



***Glamorgan Family  
History Society***  
*Cymdeithas Hanes  
Teuluol Morgannwg*



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300<sup>th</sup> Anniversary of the Birth of Richard Price

**Journal No 149**

**March 2023**

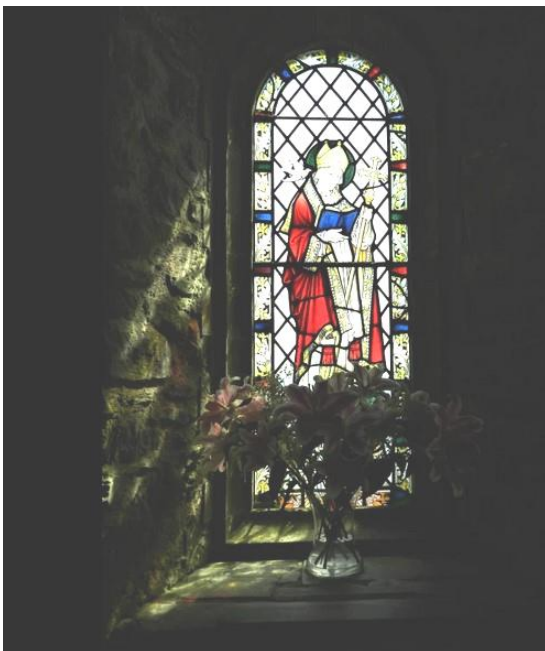
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St David's Cathedral, St David's, Pembrokeshire © Sue Hamer



St David,  
Stained Glass Window  
St Non's Chapel,  
Pembrokeshire

# CONTENTS

Journal 149

March 2023

Title	Author	Page
Society Officers & Committee Members		4
Editorial	Jean Fowlds	5
Chairman's Message	Sue Hamer	6
Brief Notes on St David	Jean Fowlds	7
Hugh Bevan, Bridgend Merchant, Part 1	Guy Bevan	9
Well I didn't know that either.....	Jan Mulreany	15
The Risks Unskilled Women Took at Work	Creighton Sims	18
Mrs Mary Hannah Thomas, Heroine	Gerald Jarvis	20
From Cardiff to Greenham Common	Rhian Diggins	22
Elwyn Talfan Davies	JP Lethbridge	24
Dr Richard Price, the Greatest Welshman?	Jean Fowlds	29
Crowd Cymru Digital Volunteering Project	Jennifer Evans	35
Book Reviews	Jean Fowlds & David Webb	40
Letters/Emails to the Editor		39 & 42
Society News and Reports		43
Forthcoming Events		49

Centre Insert: AGM Notice, AGM Postal Voting Form  
Membership Renewal Form,  
Gift Aid Form

## Society's Objectives © Glamorgan Family History Society

As a registered charity the main objectives of the Glamorgan Family History Society are to: encourage and stimulate research into genealogy and allied subjects with particular reference to the historic county of Glamorgan: to assist members in their private research; encourage the transcription and preservation of records of family history and the deposit of original documents of value in approved repositories; publish papers of genealogical value and interests; establish, to mutual advantage, relations with other organisations interested in genealogy and allied subjects; maintain a library and regularly publish a journal.

The journal is the official publication of the Glamorgan Family History Society. Articles appearing in the journal may not be reproduced without the written permission of the Editor. Views expressed in articles and letters are not necessarily those of the GFHS.

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Please only telephone for confirmation of meetings dates, venues and times - all other enquiries please write by email or snail mail

# EDITORIAL

Welcome to Springtime, or Autumn for members south of the Equator, and our March Journal, the first for 2023.

This year is the year of Richard Price, whose 300<sup>th</sup> birthday on February 23<sup>rd</sup> will be celebrated in various venues not just in the UK but also in France and America, whose causes he espoused and encouraged. He was arguably Wales' greatest intellectual and upholder of liberty everywhere; his teaching and preaching 250 years ago is still having importance today, but he is very little-known or appreciated at home, so an article is included that will bring him to the fore.

March 1<sup>st</sup> is memorable for being our patron Saint's day, so a brief Life of David starts the entries, which includes some of the myths and legends which his early medieval biographers have written about, and there are references made for readers to find out more.

Another notable March date, the 8<sup>th</sup>, is on the calendar for being International Women's Day, and there are 2 articles on how the collective power of women when banding together can make real differences. Both stories may be familiar even though nearly 100 years apart; one is on the Match-Girls of the Bryant & May factory, admittedly not a Glamorgan event, but an important period of time in early Trade Unionism for the whole country. The other is a collective protest against the use of nuclear weapons that made hundreds of women set out to march from Cardiff to Greenham in the 1960s. There is a third article about a Nantymoel woman's individual heroism, truly inspirational.

Also included in this edition are some very useful tips on tracking down our more elusive relatives, and a biography of Elwyn Talfan Davies, another member of the illustrious family that we have featured previously. In contrast, the account of a Bridgend merchant and philanthropist, who lived such an adventurous and interesting life that we will be spreading it over future editions.

The usual book reviews and letters, as well as branch activity and announcements, should all combine to bring a bright and interesting start to the year, and if you have any suggestions for future topics, ideas or themes, as ever, please do let us know.

*Jean Fowlds, [editor@glamfhs.org.uk](mailto:editor@glamfhs.org.uk)*

## ANNUAL GENERAL MEETING – FINANCIAL STATEMENTS

The Society's Annual Accounts to 31 August 2022 will be uploaded to the website by the end of February. If anyone has any queries related the Accounts please submit your questions to the Chairman by 15 March 2023.

*[chairman@glamfhs.org.uk](mailto:chairman@glamfhs.org.uk)*

# CHAIRMAN'S MESSAGE

Hopefully it will be a bit warmer when you receive our March edition. We are having a cold snap here in South Wales while I write this with snow flurries at times, a much colder winter than the two previous ones but also copious amounts of heavy rain which has again caused flooding in the river valleys and low lying areas.

Our Annual General Meeting is to be held online via Zoom on Saturday 25 March at 2 pm to be followed by a talk at 2.45 pm by Richard Marks entitled '*Britain's Railway History for Family Historians*'. We find holding the AGM online enables us to have a wider selection of speakers from which to choose and a much larger audience than when we held it face to face and usually struggled to reach a quorum. We hope to organise a hybrid meeting in the future when we have enough volunteers able to administer both.

Nominations have been received for Chairman, Secretary and four Executive Committee/Trustees so we currently have vacancies for Vice Chair and Treasurer and one Committee member. In 2024 we shall also have vacancies for the other two Society Officers, Chairman and Secretary, because of the five consecutive year maximum in these roles in our Constitution so we desperately need volunteers to come forward this year to shadow these positions and/or be co-opted onto the Executive Committee to learn these roles.

We have recently heard the sad news that a number of family and local history Societies, including the Catholic Family History Society, which has been in existence for 40 years, are having to be wound up by the end of 2023 due to a lack of volunteers coming forward to join their Council. So as we approach our 50<sup>th</sup> Anniversary in 2024 we hope that some of you can step up to help run the Society and take it forwards into the next 50!

The majority of our Branches and our Resource Centre are currently reporting small numbers at their meetings. This may be due to the continuing effects of the pandemic and a lot of colds and flu over the Winter period. None of these branches runs itself so if you can help with either local activities or online their Committees will be very pleased to hear from you! We offer a wide range of talks, events and help sessions but these will need to be curtailed in the future if there is no new blood coming forwards to help run them. It doesn't need to be a full time commitment just volunteering for an hour every so often will help. Have a look at the ARC and Branch reports to see what is happening and I am sure you will find you can help even if you do not live locally. See also the Crowd Cymru Project on page 35 which will be the subject of an online talk at 7 pm on Thursday 13 April.

*Sue Hamer, Chairman, January 2023,*  
[chairman@glamfhs.org.uk](mailto:chairman@glamfhs.org.uk)

# SOME BRIEF NOTES ON ST DAVID, PATRON SAINT OF WALES #10573 Jean Fowlds

There is no contemporary account of David that is reliable, but if we piece together later accounts which are found in Welsh, Irish, Breton and even English sources in the five centuries following his death then it is possible to build a picture of a very real person.

The various sources tell us that David was born in the early years of the sixth century as a result of his mother Non, a nun, being violated. Even before he left her womb, he was reputed to be performing miracles. From the moment of his birth his mother fed him with only bread and water, which was also her diet, and later on he was to be known as David Aquaticus, from the Latin word *Aqua*, Water.

After his early education which included time at St Illtyd's in present day Llantwit Major, the foremost centre of religious study in Wales, David went travelling around south and west Wales, performing miracles and evangelising, before setting up a monastery at Mynyw, (St David's) in Pembrokeshire. He and his monks followed a very strict monastic rule of severe austerity; the monks had to pull ploughs themselves rather than using animals, and they had to refrain from eating meat or drinking anything but water, and were to pray constantly.

David was reputed to have gone on a pilgrimage to the holy city of Jerusalem with two companions, Teilo and Padarn, who also became saints, (the towns of Llandeilo and Llanbadarn bear their names today) and David was consecrated archbishop by the Patriarch of Jerusalem, who presented him with four gifts possessing miraculous powers: an altar, a bell, a staff, and a tunic woven with gold.

On his return he continued his ascetic life of teaching and preaching and performing miracles, and perhaps the most well known of these was when he was preaching at the Synod of Brefi: the crowd could not see or hear him properly so when David realised this he prayed to God who immediately raised the ground beneath him into a large mound so that David could stand on it and be seen and heard by all who came. Visitors to Llanddewi Brefi today can stand on that mound near the church and gain a sense of the mystery that surrounds the area.

His cult spread throughout South Wales and through to Wessex and the south-west of England and even Brittany, although it is unlikely he ever visited those areas. David was recorded in Irish annals as dying in 589 but other sources put the date of his death as being early seventh century. Several



references are made of the date being March 1<sup>st</sup>, which has been marked as his feast day ever since.

There are many notable events in David's life, but not every one is recorded by every writer - the Latin and Welsh versions of his life differ considerably, and the student wanting to know more would be advised to refer to "The Welsh Life of St David" edited by D Simon Evans (UWP Press, Cardiff, 1988), which contains an extensive bibliography, vocabulary, and detailed notes of all the sources he uses.

The photograph of the stained glass window in St Non's chapel has been donated by the friend who took it.

Meanwhile, a Happy St David's Day come 1<sup>st</sup> March!!  
Dydd Dewi Sant Hapus!

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HUGH BEVAN, BRIDGEND MERCHANT  
AND PHILANTHROPIST (1821-1898)  
#20252 Guy Bevan

**The story of a boy from Merthyr Tydfil who made his way through life in the Victorian Age, earned his fortune in Bridgend and almost built a railway and dock on the River Ogmore.**

**PART 1**

Like many others, when the first Covid Lockdown happened, I decided to put some order into my scraps of family information and to try to fill in the many gaps. In doing so I came across my great-great-great uncle Hugh BEVAN, a relative whose story had previously been completely unknown to me.

My starting point had been a photograph of a page from a family bible which I inherited. This showed my great-great-great grandparents, Thomas and Elizabeth Bevan, born 1782 and 1786 respectively, and their four children: Mary (who died aged just 9 months in 1820), and three surviving offspring: Hugh born 5<sup>th</sup> August 1821, Thomas born 1824 (my great-great grandfather), and Marie born 1828. To avoid confusion I will refer to the father as Thomas the elder and the son as Thomas the younger.

I used Ancestry and similar websites together with the General Record Office to establish the bare details, but two other sources transformed my research: The Kent County Archive (which turned out to include an extensive archive of correspondence to and from my great-great-great-grandpa in the 1840s when he leased a watermill in Brecon), and the British Newspaper Archive which contains searchable national and local newspapers from the late 18th century onwards.

