentation to the group please email me on online@dyfedfhs.org.uk

I'd really like to thank all the participants for making this such a friendly and supportive group.

Rosaleen Boardman (6495)

Publications from the London Branch

WE HAVE the following files available please contact Bill on billgj@aol.com should you wish to purchase copies/access:

- Welsh Debtors database.
- Jewin Welsh Chapel (Calvinistic Methodist) – baptisms 1837 to 1920
- Welsh contributors to the rebuilding of St Paul's

Interesting and useful You Tube video playlist from The National Archives UK called "Research Tips".

Family History at the National Library of Australia

<https://www.nla.gov.au/research-guides/family-history>

Major family history-related resources in our collections (with research guides) include:

- Australian birth, marriage and death indexes
- Australian cemetery records
- Australian electoral rolls
- Australian Indigenous family history
- Australian Joint Copying Project (British government records relating to the Australian colonies)
- Australian maps for family historians
- Australian newspapers
- Australian shipping and passenger records
- Biographies
- British and Irish maps for family historians
- Chinese-Australian family history
- Convict records
- Indian emigration passes to Fiji 1879–1916

Other resources in our collections (without current research guides) include:

- General Register Office: indexes to English and Welsh births, deaths, marriages
- The Griffith Valuation and index to the Tithe Applotment books (Ireland)
- Indexes to inquests and probate records
- Australian censuses and musters
- Australian parish records on microfilm (Society of Australian Genealogists collection)
- Directories and almanacs

New Members

This list contains the details of new members who joined since the April journal was printed.

Member Number	Member Name	Address	Email Address
27552	Mrs Chris Venville	Llandysul Ceredigion Wales	dinosaur49cv@gmail.com
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41414	Ms Hilary Davies	London UK	
54794	Diana Maslin	Dorstone Hereford UK	
91583	Mrs Julie Minns	Bicester Oxfordshire UK	jminns83@outlook.com
66695	John Colclough	Blackpill West Glamorgan Wales	
16574	Mrs Margaret Tuckwell	Selsey Chichester West Sussex UK	tuckwellmargaret@hotmail.com
33613	Cameron Allen	Surrey Hills Victoria Australia	Tbjcapital@icloud.com
87575	Mr Guy Edwards	Tockenham Wiltshire UK	g_d_edwards@hotmail.com
91581	Mrs Evelyn Clarke	Caerphilly Wales	
34449	Mr Terry John	Pembroke Sir Benfro Wales	limner17th@gmail.com
16793	Mrs Helen Hurton	Staple Hill Bristol UK	helbo66@hotmail.com
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42833	Mr Huw Evans	Ammanford Sir Gar UK	huw124@hotmail.com
15494	Andrew Sansum	Wantage UK	andrewsansum@pobox.com
11947	Mr Arwel Glyn O'Neill	Penygroes Gwynedd Wales	arwel.cilfor@gmail.com
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15976	Mrs Sue James	Abergavenny Wales	
63626	Mr William Royden Thomas	Haverfordwest Pembrokeshire Wales	oakdene126@gmail.com

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46783	Dr Shelagh Olney	Blakeney Norfolk UK	
28177	Mrs Linda Gregory	Burton Latimer Northamptonshire UK	linda.gregory152@gmail.com
99165	Dr Stephen Jones	Weymouth Dorset UK	stephen@dorsetbay.plus.com
84773	Sian Medway	Portland Oregon USA	sianmedway@hotmail.com
69751	Mrs Menna White	Witchford Ely Cambridgeshire UK	white.menna@gmail.com
93151	Ms Deborah May Ingles	Hampton East Victoria Australia	nanadebz54@gmail.com
49488	Mr Gordon Davies	Whitchurch Buckinghamshire UK	gordav123@gmail.com
39746	Mr Ian Stephens	Staveley Kendal Cumbria UK	
22215	Mrs Marilyn Ann Payne	Wendover Aylesbury Buckinghamshire UK	bandmpayne@gmail.com
91881	Mrs Laura Hill	Frome Somerset UK	laurahill1@hotmail.co.uk
65964	Mrs Thelma Cecili Williams	Pencaer Wales	topkatwill@aol.com
84998	Mrs Patricia Henry-Pierre	Highlands Ranch USA	rhpierr1@gmail.com
46768	Mr John Evans	Gamlingay Cambridgeshire UK	john.evans.gy@gmail.com
39779	Dr Allen Gwyn Russell Evans	Yeovil Somerset UK	agre.evans@summy3.plus.com
98718	Mrs Hazel A. P. Richardson	Broomhill Sheffield UK	
88166	Mrs Susan Evans	Stepaside Pembrokehire UK	evans.a14@sky.com
56352	Mr Charles Mathieson	Haverfordwest Pembro Wales	jok_mathieson@hotmail.com
45155	Mrs Elizabeth Jones	Rosewell Midlothian UK	elizabethsjones@me.com
37277	Mrs Judith John	Grovesend Swansea UK	

Branch Meetings

Branches organise regular meetings to which all members and the public are invited. Meetings usually take place at the times and venues below, but check with the named contact.

Cardigan Aberteifi

The first Monday in each month at 7.30pm
Tower Room, Cardigan Castle.

Contact Mr Ken James - Tel: 01239 710829. Email: cardigansecretary@dyfedfhs.org.uk

Carmarthen CAERFYRDDIN

The last Wednesday in each month at 2.00pm
Spilman Hotel, Spilman Street, Carmarthen.

Contact Mrs. Janet Slate - Tel. 01267 782099. Email: carmarthen@dyfedfhs.org.uk

Haverfordwest Hwlfordd

The second Wednesday in each month 6.00pm until 8.00pm
Pembrokeshire Archives, Back Lane, Prendergast, Haverfordwest SA61 2PE
Contact Ms Cate Hobbs - Tel. 07777 695865.

Email: haverfordwest@dyfedfhs.org.uk

Llanelli

The third Monday in each month from 2pm
Plas Llanelly House, Bridge Street, Llanelli, Carmarthenshire/Sir Gâr SA15 3UF
Contact Mrs. Linda Martin - Tel. 01267 267039. Email: llanelli@dyfedfhs.org.uk

London Llundain

On four Saturdays each year at 2 pm by Zoom or in person at
The Kwanglim Room, Wesley's Chapel, 49 City Road, London EC1Y 4AU.
Contact Mrs. Anna Brueton - Tel. 0207 9230302. Email: london@dyfedfhs.org.uk

Upper Towy Valley Cwm Tywi Uchaf

The fourth Wednesday in each month at 7.15pm
Our Lady Catholic Church Hall, College View, Llandovery
Contact Miss Moira Evans - Tel. 01269 592278.

Email: uppertowyvalley@dyfedfhs.org.uk

Contacts

www.dyfedfhs.org.uk

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Matters relating to the Management Committee and the AGM

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secretary@dyfedfhs.org.uk

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membership@dyfedfhs.org.uk
Contact the Membership Secretary for contact detail of other members.

Matters relating to the journal (articles, photographs, letters, help needed, advertising)

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Matters relating to the Online Discussion Group

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