To my surprise there were a great many 19th Century newspaper stories which gave me detailed parts of the family story, but the story which really helped me knit it all together was a 2,000-word profile of Hugh Bevan published in the Brecon County Times dated 11th October 1889, as part of a series on “local boys made good”. This led me to other stories and profiles and the story of a “lost” life. So, this is Hugh’s story, as far as I can reconstruct it.

**Out of Merthyr**

That 1889 profile confirmed that Hugh was born in 1821 in Merthyr, the oldest of Thomas and Elizabeth’s three surviving children. I knew the birth location from later census data, and although I have not found any christening details for Hugh or his younger brother Thomas, their little sister Marie was christened on 28th September 1828 in the Wesleyan Pontmorlais Chapel in

the centre of Merthyr Tydfil. The record lists her father's occupation as "*Farmer and Shopkeeper*" living in Merthyr Tydfil Parish.

The newspaper profile says that the family left Merthyr in 1831 and so the family were living in that industrial melting-pot from at least 1821 to 1831, through a time when the town was by far the biggest in Wales and home of the largest iron works in the world. By the 1831 census Merthyr's population had grown to about 22,000, at a time when Cardiff only had a population of around 6,200 and Swansea roughly 14,000.

Conditions for the multitude were terrible. Merthyr workers lived in jerry-built accommodation with little sanitation, poor pay and no political rights. In May and early June 1831 coal miners and others in Merthyr Tydfil took to the streets, calling for reform, protesting reduced wages and rising unemployment. These protests spread to nearby industrial towns and villages. Around 24 protesters were killed before the authorities finally restored control on 7th June 1831. Several protesters were jailed, one for life, some were transported to Australia, and one man was hanged.

I don't know exactly where in Merthyr Tydfill Thomas the elder and his family lived nor whether they were directly involved in or affected by these riots, but Pontmorlais Chapel where Maria was christened in 1828, presumably their local chapel, was only a hundred metres up the High Street from the Castle Inn where soldiers had confronted and fired on protestors. However, it seems that Hugh's father, Thomas, was not one of the impoverished many, but belonged to the lucky few who made money in boom-town Merthyr and then moved on. For a relatively well-off shopkeeper, the riots were probably the spur which forced Thomas and his family to leave.

### **A Draper's Apprentice**

At any event, the newspaper profile of Hugh tells us that from 1831, and probably from 29th September of that year, his father Thomas Bevan had taken the lease on a 184 acre farm a mile west of Brecon called Fenni Fach (or Venny Vach, Venni fach, and several other derivative spellings).

Thomas may well have struggled with the farm's rent from the start, because the following year in August 1832 he advertises to sub-let parts of the large farmhouse. "*Application to be made (if by post, pre-paid) to Mr Bevan, at Venny-fach, Near Brecknock.*"

In July 1835 Thomas is advertising the sale of two leasehold properties in Merthyr ("*For further Particulars, apply to Mr Thomas Bevan, Venny Vach, Near Brecon...*"). Presumably he had held these leases since the family had lived in Merthyr, but now needed to cash in the investments.

At about this time, aged 14 or 15, his eldest son Hugh Bevan was sent away to Harrow-on-the Hill near London to become an apprentice to a draper. The 1889 newspaper profile tells us that the draper's name was Mr BLAKE who was "*the founder of the Blake System*".

A bit of research into the online index of the British Museum Library showed this to be one Joseph Blake, a devout Methodist whose book "*The Day of Small Things; or, Incitement to Juvenile activity and usefulness, founded on practical effort, in connection with Christian Missions*", was published in 1849. The slim book – which sets out "*the Blake System*" - was still available on Amazon as of September 2020. It was basically a method to incentivise significant numbers of children and young people to collect money for, and become interested in, Methodist missionary work. Hugh became one of the early collectors and joined "*The Society*" (probably meaning the Wesleyan Missionary Society) whilst working for Joseph Draper, around 1837.

The Juvenile Missionary Society which was the subject of Blake's book was formally established as part of the Methodist Church in 1841. It still exists, today called the Junior Mission for All and their website lists Joseph Blake as its founder. Hugh remained an active Methodist throughout his life.

Although the profile clearly states his admiration for Joseph Blake's evangelising work it also states that Hugh "*... went into the drapery business in London, but the confinement to which he had to submit had so serious an effect on his health that it was not expected that he would live long. He was obliged to leave London and return home where he remained for 2 years. The pure Brecon air brought back health and vigour*".

Hugh is certainly back in Brecon, living again with his family, by the time of the April 1841 census. His father, Thomas, had not fared well in the few years since Hugh had been way. For reasons unknown, but probably non-payment of rent, Thomas Bevan had lost the tenancy of Fenni Fach Farm in 1840 and his landlord, Colonel JLV WATKINS, was advertising a new tenancy running from Michaelmas (29th September) of that year.

Whatever the reason, Thomas and Elizabeth Bevan, together with Hugh, the younger, Thomas and Marie are shown in the 1841 census running a grocer's shop in Castle Street, Brecon. Hugh's trade is shown as a draper, although whether he still was active in that trade by this date is unknown. His father, Thomas the elder, however was on the lookout for other opportunities, and when the lease on Priory Mill, a water-powered corn mill just outside Brecon, became available on 29th September 1842, he took it on and moved into the millhouse with Elizabeth, Hugh and Marie. The other son, Thomas the younger, remained in Brecon town, running a grocer's shop in the High Street, a second-string to the family income.



*Priory Mill, Brecon. Photo by Guy Bevan, October 2020*

Hugh's four or five years of drapery apprenticeship appear to have been wasted as for the next few years he worked for his Dad as a miller in the rented mill. The mill still exists and is being sympathetically restored by its current owners. [www.priorymillfarm.co.uk/the-watermill/](http://www.priorymillfarm.co.uk/the-watermill/)

We know that Hugh worked at the mill because his marriage certificate, dated 26th November 1844, shows his Trade as "Miller". Another profile of Hugh (from the Bridgend Chronicle Cowbridge Llantrisant and Maesteg Chronicle dated 24th December 1886) tells us how he and his fiancé, Louisa SURMAN of Maismore Gloucestershire, had met:

*"His introduction to Mrs. Bevan – then Miss Surman, of Gloucester - occurred in a somewhat peculiar manner. He had at this time been connected for some years with the Wesleyan Methodist denomination, to which religious body his parents also belonged, and had commenced to occupy the pulpit as a local preacher. Miss Surman was staying with her brother-in-law at Defynnock [Defynnog], and being desirous of hearing an English sermon, which, in those days, were somewhat rare in that neighbourhood, Mr. Bevan was requested by the Rev. Isaac JENKINS, the Welsh minister at Defynnock...to conduct an English service. He did so, and preached a sermon on the text, "This is my beloved, and this is my friend," Solomon's Song, v,16. After the service he went with Miss Surman and her friends to tea, and then commenced an acquaintance which ripened into love. The text has not been forgotten by either of them."*

## A Travelling Cheese Salesman

They were married in Maisemore, Gloucestershire, but whether Hugh and Louisa began their married life at Priory Mill in Brecon or in Louisa's native Gloucestershire is unclear. Their marriage was to last some 53 years, but it seems that Hugh and Louisa never had children.

The next definitive record of the couple is in the 1851 census, living in Alvin Street Gloucester, with Hugh working as a "*Commercial Traveller (Provisions)*". This role probably began around 1845. The newspaper profile tells us:

*"Mr. Bevan at 24 years of age again entered into business, having in the meantime married Miss Surman, of Gloucester... When Mr Bevan returned to business he became a traveller in cheese for Messrs. Brereton (sic) and co, Gloucester, a firm which he represented for 20 years... The firm was actually called Bretherton."*

Hugh's territory as a travelling cheese salesman certainly included parts of South Wales and the Welsh valleys. We know this from two sources. The Merthyr Telegraph and General Advertiser for the Iron Districts of South Wales carries an odd story of mistaken identity on 14th June 1856:

*"Mr Hugh Bevan, a commercial traveller from Gloucester, well known in these parts..."* had been on business in Merthyr Tydfil and had returned home to Gloucester the following morning. The next day, based solely on the identification evidence of a "*servant girl*", Hugh was charged at Gloucester Police Court with having burgled the girl's mistress' house and of having returned to the crime scene on the following morning to pick up the loot. Hugh was able to prove that he had been staying in a temperance hotel in Merthyr at the time of the alleged theft and the charges were dropped.

However, Hugh was frustrated at not being awarded costs and that another newspaper's report which headlined "*Charge of burglary against local preacher*" was not retracted.

The second source for Hugh's sales territory is even more odd. Back in Brecon Hugh's family had not fared well. His father Thomas the elder had lost the tenancy of Priory Mill for non-payment of rent in 1852, and his brother the younger Thomas Bevan had been involved in a series of bankruptcies at his High Street grocery. The latest was recorded in the London Gazette on 1st April 1859:

*"Notice is hereby given, that by an indenture, bearing the date of the 22nd March 1859, and made between Thomas Bevan the younger, of Brecon, in the county of Brecon, Grocer, of the first part, William James EDGECOMBE, of the city of Worcester, Grocer, Edward BRETHERTON of the city of*

*Gloucester, Provision Merchant, and Hugh Bevan, of the city of Gloucester, Commercial Traveller...*"

The notice continues to explain that all Thomas' stock and personal assets are held in trust by the above creditors as security for debt repayment. In other words, Hugh and his employer, Edward Bretherton of Gloucester, are two of the three creditors who are putting Thomas the younger into bankruptcy!

This was the latest (but not the last) of several bankruptcy cases that my great-great-grandfather Thomas the younger suffered and in this one he lost his business completely. However, whatever he may have felt about his elder brother Hugh at the time, they were later reconciled (Thomas named a son Walter Hugh Bevan in 1866).

By 1860 Hugh Bevan and Louisa had moved from Gloucester to Wootton Bassett in Wiltshire, and Hugh was trying to get his right to vote registered: On 13th October 1860 the Wilts and Gloucestershire Standard reports that Hugh Bevan was amongst several potential Liberal voters at Wootton Bassett, Wiltshire. Voting at this date still required a property qualification, and whilst trying to register to vote, they were objected to by the local Tories as not being rated for the property at which they were listed. The objection failed in Hugh's case. This is the first reference to the family's politics, but in fact both Hugh and Thomas the younger were Liberals, also then referred to as Radicals, and both would continue as active members of that party throughout their lives.

The April 1861 Census confirms Hugh Bevan and his wife Louisa living in the High Street of Wootton Bassett in Wiltshire, with Hugh listed as a Commercial Traveller.

**PART 2, where Hugh and Louisa move back to South Wales, will be in the next edition of the Journal.**

## FRONT COVER IMAGE

**REVOLUTION**, by Kevin Sinnott, with Richard Price at the centre, his home in Llangeinor on the left, and the background showing American and French revolutionaries, with the 'Boston tea party' about to start on the right.

Kevin Sinnott is a well-known Garw Valley Artist with exhibitions held in Cardiff, London, New York, San Francisco and Germany.

This large work was completed in 2015 as part of a series of History paintings, and will be held on display at his showroom in Pontycymer, after its appearance at different venues chosen to commemorate the 300<sup>th</sup> anniversary.

# WELL, I DIDN'T KNOW THAT EITHER!

#20440 Jan Mulreany (b Bushell)

Sue Hamer's very good advice<sup>1</sup> to "*search for more unusual names first to narrow down the number of results*" has recently helped me uncover the answer to a long-term puzzle. I have found definitive proof of a missing person in my tree, a great aunt, Elizabeth, an older sister to my grandmother Florence LEWIS. Now I know what you're thinking... Lewis isn't an unusual name. But her sister Maggie's married name - LATTO - is quite untypical of Ogmores Vale in the 1900s, similarly her older sister Mabel SPARROW, both of which have proved to be the key to finding missing family information.

My search (still not concluded) is to prove that the man Maggie married, Alex LATTO, is the son of Anne LATTO, who became the second wife of Maggie's own father, my great grandfather John Thomas LEWIS, of Fronwen Terrace Llangeinor. Ancestry and FMP sites notwithstanding, it has been the newspaper archives that have supplied the most useful information in this quest. And led me to corresponding with a descendant of the family of James Bryce LATTO, who might or might not be the father of Alex. (Or is he the husband of a different Ann, and the father of another Alex, in a family where every man is Alex, Andrew or James?)

This conundrum aside, the stories that have emerged from the Glamorgan Gazettes of March 1941 and January 1943 have consolidated my LEWIS family tree, and of course, led me to identify many more cousins (an occupational hazard, as we all know).

So, putting in 'LATTO' to the British Newspaper Archive website brought up a report of "*Mother and Daughter Buried*", the double funeral in 1941 in Mount Zion EC Church, Ogmores Vale, of the wife Sarah Ann, aged 48 and daughter Catherine, aged 27 of my great uncle William LEWIS, an official at Wyndham Colliery. 'Mr & Mrs Latto of Cardiff' were among the 33 mourners listed in the report, which includes my grandparents, Mr and Mrs T WILLIAMS, Cardiff, the rest of my great aunts and their spouses, and several of their children. Family members of Mrs Lewis and of her daughter's husband's family were also listed, of course, some again with the unusual names of KEAGLE, and PUGSLEY (Bryncethin) and JOSLING (Nantyffyllon) among the THOMASES, EVANSES, BEVANS, and a lot more Lewises. Thanks to the reporter's assiduous naming of how they were related, my Lewis tree has got broader. This was corroborated by some of the same people being named again in the list of mourners for the daughter, Mrs Catherine TOMKINS. Such gems to mine the archives with, and gradually I made up whole family sets to add to my Tree. One such set were Mr and Mrs SAMUEL of Ogmores Vale.

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<sup>1</sup> in her November 2021 talk about using online newspapers



The 1943 burial report was of the Ogmores Vale funeral of Charles Samuel, aged 55. His chief mourners were his widow, Mrs E Samuel, a son called Sydney, also his daughters and their husbands. Then a list of brothers-in-law and sisters including SPARROW, LATTO, FRENCH, JENKINS, WILLIAMS, and Lewis, the same great aunts and uncles in the earlier Lewis burial. And more unusually a Mr and Mrs BINGE, and a Mr and Mrs TUTTIETT, in amongst the MORGANS, Thomases, Evans. My great grandfather JT Lewis is named as Charles Samuel's father-in-law - so, was Mrs E actually Elizabeth LEWIS, the one person missing from my Tree?

Clearly, I had to follow up these jewels, and yes, I found them in the censuses, in the BMDs, the listed children's names supporting the relationships, the 1939 register confirming birth dates and addresses in Ogmores Vale and elsewhere. I have their birth, marriage and death certificates, and yes, *Mrs E* is Elizabeth LEWIS, the oldest daughter of John Thomas. I had found her in 1901 as a child and 1911 as a servant. The five LEWIS sisters and their brother all lived quite close to us, and we saw them often. My grandmother and great aunts were garrulous, but I don't remember any mention of an Auntie Elizabeth from my late mother. None of the cousins I'm in touch with has heard of Elizabeth either.



I now know she married Arthur John PRICE in December 1912, and gave birth to a daughter Mary Ann (her own mother's name) the very next day. Two sons, Donald and William followed. She was widowed in 1917 when Arthur was killed in action at the Ypres battle of Pilckem, in Belgium, a member of the British Expeditionary Force, South Lancs regiment. Just before Christmas 2022 we visited the Poelkapelle Military Cemetery in Belgium and found his CWGC stone in a frosty field, along with over seven thousand men recovered and reburied from that battle, 6,232 'unknown'.

Elizabeth married Charles Samuel, also from Llangeinor, in 1918. He had been wounded in the field of the third battle of Ypres too. She had a daughter Glenys with him in 1918, and the son Sydney; she died in 1946. The family lived for a couple of decades in Adare Street, Ogmores Vale, scattering from 13 to 20, 25, 27, as need arose. The Samuel family were

based in Sunnyside. But I can't find the right Sydney Samuel anywhere - no birth record, no census entry, nor marriage detail that fits, at all!

I'm still trying to tease out the LATTO heritage, partly to honour my great-Auntie Maggie May, who had no children of her own, but led quite an interesting life as an Army wife in Cairo. In 1916 the Glamorgan Gazette featured my great grandfather, JT "Jack" Lewis, for having two boys at the Front, his son William Lewis in the RFA and his stepson Bandsman Alex Latto (9<sup>th</sup> Rhondda Battalion).

But was his wife Ann (Jones) Latto from Aberystwyth the same Ann Jones from Aberystwyth who married the Aberdonian Confectioner James Bryce Latto in 1879, (and him a bigamist), ending up in court several times a year for having a filthy house, neglecting her children and being fined 5 shillings? The dates are a bit slippery, but their children's names match those in the workhouse, the local school, and in England's 1911 census, after their father was allowed by the court to take them away from their mother, to live in Colchester. There Alex attended an industrial school, learned shoemaking, was baptised at the age of 14, and then entered the army. If so, it's a fascinating tale, and that Alex might have been 'rescued' by his step-sister is a story for another day.

If you recognise any of those unusual names from your family, or even the Welsh ones in this story (Llangeinor, Ogmere Vale, Bridgend and Splott in Cardiff) and especially if you have a clue to help find Sydney Samuel, please let me know! You might be a cousin...



## THE RISKS UNSKILLED WOMEN FACED AT WORK IN 1888, and what they did about them. #6862 Creighton Sims

Francis MAY and William BRYANT, two Quakers, formed a match making company in 1843. In 1850 they began importing safety matches from Sweden. By 1855 the sale of the matches were outstripping the supply so they bought the patents from the Swedish owner Johan LUNDSTRÖM, set up their own match making factory in Bow, London and began manufacturing their own matches. By 1880 the factory employed over 5,000 workers mostly Irish or of Irish descent, women and girls.

The matches they manufactured contained the less toxic red phosphorus but were more expensive by up to three times the price of those made by their rivals with white phosphorus. So they switched production to making white phosphorus based matches. However there were severe health problems with working with white phosphorus as it resulted in phosphorus necrosis of the jaw or phossy jaw as it was known, when fumes from the manufacturing process destroyed the bones of the jaw. It began with pain and swelling in the teeth and jaw, then foul-smelling pus formed. The jaw turned green and black as the bone rotted away and, without surgery, death could result.

The first case of phossy jaw was diagnosed by Viennese physician LORINSER in 1839. The patient was a female Viennese matchstick maker who had been exposed to the phosphorus vapours over a five-year period. He named the disease "Phosphorimus chronicus". In 1844, Lorinser reported 22 cases of phossy jaw, and established the toxic effects of white phosphorus in matchsticks.

The Salvation Army opened a match-making factory in 1891 which used the much safer, though more expensive, red phosphorus. The Salvation Army also campaigned with local retailers to get them to sell only red phosphorus matches.

On 23rd June 1888, Annie BESANT, a campaigner for women's welfare and rights published an article called 'White Slavery in London'. She revealed the terrible conditions and poor wages suffered by the match girls employed at the Bryant and May factory in the East End of London.

The match girls worked a fourteen-hour day for very low wages and could lose part of their wages in fines for such offences as arriving late, having an untidy workbench, talking, having dirty feet, (many were bare footed). The women and girls involved in boxing up the matches had to pay the boys who brought them the frames from the drying ovens and had to supply their own

glue and brushes. One girl who dropped a tray of matches was fined 6d, the fines being imposed by their male foremen and taken directly out of their wages. Still worse, their working conditions were dangerous. The fumes from the white phosphorus used to make the matches were poisonous. Workers could get necrosis or 'phossy jaw'. Bryant & May were aware of phossy jaw. If a worker complained of having toothache, they were told to have the teeth removed immediately or be sacked.

Besant's article gained a great deal of publicity because the Victorians believed that only 'inferior races' kept slaves. The British had banned slavery in 1833. To find out that women worked in such poor conditions in the match factories shocked respectable Victorians.

The factory owners were not pleased. They sacked the women who they suspected of talking to Besant.

In response, Besant helped the rest of the women in the factory to form a trade union, which came out on strike. With the support of some of the press and the generosity of the public, money was collected to aid the striking women. Many people stopped buying Bryant and May matches and it became an embarrassment to William Bryant who was a prominent Liberal.

At first, the owners of the factory stated that they would not take the strikers back into their employ. But on July 21st they gave in to the demands of the match girls, ended the fines system and re-employed those who had been sacked, ending the strike. However, although the Bryant and May factory received bad publicity from these events, it wasn't until 1901 that they announced that their factory no longer used white phosphorus.

The strike led to the establishment of the first British trade union for women and was the first time a union of unskilled workers had succeeded in striking for better pay and working conditions. It inspired other unions across the country. Within a year, the London dockworkers were on strike, confident that if the match girls could succeed, then so could they.

*This article was previously printed in the Pen-y-Graig & District History Society bi-monthly publication of September/October 2008.*

*Ed: For more information on the life and work of Annie Besant (1847-1933) 'a prolific author with over 300 books and pamphlets to her credit' see [https://en.wikipedia.org/wiki/Annie\\_Besant](https://en.wikipedia.org/wiki/Annie_Besant)*

*[https://www.bbc.co.uk/history/historic\\_figures/besant\\_annie.shtml](https://www.bbc.co.uk/history/historic_figures/besant_annie.shtml)*

MRS MARY HANNAH THOMAS,  
HEROINE OF THE LUDLOW MASSACRE April 1914  
Gerald Jarvis

**The Background:** In 1913 the US President was Woodrow Wilson, and the Colorado Fuels & Iron Company (CF & IC) was owned by billionaire industrialist John D ROCKEFELLER Jnr. This company was in dispute with its mineworkers over working conditions and had evicted all 1,200 of its work force from the company housing, forcing them to build tent cities and shacks for accommodation for their families.

The Company then employed its own mercenaries, a so-called militia of 'private detectives' to break up any meetings and generally harass and intimidate the strikers. This harassment including mounting huge searchlights on the hills above and shining them into the camp at night, and driving an armoured car with a machine-gun mounted on it firing randomly into the tents.

When, on the orders of the State Governor, Elias AMMONS, the Colorado National Guard was called in to 'police' the dispute the mineworkers cheered them as they marched through the streets as saviours. But what the strikers were not to know was that both the National Guard and the Governor were being paid by John D Rockefeller. The National Guard cavalry charged down a peaceful protest march containing women and children, inflicting casualties, and the situation became even more dangerous.

A leader of the miners, a Greek named Louis TIKAS, was invited to attend talks under a flag of truce, but was cruelly shot down by the militia men when he was trying to warn the camp. Gangs of company men went into the tented colony and doused kerosene everywhere.

At a signal of three dynamite charges, the tents were set on fire and the National Guards started firing their Browning machine-guns into the burning camp. Men, women and children ran for their lives from the flames and the bullets. In one tent two women and eleven children were found dead of suffocation afterwards, and in total between 25 and 30 persons died in the Tent City blaze.

There followed 10 days of all out civil war between the miners and the militia and before the strike was over 75 more people were killed. President Wilson eventually had to send in the Army to restore peace. The miners were forced back to work on September 23rd 1914. JD Rockefeller Jnr recruited another 500 'militia men' to guard against further trouble and put up a \$60,000 fund to have the troublemakers deported. No-one was prosecuted for the massacre.

**Eye-Witness:** Mrs Mary Hannah THOMAS, who left Nantymoel in Glamorgan with her husband for the coal mines of Colorado USA related her experiences to the Governor of Colorado. She and her young children were living in the 'Tent Town' set up by the miners in the 'Strike Zone' during the recent dispute between miners and the Rockefeller-owned mines.

Mrs Thomas, 26, saved the lives of between 50 to 70 women and children, when their tent shelters were deliberately set ablaze by hired thugs and the Colorado National Guard. She was within 50 yards of the tent colony when a man with lighted torch set fire to the canvases in a murderous attack which included machine-guns and sustained rifle fire. *"I do not know how many machine-guns were used against us but there were more than five. The shooters must have known that there were women and children in the camp."*

Mrs Thomas, went on to say that *"The women were hysterical when the Militia fired, I knew that a nearby well would make a good hiding place so I got as many of the women and children together and took them there, the well itself was about 100 feet deep, with ladders to the pump at the bottom. I took about 50 women and children there, and two Greek men who had been wounded earlier. I took some more out to a nearby stable block and from there I watched the shooting and the burning of the Tent town."*

She continued *"The burning started about six in the evening, I cannot say exactly how many women and children were burned. I was unable to check. Myself and others owe our lives to a passing freight train, because I knew it would pass between us and the Militia-men's guns. I told everyone to run when I said so! When it came level with us we all ran towards the wagons. I had my two children with me and at one time I had to fall to the floor and crawl dragging them behind me, then we were up and running again towards the safety of the train, we piled in and then helped the others to get on board, not everyone got on board, some had to run behind."*

*We reached a Ranch about eight miles away, the cries of the children were pitiful. They had no proper clothing to keep them warm and they were hungry and thirsty. The mothers were holding their hands over the children's mouths to silence them in case the enemy heard us and commenced firing upon us."*

The account was printed in the local Colorado newspaper on April 20<sup>th</sup> 1914, and unfortunately we know no more of what happened to Mrs Thomas and her family afterwards.

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# FROM CARDIFF TO GREENHAM COMMON

## Women for Life on Earth

Rhian Diggins, Glamorgan Archives

Glamorgan Archives holds the records of the peace group 'Women for Life on Earth'. The collection relates to the women's peace march from Cardiff to Greenham Common in Berkshire, and the peace camp which was subsequently established outside the main gates of the air base at Greenham Common. The papers consist of correspondence, news cuttings, articles and photographs, and form a valuable resource for research into aspects of the women's movement and the peace movement.

The march for peace from Cardiff to Greenham Common was the idea of Ann PETTITT, who, with her husband, ran a smallholding in West Wales, and three other women from the same area. In April 1981 they heard about a group of Scandinavian women who were planning to march from Copenhagen to Paris during the summer of that year, to draw attention to their anxieties about the nuclear threat overshadowing their lives. The group of four in Wales decided to organise a similar march to Greenham Common, chosen because of the decision to house 96 nuclear cruise missiles at the base, to become operational by December 1983.

They envisaged a small core group of mainly women and children who would walk all the way, gathering support en route. Walking, as a form of direct action, was thought to be a simple and old-fashioned way of spreading their message and meeting people to exchange ideas. Women for Life on Earth was formed in response to the decision to organise the march. The motif for the group depicted the world inside the disarmament symbol, sprouting into a tree, to show that the movement was not narrow or particular, but wide and universal. A banner showing this sign was embroidered for the march.



The peace march to Greenham Common started from Cardiff on 27 August 1981. The core group consisted of about forty women and several children. The women were of all ages, and from very different occupations and backgrounds - from a single mother of five children to a grandmother of four grandchildren. The march left Cardiff and passed the Royal Ordnance factory in Llanishen, where components for nuclear weapons were manufactured. The group then walked through Newport to Chepstow, passing the American



arms depot at Caerwent, where stocks of chemical weapons were held. The route then lay through Bristol, Bath, Melksham, Devizes, Marlborough, and Hungerford to Newbury. A detour was made to the US base and tactical nuclear weapons store at Welford. The walkers reached the Greenham Common air base on 5 September.

When they reached their destination the marchers delivered a letter of protest to the base commandant, explaining their action:

*We have undertaken this action because we believe that the nuclear arms race constitutes the greatest threat ever faced by the human race and our living planet.*

Many of the records held at Glamorgan Archives contain personal recollections of the march. Women from many different backgrounds felt so strongly about the nuclear threat that they left their homes, families, children, and gave up ten days to walk over 110 miles. For many women the march was to be their first experience of public protest. For some it was the first time they had left their families to go away alone:

*For all of us it was the first time we had ever walked that far.*

While walking they talked and grew close to each other:

*We all felt like one family by the end of ten days and were very sad to separate and return to our various lives.*

As they drew nearer Greenham Common, the marchers began to worry about the lack of media interest in their protest. The frustration of being ignored made them even more determined to be noticed. They decided to stay outside the gates of the air base until the government agreed to a televised debate between politicians and ordinary people on the subject of nuclear weapons.

The government ignored their request, so the women remained and the Greenham Common peace camp became established. For 19 years it acted as a focus for opposition to cruise missiles and all weapons of mass destruction, and women remained at the air base until 2000 to continue their peaceful protest against the nuclear arms race.

The 1981 march from Cardiff to Greenham Common was an important event in the history of the peace movement. Greenham Common peace camp grew out of the march, and a network grew from the peace camp, which included other peace camps. Some of these later developments have been documented in this collection. Glamorgan Archives is fortunate to have received the papers relating to the original march. We would welcome any material of a similar nature. Such information is all too easily lost, unless care is taken for its permanent preservation. It can then become a valuable resource for the historians of the future.

# ELFYN TALFAN DAVIES

#11208 John P Lethbridge

**Introduction and Early Life.** My previous two articles looked at the lives of Sir Alun Talfan DAVIES QC and the Reverend Goronwy Talfan DAVIES. Here I look at their older brother Elfyn Talfan DAVIES.

Elfyn Talfan Davies was born on 11 August 1907 at Islwyer, Velindre in Penboyr Rural District in Cenarth Sub Registration District in Newcastle Emlyn Registration District in Carmarthenshire. He was the oldest of the four sons of William Talfan Davies, a Calvinistic Methodist minister, and Alys/Alice Davies née JONES.

Goronwy Talfan Davies, a grandson of William Talfan and Alys Davies, has told me that William Talfan Davies took the name Talfan because there were two other William Davies's in his class at school. Talfan means tall hill in Welsh. It has become a traditional second Christian name in the family and is sometimes assumed by others to be a hyphenated or double-barrelled surname.

The 1911 census shows Elfyn Talfan Davies aged four as living at his birthplace with his parents; their two younger sons Aneurin aged one and Goronwy aged three months; and Mary Jones aged nineteen.

**The Bank Clerk and Manager.** On 3 December 1923, aged sixteen, Elfyn Talfan Davies became a junior clerk at the Midland Bank Haverfordwest Branch. On 28 April 1924 he moved to its Lampeter Branch; on 21 March 1927 he moved to its Mumbles Branch; on 20 April 1931 he moved to its Swansea Branch; on 6 June 1932 he moved to its Pontarddulais Branch; on 10 December 1934 he moved to the Abergavenny Branch; on 17 February 1936 he moved to the Llandeilo Branch; and on 23 October 1939 he joined the Ammanford Branch.

The 1940 National Register shows Elfyn Talfan Davies as a bank cashier living at 113 Alexandra Road in Llŵchwr in Glamorganshire. He was single and lived with his widowed mother Alys and his younger brother Alun Talfan Davies, a lawyer.

In 1948 aged forty Elfyn Talfan Davies was appointed Manager of the Brynamman Midland Bank. He held this position until he retired from ill health in the 1960s.

**Personal Life.** On 20 June 1942 Elfyn Talfan Davies, thirty four, married Esther Mary WALTERS, thirty, at St Tybie's Church in Wales Parish Church in Llandybie in Carmarthenshire. She was born on 16 February 1912 at Llannon in Carmarthenshire. Her parents were William and Phoebe Walters.

The Vicar of Llandybie, the Reverend Griffith Jones (1879-1943), a Lampeter graduate, conducted the marriage service. The groom's brother Alun Talfan Davies was best man; and the Reverend Goronwy Talfan Davies travelled from King's Norton, Birmingham, to attend the service. The chief bridesmaid was the bride's sister Kathleen Walters.

William Walters was born on 6 October 1866 at Llannon the son of David Walters, a farmer, and Margaret Walters nee THOMAS. On 2 January 1909 William Walters, a widower, married Phoebe JOHN at Llanelli Registry Office.

William Walters was called a colliery over-man on his marriage certificate; a colliery under manager on Esther Mary Walters' birth certificate; an underground repairer in the 1921 census; and a builder on Elfyn Talfan Davies and Esther Mary Walters's marriage certificate. He died on 28 January 1948 aged eighty one at Abergwili in Carmarthenshire. His death certificate called him a retired gardener.

Phoebe John was born in 1868, the daughter of Owen and Esther John. Owen John a professional gardener was in domestic service. Phoebe Walters nee John died on 14 February 1942, at Gorlandeg in Llannon Rural District in Carmarthenshire. Her husband was called a coal hewer on his wife's death certificate.

St Tybie's Church in Llandybie is partly medieval and partly Victorian. Llandybie, a small town with about 3,800 inhabitants, is two miles north of Ammanford and has a railway station on the Heart of Wales Line.

Elfyn Talfan Davies and Esther Davies produced one child. Dewi Talfan Davies who was born on 4 October 1943 in the maternity ward of Carmarthenshire Infirmary. He died, aged fifty five, on 25 October 1998 at the Prince Philip Hospital in Llanelli. His death certificate did not give his occupation.

**Politics.** Elfyn Talfan Davies was a very early Plaid Cymru member, joining it in 1928 three years after it was founded. Few people then took it seriously. For many years he sat on its Executive Committee and for some years he was party chairman.

Working for a bank limited Elfyn Talfan Davies's political career but he increased his activity after he retired. On the afternoon of Thursday 21 July 1966 he was one of the more than a thousand Welsh people who stood outside the House of Commons in Westminster to welcome Gwynfor EVANS

who had won the Carmarthenshire by-election and become the first Plaid Cymru MP.

On 13 April 1967 Elfyn Talfan Davies was the Plaid Cymru candidate for Quarter Bach Ward in the Carmarthenshire County Council Election. He got 826 votes and the Labour sitting councillor, Philip George, a miner, got 1,151 votes. At that election Gwynfor Evans held his Llangadog, Carmarthenshire, County Council seat; and Grenville LEWIS gained Pembrey for Plaid Cymru defeating the sitting Labour Councillor Simon John Elwyn SAMUEL.

The April 1967 Welsh County Council elections were regarded as a great breakthrough for Plaid Cymru. Many other Carmarthenshire Plaid Cymru candidates had a good number of votes despite the Liberals re-emerging as a serious Carmarthenshire political force. At the April 1970 Welsh County Council elections, Plaid Cymru did less well, for instance Labour's Gethin Powell Evans retook Pembrey defeating a Mrs J Lewis.

**Religion.** Unlike his younger brother Goronwy, Elfyn Talfan Davies remained a Calvinistic Methodist like their father. Elfyn was an elder and for a period Treasurer of Moriah Chapel in Brynamman; a lay preacher who often helped chapels when their own preacher was ill; and was an official and at one time chairman of the Northeast Carmarthenshire Methodist Presbytery.

**Welsh Culture.** In 1943-1944 Elfyn Talfan Davies was Treasurer of the 1944 Llandybie National Eisteddfodd Committee. The Vice Chairman was his brother Alun Talfan Davies. In 1953 Elfyn was Vice Chairman of the Brynamman Urdd National Eisteddfodd, a separate event to the main National Eisteddfodd. In 1970 he was one of the two Vice Chairmen of the Ammanford National Eisteddfodd.

Elfyn Talfan Davies was a dramatist. He and Isaac *Eic* Davies (1909-1993), a Grammar School teacher who became a playwright and BBC radio and TV presenter, founded the Gwter Fawr Drama Society (Gwter Fawr is an old name for Brynamman)

The Gwter Fawr Drama Society won the Drama Competition at the 1953 Rhyl National Eisteddfodd. Elfyn Talfan Davies's play 'Pobl yr Ymylon' was produced by the Gwter Fawr Drama Society in the 1950s. It was noted for his portrayal of the character Malachi Jones. Elfyn also helped his local Urdd Aelwyd produce several one act plays for their national competitions.

The Welsh press reported some of these activities. The Thursday 7 May 1940 Western Mail reported that Elfyn Talfan Davies had produced a comedy 'Tywydd Mawr' for the Swansea Welsh Drama Society. It told how the arrival of a woman disturbed the lives of three men and was played at the Grand Theatre in Swansea.

Elfyn Talfan Davies took part in many BBC radio plays and also wrote scripts for the BBC. The earliest record I have found of this is a report in the 22 August 1938 Western Daily Press. That day he broadcast at half past eight in the evening on the BBC Regional Programme, Wales. He also later broadcast on BBC television.

An online BBC programmes index records a broadcast Elfyn Talfan Davies contributed to on BBC Television on Sunday 19 June 1964 (there was then only one BBC channel). The other contributors were Clifford EVANS, Rhys WILLIAMS, Brian OWEN, Ceinwein SMITH OWEN, John Gwilym JONES, and Thomas Glynne DAVIES.

Elfyn Talfan Davies often compèred and spoke at Welsh social functions in Wales, and was often a guest speaker at Welsh Society functions in English towns and cities also.

On Friday 27 January 1950 the Carmarthen Journal reported that on the evening of Saturday 21 January 1950 Elfyn was the Chairman at a 'Have a Go' quiz organised by the Brynamman Young Farmers at the Bryanamman Urdd Hall. Five hundred guests from fifteen local Young Farmers Clubs attended. The Court Henry Young Farmers won a silver cup for the best team performance, and the Captain of Llangadock Young Farmers the best individual award.

**The End.** Elfyn Talfan Davies of 14 Llandeilo Road, Brynamman, Ammanford, died on 14 May 1971 aged sixty- three at Hill House Hospital in Swansea. Hill House Hospital opened in 1929, but is now closed. His wife Esther Mary Davies née Walters died on 1 June 1987 at the West Wales General Hospital in Carmarthen, aged seventy six.

**Thanks and acknowledgements.** Of the four sons of William Talfan Davies and his wife Alys Davies née Jones, Elfyn was the hardest to research.

Aneirin Talfan Davies, who will hopefully be the subject of my next article for this journal, has New Oxford Dictionary of National Biography and Dictionary of Welsh Biography entries. Sir Alun Talfan Davies QC has featured in Who Was Who. The Reverend Goronwy Talfan Davies led a less well publicised life but Crockford's, the Clerical Directory for the Church of England, and the Church in Wales, is publicly available. Lambeth Palace Library and Birmingham Central Reference Library have full back runs.

For this article I must specially thank HSBC Bank Group Archives. HSBC incorporated the Midland Bank for which Elfyn Talfan Davies worked. Catrin SIMON of Carmarthen Library supplied me with a copy of the South Wales Guardian's 20 May 1971 article titled *Tribute to a Gifted Son of Wales* by Gomer Davies.

I must also thank Carmarthenshire Archives, West Glamorgan Archives, and Swansea Central Library, Cate Hobbs of Dyfed Family History Society and our society's Jean Fowlds, who all helped me as best they could. Ancestry, Find My Past, the British Newspaper Archives and other online sources have all been of great use; and the General Register Office has done its usual excellent job.

Finally I must in advance thank Goronwy Talfan Davies. He is Aneirin Talfan Davies's son and Elfyn Talfan Davies's nephew; and very kindly gave me vital information relating to my next planned article for this journal.

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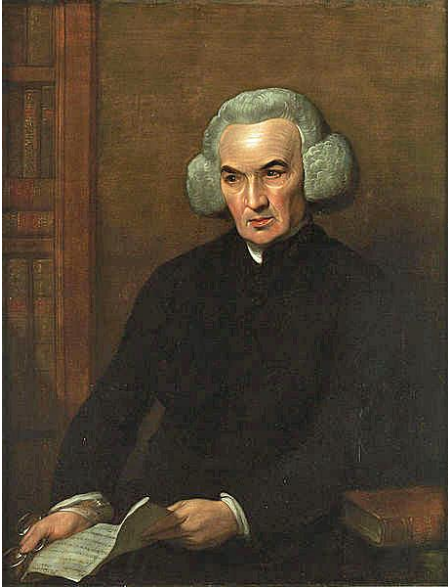
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# DR RICHARD PRICE, THE GREATEST WELSHMAN?

#10573 Jean Fowlds



A well-known quotation from St Matthew's gospel chapter 13, v.57 states that "*A prophet is not without honour save in his own country, and in his own house*", and this could be well applied to Dr Richard PRICE, who is so little known at home but who is revered in many lands, especially France and America, for being an 'Apostle of Liberty'.

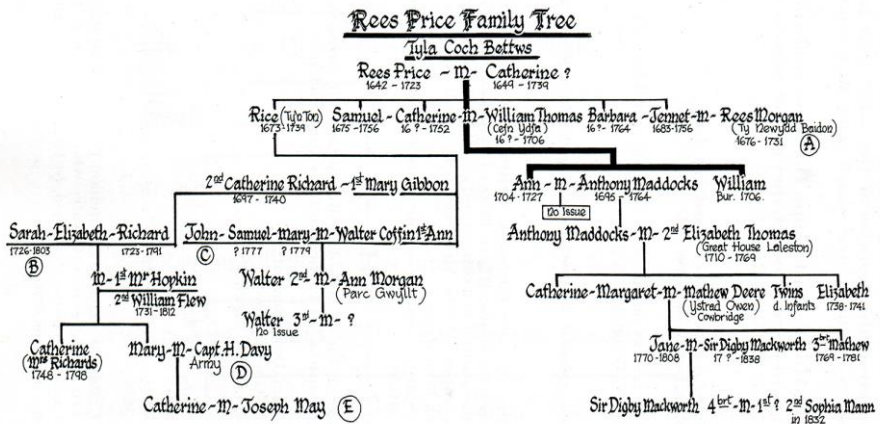
He was one of the formative minds of the eighteenth century Enlightenment with its explosion of ideas political, moral, scientific and artistic. He lived throughout the intellectual and philosophical movement which dominated European thought for most of the eighteenth century, moving public opinion away from the belief in Divine Right and unquestioning obedience to authority towards concepts such as liberty, reason, progress, tolerance, fraternity, constitutional government, and separation of church and state.

He was born on 23 February 1723 in Llangeinor, a village just north of Bridgend, Glamorgan, in Tyn-Ton, (from Tŷ yn y Ton, the house in the lea) a house possibly built in the sixteenth century, which is still standing although now much modernised. His grandparents Rees and Katherine Price were Dissenters, followers of Calvin and his doctrine of predestination, not able to conform to the 39 Articles of the Church of England.





Katherine gave birth to five children, the eldest being Rice Price, born in 1673, who was to become Richard's father. Rice Price was a stern preacher and disciplinarian, like his father an upholder of Calvinism, which combined with the teachings of John Wesley's Methodism grew to be the largest group of non-conformists in Wales.



Rice married firstly Mary GIBBON, and they had four children before her early death, and then he married Catherine RICHARDS, of Oldcastle, Bridgend, and had a further six children with her, three of whom survived to adulthood, and the oldest of these was Richard.

Richard's early education is unknown, other than that at the age of eight he was removed from school in Bridgend and sent away from home to Neath under the care of the Rev Mr SIMMONDS, where he remained for four years. He was then sent into the care of Samuel JONES, of more liberal views, at Pentwyn near Llan-non Carmarthenshire, where he studied Latin, Greek and Hebrew in the mornings and the theories of science and practical experimentation every afternoon. Sundays were given over to practising preaching at local Dissenter places of worship. However the liberal views of Samuel Jones, as imbibed by Richard, proved too much for the strict Calvinist Rice, and he was once more removed after just a year and placed in a school at Chancefield near Talgarth, where the founder, Vavasour GRIFFITHS, promoted religious views more in line with his (Rice's) own.

Rice Price died in June 1739 when Richard was 16, leaving TynTon to Samuel, his son by his first marriage, stipulating only that second wife Catherine be 'looked after' at Tyn-Ton as long as she wished to be. Richard received £50 to continue his education and to establish himself in a trade or profession. Catherine soon left with her daughters to live with her own family at Oldcastle, Bridgend but she died only a year later, at age 47, and is buried

in the Old Churchyard of St Mary's, Nolton. It is thought that her peaceful death, at which she had calmly welcomed her entry into an everlasting life, may have pushed Richard into thoughts of the ministry. His visits to her had been cutting his education short, and so after consulting his uncle Samuel Price, who was co-pastor to Dr Isaac WATTS in London, he set off to join him there, borrowing a horse, accepting a lift, or just walking.

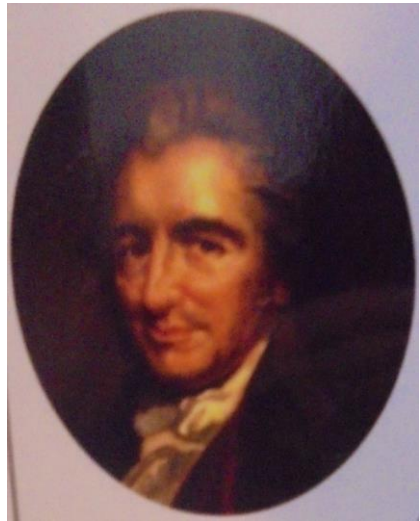
Within days of his arrival his uncle had arranged lodgings in Pudding Lane above a barber's shop and enrolled him in Moorfields Academy, where he studied for four years, becoming a Dissenting minister like his father before him. He preached at Edmonton and became chaplain to a wealthy member of the congregation, a Mr STREATFIELD, with whom he lived for the next twelve years.

On Streatfield's death Richard Price inherited the house, and when his uncle Samuel died, he inherited that property too, so was in a fine position to take a wife. In June 1757 he married Sarah BLUNDELL of Belgrave in Leicestershire, and a year later they moved to 54 Newington Green, which was in a block of brick terrace houses (left of centre house in picture below), built in 1658 and still standing as one of the oldest terraces in London.

It was here that Richard found his niche, becoming acquainted with the many scientists, philosophers, mathematicians and revolutionaries of the day, men with whom he shared similar ideas to his own and with whom he could debate the concerns of the times, and his house became a social hub for free thinkers.



In 1758 at the age of 35 he published his first major work entitled “A Review of the Principal Questions and Difficulties in Morals”, and it was this work that brought him to the attention of the highest of intellectual society and politicians such as William PITT, Benjamin FRANKLIN, Thomas PAINE, (portrait right), Thomas JEFFERSON, David HUME, Samuel ROGERS, John ADAMS, and Joseph PRIESTLEY, who became a close friend.



From then onwards Richard Price was famous: he continued preaching, with his congregation often containing many notable dignitaries of the day. His studies and writings continued, but his pamphleteering caused embarrassment to the government and was also deemed anti-royalist, after all it hadn't been that long since the monarchy had been restored and the government feared a return to the Civil War years. There were many cartoons, vicious in tone, always showing Price as a dangerous radical.

One of his famous quotations:

*“Government is an institution for the benefit of the people governed, which they have the power to mould as they please”.*

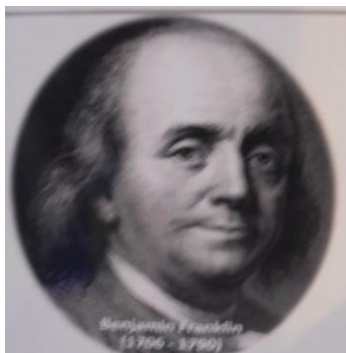
Another: *“There is nothing that requires more to be watched than power”. These are sentiments that we can express freely today, but 250 years ago they would have been classed as seditious.”*

In 1769 he was made an Honorary Doctor of Divinity at the University of Glasgow, followed by his entry into the Royal Society as a Fellow, and he was made a freeman of the City of London. Even though he was considered a dangerous intellectual with his ideas of equality and freedom for all men, (and women) Prime Minister William Pitt consulted him over the problem of the National Debt, then standing at £140,000,000. His help was never acknowledged, although later he did offer him the post of Private Secretary to the then Prime Minister Lord Shelburne, which with typical modesty Richard Price turned down.

Perhaps his most famous achievement, or the one he is most recognised for, is his work on the field of probability, an essay written by his friend Thomas Bayes that Price looked over at the request of Bayes' family after his death. The essay was clearly incomplete and contained some errors, so Price made

suggestions and amendments and presented the paper to the Royal Society in 1763, acknowledging that it was Bayes who had written it originally, he had only added to it.

This paper proposed the theory that future events can be predicted by studying previous similar ones, and the mathematical tables that were drawn up are still used by actuaries today for providing calculations for the modern insurance industry. In connection with his interest and concern that people be looked after in their old age he published in 1771 "Observations on Reversionary Payments on Schemes for Providing Annuities for Widows and for Pensions in Old Age". This ran to four editions in his lifetime and reflected his passion for providing a national system of old age pensions. He involved himself in two attempts to introduce this but both were defeated in Parliament. His nephew William Morgan, to become famous in due course for his early experimentation in developing X-rays, was to become the actuary for the newly-formed Equitable Life Assurance Society, which has existed up to the present day. (Its collapse some 20 years ago was due to decisions made that ignored Price's advice of more than 200 years earlier).



In 1773 Richard Price wrote a public letter to the American people supporting their cause for self-government. (Benjamin Franklin, portrait left, a leading light in the cause of American independence and a great friend to Price). In it he declared that they should not submit to "taxation without representation". He wrote further that he "would rather throw English tea into the sea than pay an unjust tax upon it to an unjust government". As a direct result of this letter the citizens of Boston threw 45

tonnes of tea from the ships importing it into the harbour - the famous Boston Tea Party as we recall from our schoolbooks, and the start of the American War of Independence. (There is a picture of his birthplace hanging in the White House in Washington, such is the admiration Americans have for him).

He was a keen supporter of the French Revolution and used every opportunity to express his support for the cause, which led to Edmund Burke's vituperative attack on Price in his "Reflections on the Revolution in France", an open reply to Price's earlier "Discourse on the Love of our Country", in which Price had made a bitter attack on despotism and affirmed the rights of freedom.

In 1776 he wrote a book "Observations on the Nature of Civil Liberty" and was approached by the Duke of Cumberland who railed at him - "Price, I have read

your damned book until I am blind!", and Price responded "Well my Lord, that is indeed remarkable for I have been told it has opened the eyes of mankind!".

A friend to Mary Wollstonecraft, since adopted as a feminist icon, (portrait right), who lived at his house for a while, he was her mentor and supported her attempts to broaden the voting rights and obtain better rights for women, and was equally involved with the movements to abolish slavery.

Throughout his life, Richard Price paid annual visits to his home in South Wales, visiting his family and frequently sea-bathing at Southerndown and the Porthcawl area.

Eventually though, worn out by illness and exertion, he died on 19<sup>th</sup> April 1791. He did not live to see the outcome of the French revolution but his death was mourned all over France.

"Price is dead and all of France has shed tears for this implacable enemy of tyrants", recorded the Society of Nantes. He was buried in Bunhill Fields, the North London burial ground for Nonconformists, only a few yards from Bayes. His funeral was a large affair with over 50 carriages in the cortège, and his friend Joseph Priestley gave the eulogy.



**NB** The papers, books, dissertations and pamphlets, as well as his achievements, are too numerous to be mentioned here, and these notes far too brief to fit a man of such stature. I would urge readers to 'look him up' on the many sites available, or refer to the comprehensive biography written by Paul Frame, reviewed on page 40. The information and illustrations supplied in this article have come from a variety of these sources and thanks are due to the Richard Price Society and the Garw Valley Heritage Society records amongst others.

It is to be hoped that by the end of 2023, 300 years after his birth, he will become a little less obscure, as there will be many tributes and commemorations taking place in London, the Senedd, Universities and schools, and locally in the village of his birth. His causes are universal and still uppermost in today's world: despotism, colonialism and rule of empire, requirements for a monarchy, equality, fairness, care of the old and weak, treatment of women and minorities, and it is to be argued that we still have a long way to go!

*Images courtesy of the Richard Price Society  
<https://richardpricesociety.org.uk>*

# CROWD CYMRU DIGITAL VOLUNTEERING PROJECT

Jennifer Evans  
Digital Volunteering Project Officer/  
Swyddog Prosiect Gwirfoddoli Digidol

The #CROWDCYMRU digital volunteering project is for anyone with an interest in the history of South Wales.

Possibly volunteering is something they might have considered but abandoned the idea as they live too far away or are unable to travel.

Here is the opportunity to work on digital material held within three South Wales archive repositories. No previous experience is needed, all volunteers need is a little time on their hands and online access. Everything can be done from home (anywhere in the world!) and at their own pace plus they choose what level they'd like to work at; from basic keyword tagging of photographs right up to full transcribing of correspondence, documents, and diaries.

This National Lottery Heritage funded project is hosted on a bilingual online platform that enables volunteers to remotely tag, annotate and describe digital heritage photographs and documents held within **Gwent Archives**, **Glamorgan Archives** and **Cardiff University Special Collections & Archives**.

Archive services across Wales hold millions of irreplaceable records, unique stories just waiting to be discovered and shared, but many are only minimally catalogued and therefore difficult to identify and find. This project will harness the knowledge of individuals in communities across Wales and the world to enrich our collective heritage for the benefit of current and future generations - locally, nationally, and globally.

We are all beginning to socialise via the following social media platforms:

Twitter: <https://twitter.com/crowdcymru>

Face Book Group:

<https://www.facebook.com/groups/5675263445845295>

The first three collections to work on will be from Cardiff University Special Collections & Archives. Firstly, the **Edward Thomas Archive**, an unusually broad and detailed personal archive of one of the lesser-known war poets including correspondence, original manuscript and typescript poems. Thomas suffered acute depression throughout his life and diary entries from 1907 make explicit references to suicidal thoughts, and letters to friends articulating his mental anguish in great detail. In April 1917 he was killed in action during the Battle of the Somme.



The second collection consists of the **war time diaries of the Hon. Priscilla Scott-Ellis** (1916-1983); daughter of the 8th Lord Howard de Walden, Priscilla was brought up in Belgrave Square and at Chirk Castle. During the Spanish Civil War, she supported the Nationalist Army fighting the Popular Front government as a volunteer nurse. Editing her diaries, covering this experience, for publication was interrupted by WWII during which she volunteered at a Field Hospital in Northern France. Her diaries range from 1934 through to 1941 and entries also cover living in London during the Blitz.

Both collections will be made available for transcribing, while the third collection will be for tagging and identification.

This is the **Cardiff University Institutional Archive**, a visual memory of students and staff going back to 1883, almost 1000 photographs charting university life including sections on staff, students, academic schools, and the interiors and exteriors of buildings.



However, this will all be somewhat of a moveable feast; as the project progresses, some collections might appear and then be removed if no interest is generated and replaced with something new.

We know that the following three collections will be available a little later in the project:



Historic photographic archive from **Newport Rugby and Athletic Club**, with images from as early as 1884 that cover much more than rugby and athletics.



### **Correspondence and Letters Books relating to the Poor Law Act of 1834.**

Gwent Archives along with a number of other county archives are working closely with the National Archives as they hold the original correspondence sent out by the Main Administrative Poor Law Office in London while the County Archives hold all the correspondence that the county offices in turn sent back to the Main Office – each letter was re-written and saved into a “Letters Book” - and it is these books that will be put forward for transcribing. For the project, Gwent Archives are putting forward letter books from the Abergavenny Board of Guardians.

**Cardiff Dockland Community Photographs.** These are portraits of individuals and groups, from the Cardiff dockland community, taken between 1900-1920.

Many of them were taken by Fred Petersen of Bute Street, a Danish man (from Copenhagen) who settled in Cardiff some time at the end of the 19th century.

This area was commonly known as “Tiger Bay” and became one of the UK’s first multicultural communities with people from over 50 countries, including Somalia, Yemen, and Greece, settled here by the outbreak of the First World War, working in the docks and allied industries.



This project could be a valuable tool for anyone looking to improve their IT and literary skills, knowledge of South Wales social history and working with digital images and documents. Everything can be done from home as long as the volunteer has online access and they can put in as little or as much time as they like plus they get to choose what collection they'd like to work on.

Online Branch/Arlein  
Crowd Cymru Digital Volunteering Project  
Jennifer Evans will be talking about this project online on  
Thursday 13 April at 7 pm – see Forthcoming Events Page 50 for  
details of how to book.

# LETTERS/EMAILS TO THE EDITOR

Some news for those researching Jewish ancestry .....

## JewishGen Education Announcement.

JewishGen Education launches its new website with new classes. <https://www.jewishgen.org/Education/>. Check out the one-time only \$18.00 Voucher-Coupon and use this coupon for one On Demand Course or the new Fundamentals Series. <https://jewishgen.org/education/edu-tuition.html>  
For questions and answers contact Nancy Holden at [education@jewishgen.org](mailto:education@jewishgen.org)

MyHeritage Announces Global Name Translation™ for DNA Matches. This newest application of Global Name Translation™ is great news for users who receive DNA Matches in Greek, Hebrew, Ukrainian, and Russian, or whose display language on MyHeritage is one of those languages. Both will now find the names of their DNA Matches transliterated, either from non-Latin characters to Latin letters (English), or from Latin letters to the selected language on their family site. Read the story from their blog: New: Global Name Translation™ for DNA Matches - MyHeritage Blog -- <https://blog.myheritage.com/2022/12/new-global-name-translation-for-dna-matches/>

Avotaynu Books is back with a new website. Avotaynu Books, the leading publisher of books on Jewish genealogy with over 50 titles in print, can now be found at: [www.AvotaynuBooks.com](http://www.AvotaynuBooks.com)

*#6682 Billie McNamara*

## Executive Committee Vacancies

We currently have vacancies for the following to serve on our Executive Committee for 2023/2024:

Society Treasurer  
Vice Chairman  
One Executive Committee Member/Trustee

From March 2024 we will also have vacancies for:  
Chairman  
Secretary

For further information contact: [chairman@glamfhs.org.uk](mailto:chairman@glamfhs.org.uk)

## BOOK REVIEWS

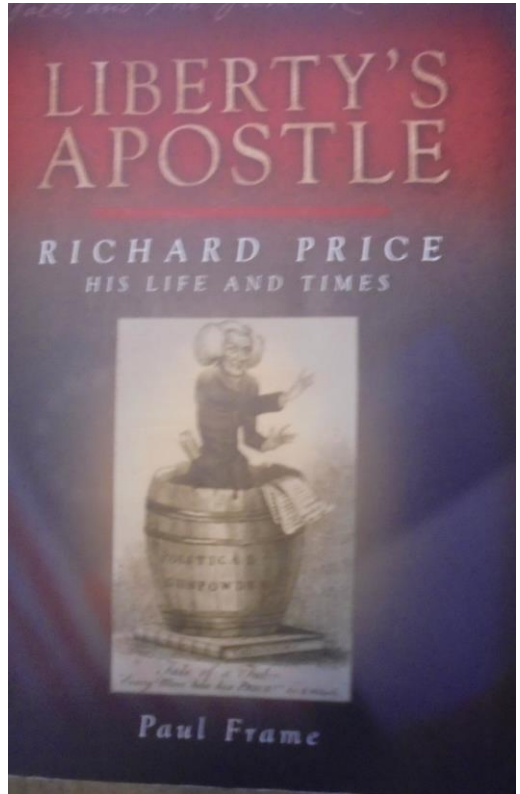
### LIBERTY'S APOSTLE, RICHARD PRICE, HIS LIFE AND TIMES, Paul Frame

This book on the life of Richard Price is part of the Wales and the French Revolution Series, the product of a four-year project at the Centre for Advanced Welsh and Celtic Studies. The author Paul Frame is a geological consultant and researcher into the Enlightenment and Welsh Enlightenment history, and an Honorary Fellow of the Centre for Advanced Welsh and Celtic Studies in Aberystwyth.

He has written this very accessible biography of one of the foremost figures of the 18<sup>th</sup> century Enlightenment. A great thinker, a prolific writer and friend to some of the great intellectuals and politicians of the day, Richard Price, born in South Wales 300 years ago, was influential in so many aspects of life that have carried forward to today's political scene in many countries.

The author is a great admirer of Price and this shows in this detailed biography, after acknowledging in his preface the enormous task he was facing. He has organised his material into nineteen chapters that are given titles that enable the reader to go straight to that chapter to find out what was happening not only at home in Britain but in America and

France, and at what stage in his life and thinking these events were happening, so for example the chapter on Equitable Life gives the background to the state of Britain's insurance industry at the time, such as it was, and how Bayes' theory of probabilities was taken up and amended by Price. The chapters on Revolution in America and Revolution in France, and Pitt's struggle with the National Debt, give ideal summaries of these contemporary events that put Price and his theories into context for the reader - so important for understanding his ideas and proposals.



There are many illustrations, from pictures of his birthplace in Llangeinor and his home in Newington Green, London, to cartoons from the satirical press of the time, both of Price and other notables such as William Pitt and Benjamin Franklin, as well as copies of some of Price's own copious letters.

The bibliography list is extensive, as although there are very few books about Richard Price, his ideas are found in many Enlightenment writings of the 18<sup>th</sup> century and Paul Frame has done well to include such a long list for readers to pursue. His footnotes too are illuminating.

This is an excellent biography of someone who should be more acknowledged and appreciated today, and is a thoroughly recommended 'good read' in addition.  
*Jean Fowlds*

Paperback, 313 pages, University of Wales Press, 2015  
ISBN 978-1-78316-216-1 [www.uwp.co.uk](http://www.uwp.co.uk)



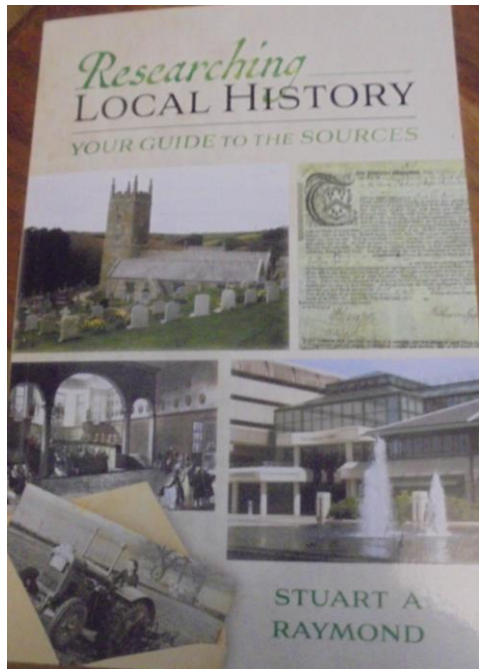
## RESEARCHING LOCAL HISTORY:

### Your Guide to the Sources

Stuart A Raymond

As its title implies, this book ranges far more widely than the immediate interests of most family historians, but most of us will wish to have at least a broad understanding of the localities inhabited by our ancestors, so Stuart Raymond's latest offering contains much that will be of interest to genealogists.

The book has clearly been written from an English perspective, and makes no claim to cover Scottish or Irish sources, which are often different; I couldn't help feeling that the relatively few specific mentions of Wales were something of an afterthought, and that will no doubt irritate some



readers. For the most part, though, what is said about England also applies on our side of Offa's Dyke, so the volume is equally useful to Glamorgan researchers.

A multiplicity of sources is covered, ranging across parish records, civil registration, censuses, land ownership, economic activity, administration of justice, education and health, to name just a few of the categories. Raymond's approach is briefly to summarise the background and nature of individual sources – including their deficiencies in some cases - before pointing the reader either to repositories or websites where they can find the material, or to publications which offer fuller guidance. He helpfully reminds us that most records were not compiled with the historian in mind, so that we need carefully to assess their usefulness for our purposes, and to recognise that they cannot be expected to provide all the answers we are seeking.

The content is very comprehensive and certainly pointed me towards a number of sources I had not previously considered but which I now think might help with my research. There is a lot to absorb and I suggest initially reading through the whole book by way of introduction, and then keeping it readily to hand for future reference.

I have to record that the review copy was defective in that pages 182 to 190 - which should have contained information about education and religion sources – were unprinted. So, while I have no hesitation in recommending the book, anyone purchasing their own copy is advised to check that it is not similarly flawed.

*David Webb*

Paperback

Pen & Sword Books, 47 Church Street, Barnsley, Yorkshire, S702AS

Telephone orders 01226 734222, email [www.pen-and-sword.co.uk](http://www.pen-and-sword.co.uk)



## LETTERS/EMAILS TO THE EDITOR

Mr Barry Pycroft has written to ask if anyone can help with his research into his ancestors of that name. There are no Pycrofts in Hampshire at present, although he knows there was a John Pycroft born around 1792 who married in Portsea in 1818, then was found to be living in Alverstoke in 1825. He thinks he might have been a seaman, involved in the shipping of coal to and from South Wales.

If anyone has any ideas of where to look next, please let him know via the editor.



# SOCIETY NEWS & REPORTS

## ABERKENFIG RESOURCE CENTRE (ARC)

The ARC continues to be available for bookings and is now opening on the **2<sup>nd</sup> and 4<sup>th</sup> Wednesday of the month** between 10am and 2pm as *Open Access*. Visitor numbers have been low so, please come visit us we would love to see you. Just a gentle reminder that there is now a £5 charge for assisted research sessions of 1½ hour duration.

We now have the ability to zoom from the ARC, by advance booking, so if a member is looking for a little local information or would just like to see/chat to some of our volunteers, we would love to set this up for you. Just contact us in advance at: [arc2@glamfhs.org.uk](mailto:arc2@glamfhs.org.uk)

The reorganisation of the publications library is continuing, having had a slight delay over the Christmas period. We hope to be up and running by the time you receive this journal. Many thanks to the small dedicated group of volunteers who have been helping with this, with over 500 publications it is no small task. We are also in the process of indexing the Family Trees held at the ARC, it is hoped to have a summary of what we hold for visitors to quickly see if there are any useful links. It is possible a list could be added to the website for those unable to visit the ARC to request additional information. Watch this space

The creation of downloads of the monumental inscriptions is continuing, check our Genfair page to discover current availability: [www.genfair.co.uk](http://www.genfair.co.uk)

It is hoped that by the time this journal reaches you we may be able to launch the second CD of the Merthyr Tydfil Obituaries series. The team have been working hard to transcribe the records and this second CD will cover 1910-1919 and, as a bonus, we hope to have a separate CD of WW1 Casualties. So, there will be access from 1900-1909 [CD1] and 1910-1919 [CD2]. When these are available information will be on both the society website and Genfair: [www.genfair.co.uk](http://www.genfair.co.uk) .

*Nancy Thomas & Sue Tiller,*  
[arc2@glamfhs.org.uk](mailto:arc2@glamfhs.org.uk)



## ABERDARE & CYNON VALLEY BRANCH

In January we had Huw Williams as our guest speaker, Huw is a well-known Merthyr historian who gave a very interesting talk on the myths of old rivalry between Aberdare and Merthyr. Members found Huw an interesting speaker who no doubt will be asked back in the near future

In February we will be holding our regular research afternoon. The members attending these meetings are not requiring help with their research so we are looking to put in a programme of talks concentrating on available local research material. We occasionally have enquiries requesting research assistance but even this has been quiet lately.

At our March meeting Ann Watts will be our guest speaker. Ann is a regular speaker to our branch. Topic to be confirmed nearer the date. Check out website or contact the branch for details.

The remaining programme for this year is currently being finalized. We are awaiting confirmation from some of our guest speakers.

Work on the Aberdare obituaries is still ongoing but unfortunately not a lot of progress has been made recently due to the ill-health of some of our volunteers.

Pat Rees, [aberdare@glamfhs.org.uk](mailto:aberdare@glamfhs.org.uk)



## BRIDGEND BRANCH

January's meeting was a research evening, this was planned as the weather had been so bad and our visitor numbers remained very low at the end of 2022. February's meeting saw us booking Ian Price to talk to the group on Jewish Families in Bridgend. This is a topic I don't think we have heard before so we were looking forward to learning about this. We hope to give you an update in the next journal.

Future meetings are still being planned. We, like many branches, are finding it a little more difficult to source interesting speakers since our return from the Covid lockdowns. In the meantime we will schedule alternate months as hands on research evenings to help push forward members research. For the latest news on our meetings see the website or contact the branch at the email address below.

Zoom video access will be available at all our meetings, for the speaker meetings, please bear with us as we are still learning how to hold joint face to face and on-line meetings, a challenge for our less computer savvy generation. For the research evenings these Zoom video sessions are a chance for members unable to visit the resource centre to see the resources, meet some member and raise questions related to the resources we hold. So, if you have research questions that you think we can help with or would like us to look up something from our booklets, come join us. The Zoom log in link will be provided on the Branch monthly emails, for those of you who do not get this, but would still like to make contact with us, please email the branch: [bridgend@glamfhs.org.uk](mailto:bridgend@glamfhs.org.uk) and we can forward the link.



In January a few of the Branch Committee members visited the Bridgend Local & Family History Centre at Y Llynfi in Maesteg. This was a very interesting visit and we would highly recommend their resources. The staff are very helpful, but please note they are only open on Wednesdays and Fridays. [www.awen-libraries.com/y-llynfi-library](http://www.awen-libraries.com/y-llynfi-library)

The branch will be holding research sessions in the local libraries during the summer months. March 18<sup>th</sup> will see us at Aberkenfig, April 15<sup>th</sup> we will be in Pyle. Both sessions are between 10am and 12md, but booking is essential as places are limited and very dependent on the availability of our volunteers. Future dates will follow later, once again please check the website or contact us.

*Nancy Thomas, Sue Tiller & Penny Williams,*  
[bridgend@glamfhs.org.uk](mailto:bridgend@glamfhs.org.uk)



## CARDIFF & VALE BRANCH

Cardiff Branch commenced face to face meetings on a Tuesday afternoon at Glamorgan Archives in November with a look at the Plymouth Estate Records that have recently been conserved and are now made available again for research. This was followed in December by a talk by Stephen Rowson on the Cardiff photographer, HJB Mills, some of whose collection of glass negatives has been deposited at the Archives.

Unfortunately the January meeting had to be cancelled due to the speaker being unavailable at short notice. The advertised 'Brickwalls' session at 2 pm on 7 March at Glamorgan Archives is also having to be postponed until a later date.

The Committee has decided that due to a lack of volunteers currently available to host the afternoon sessions at Glamorgan Archives that these will now only take place every other month (next afternoon meetings April and June when the topics will be School/Education and Poor Law records at Glamorgan Archvies). The Committee will continue to investigate a venue for an evening meeting for the intervening months together with outside visits during the Summer months.

The Branch currently is without a Chairman, Vice Chairman and Programme Coordinator/Secretary so needs volunteers to come forward to help run the Branch.

If you can help please contact Cardiff & Vale Branch Committee:

[cardiff@glamfhs.org.uk](mailto:cardiff@glamfhs.org.uk)

## PONTYPRIDD & RHONDDA BRANCH

In June 2022 at last we were able to restart our meetings in Pontypridd Museum. After all the problems with the flooding and renovations which were necessary. Also the ever present Covid. Our speaker was David Maddox who spoke on the Voices of the Valley Women 1900–1918.

In July Keith Jones gave a very interesting talk on the Glamorganshire Canal. There was no meeting in August but in September Dean Powell came and gave a very entertaining talk on the History of Llantrisant.

In October Alan James came to tell us about his grandmother's life, accompanied by a recording of her memories. She had been quite a good age when he recorded her but she was as bright as a button and remembered so much, particularly her school days.

The talk was followed by our AGM and the committee was elected as follows:

Chairman	Meic Jones
Vice Chair	Neil Gazzard
Treasurer	Creighton Sims
Secretary	Jane Jones

(David Shewring decided to step down as Vice Chair due to his ill health, so Neil took over)

Committee Members

Jan Johnson, Deborah Cooke, Eira Morgan, Angela Hughes, John Phillipa & Ryland Williams

In November Keith Jones came again and this time he spoke about the Brown Lennox Chain Works in Pontypridd, a large employer of its time, and famous for supplying chains for the Royal Navy.

As it was the last meeting for 2022 we brought seasonal items, eg mince pies, Bucks Fizz, as well as the usual biscuits, tea and coffee. We had quite a few new members some of them wanting to join. All in all it was a successful evening to round off 2022.

*Sian and Meic Jones,  
rhondda@glamfhs.org.uk*



## MERTHYR TYDFIL BRANCH

After the October AGM there were no changes with regard to the committee members.

In November Chris Parry of Cyfarthfa Castle Museum gave a fascinating talk on Richard Crawshay, the founder of this dynasty of Merthyr ironmasters. Our December meeting was an excellent talk by Carl Llewellyn on the subject of

Christmas customs. We had an unusual talk In January when Nick Heuvel instructed a group with no knowledge on the subject about the mysteries of hieroglyphics, but we learnt a great deal as well as being entertained.

Michael Donovan is continuing to progress well with the indexing of the obituaries in the Merthyr Express.

Members of the Merthyr Tydfil Branch have a friendly relationship with the Gelligaer Historical Society and in November we were invited to attend a course on recording graveyards with the Gelligaer Society and 6 of us did so. The course was given by Dr Edith Evans in St Catwg's Community Centre and the nearby St Catwg's Cemetery. The cemetery was absolutely amazing, surprisingly large with a huge range of different memorials and stones in English and Welsh. While measuring for a plan of the older part of the cemetery we noticed a 'Merthyr' grave, the Perrott Family from Penyard. We hope to make use of our knowledge to record the monuments in the overgrown Vaynor Cemetery.

Carolyn Jacob, [merthyr@glamfhs.org.uk](mailto:merthyr@glamfhs.org.uk)



## SWANSEA BRANCH

From January to March we are holding research sessions in the Discovery Room at Swansea Central Library. Research help and use of the computers have been available to both members and non- members but uptake has been disappointing, maybe the wintry weather has been a contributory factor.

West Glamorgan Archives have kindly offered us the opportunity to hold our branch meetings within the archives. The archivists will give us a short talk or introduce us to resources that may be unfamiliar or underused by family historians. In any remaining time available we can make use of the computers etc. We will be glad to welcome new members and help them find their way around the archives as they begin their family history. These sessions will be held monthly, on a Tuesday afternoon from 2 – 4pm, from April through to July. Dates will be April 18th, May 16<sup>th</sup>, June 20th and July 18<sup>th</sup>. We hope afternoon meetings may prove popular with our members new and old.

The transcription team has now resumed work after the long Covid break. We will be endeavouring to complete unfinished transcriptions before undertaking anything new.

Janet Neilson & Cherry King,  
[swansea@glamfhs.org.uk](mailto:swansea@glamfhs.org.uk)

## ONLINE BRANCH/ARLEIN

The Online Branch organises two types of meetings a talk and a less formal 'Coffee and Chat' event. The Committee comprises experienced members both local to the UK and worldwide. November's talk was on WW2 research from Simon Fowler and Diane Brook led the Coffee and Chat session with tips on using Ancestry DNA. In December Darris Williams gave us an update on Family Search. During January we have talks on education records from Else Churchill of the Society of Genealogists and Rhian Diggins who will describe the records held at Glamorgan Archives. In February the talk will be on the CWGC Archive and members' military stories. Details of our Spring and Summer talks are provided under the Forthcoming Events and will include some RootsTech presentations as a focus for discussion. Further details will be also be available via our Eventbrite page, the Society website and our monthly Mailchimp Newsletter.

Sue Hamer, [arlein@glamfhs.org.uk](mailto:arlein@glamfhs.org.uk)



### PEN-Y-GRAIG AND DISTRICT HISTORICAL SOCIETY

**First Monday** afternoon of each month

except January & August, 2.00pm -3.45pm

**Saint Barnabas Church, Ardmore Avenue, Pen-y-Graig**

(Just off the A4119)

Admission £3 per person, with refreshments included.

Optional £1 Raffle

Meetings take the form of talks by invited speakers on various subjects, most with an historical connection, followed by refreshments and a chat.

#### Our 2023 Spring Meetings

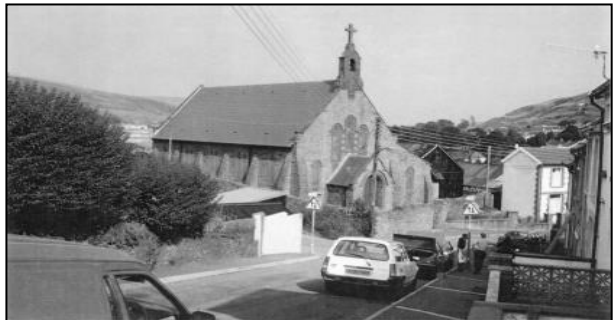
**Monday March 6<sup>th</sup>: The Welsh Tornado of 1913.** An illustrated talk by Keith Jones about the cause and devastation of the tornado that struck the valleys of South Wales in 1913.

**Monday April 3<sup>rd</sup> The Life of Glyn Houston.** Dean Powell gives an illustrated talk about the life and times of this Welsh actor.

**Monday May 8<sup>th</sup> The Pictorial History of Pontypridd.** An

illustrated talk by C Sims showing how Pontypridd has altered through time.

**Turn up and attend – Everyone Welcome.**



## FORTHCOMING EVENTS

*Please contact the Branches for up to date information about all meetings.*

### **ABERDARE BRANCH**

[aberdare@glamfhs.org.uk](mailto:aberdare@glamfhs.org.uk)

Cynon Valley Museum at 2pm on the second Thursday each month

9<sup>th</sup> March – Guest speaker: Ann Watts topic TBC

13<sup>th</sup> April - Project and Research session

11<sup>th</sup> May - Guest Speaker TBC

8<sup>th</sup> June - Project and Research session

### **BRIDGEND BRANCH**

[bridgend@glamfhs.org.uk](mailto:bridgend@glamfhs.org.uk)

Len Evans Hall (next to the ARC) at 7.30 pm third Monday each month

Meeting dates

20 March

17 April

15 May

19 June

Contact the branch or see website for details.

Saturday Library Help Sessions – see back cover

### **CARDIFF & VALE BRANCH**

[cardiffandvale@glamfhs.org.uk](mailto:cardiffandvale@glamfhs.org.uk)

2 pm at Glamorgan Archives

Tuesday 7<sup>th</sup> March – POSTPONED.

Tuesday 4<sup>th</sup> April – School/Education Records

Tuesday 6<sup>th</sup> June – Poor Law Records

### **MERTHYR TYDFIL BRANCH**

[merthyr@glamfhs.org.uk](mailto:merthyr@glamfhs.org.uk)

Soar, Welsh Centre, Pontmorlais on the

2nd Tuesday of each month

14<sup>th</sup> March, John Harry Hammond Spencer (1807-1870)

and the mysterious case of identity fraud: Barrie Jones

11<sup>th</sup> April, Contrasts and Differences Between Aberdare and Merthyr Tydfil:

Huw Williams

9<sup>th</sup> May, Historic Walk, TBA, Brecon or Merthyr Tydfil

13<sup>th</sup> June, Dic Penderyn and the Merthyr Rising of 1831: Viv Pugh

## PONTYPRIDD & RHONDDA BRANCH

[rhondda@glamfhs.org.uk](mailto:rhondda@glamfhs.org.uk)

7 pm at Pontypridd Museum

21 March

18 April

16 May

20 June

## SWANSEA BRANCH

[swansea@glamfhs.org.uk](mailto:swansea@glamfhs.org.uk)

2pm at West Glamorgan Archives\*,  
Oystermouth Road, Swansea, SA1 3SN

### \*Please note CHANGE OF VENUE

Tuesday 18 April

Tuesday 16 May

Tuesday 20 June

## ONLINE BRANCH (Ar Lein)

[arlein@glamfhs.org.uk](mailto:arlein@glamfhs.org.uk)

7.30 pm Thursday 9 March: Putting your Ancestors in their Place:

10 steps to a One Place Study – Dr Janet Few

7 pm Thursday 23 March: Coffee & Chat 'One Place Studies'

Darris G Williams & one other

7 pm 13 April Crowd Cymru Project – Jennifer Evans

(see article page 35)

7 pm 11 May - More Facebook groups than you thought:

finding things, local areas pages – Diane Brook

### For more information and register for our online talks on Eventbrite:

<https://www.eventbrite.co.uk/d/online/glamorgan-family-history-society>

Further updates on Branch Meetings and Events are

posted on our website

[www.glamfhs.org.uk/events](http://www.glamfhs.org.uk/events)

and Social Media

Aberkenfig Resource Centre

As from March 2023

Now open 2<sup>nd</sup> and 4<sup>th</sup> Wednesday each month 10-2

Contact [arc2@glamfhs.org.uk](mailto:arc2@glamfhs.org.uk)



Ymddiriedolaeth  
Ddiwylliannol  
Cultural Trust



## ***Family History Research Sessions***

*Interested in tracing your roots?*

***Want to know more about your ancestors?***

**Been inspired by "Who Do You Think You Are?"**

*Already started but hit that brick wall?*

### **HELP IS AVAILABLE!**

10-12md: 18<sup>th</sup> February - Aberkenfig Library

10-12md: 18<sup>th</sup> March - Pyle Library

10-12md: 15<sup>rd</sup> April - Aberkenfig Library

**Email: [bridgend@glamfhs.org.uk](mailto:bridgend@glamfhs.org.uk) - to book - bookings take priority, walk-ins will be accommodated if possible or offered an alternative booking**



*Monthly help sessions starting soon  
in a library near you.*

**Email to book a place:  
[bridgend@glamfhs.org.uk](mailto:bridgend@glamfhs.org.uk)**

**Glamorgan Family History Society**  
**Cymdeithas Hanes Teuluol Morgannwg**

**Annual General Meeting**

**Saturday 25 March**  
**online via Zoom at 2 pm**

followed at 2.45 by talk:

**Britain's Railway History**  
**for Family Historians:**

**Richard Marks**



Book on Eventbrite

<https://www.eventbrite.co.uk/>

If undelivered please return to:

63 Clos Pwll Clai, Tondu, Bridgend, CF32 9BZ