

Y Llychau

A NEWSLETTER FOR TALLEY & THE SURROUNDING AREA

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ABBEY COTTAGES

These Newsletters hope to provide information about the Talley and Cwmdru area and to report on recent happenings. They also aim to provide articles of general interest as well as historical items relevant to our community.

***Y Llychau* is produced on behalf of St Michael & All Angels, Talley,
for distribution locally.**

THE EDITOR WRITES

Welcome to the May issue of *Y Llychau*. I would like to thank those readers who have contributed articles for inclusion in it. Without them *Y Llychau* would not have lasted so long.

There are several pages in this edition to which I would like to draw your attention. They refer to forthcoming events that I hope many of you feel you could support. Several people have given up a lot of their time to arrange these happenings and it would be a pity if their efforts were not rewarded by readers attending them. Please do your best to come along to some (or all) of them and try to encourage others to do so as well. Page 20 summarises a few of these events.

Page 39 mentions the Cheese, Wine and Nibbles party that I organise as a small "Thank you" to those who have written or translated articles for *Y Llychau* over the past year. These informal gatherings are not as boring as you may think, so if you have supported the Newsletter during the last twelve months, please consider coming along to the Church Hall on 3rd June. You will be most welcome and you might even enjoy the experience.

I will conclude with my usual plea for help. While I appreciate the contributions made by some readers, I would dearly like to receive more articles for publication, especially from new contributors. It's not as difficult as you may think to write something, so why not give it a try? You can write about any subject you like, especially if it has a link, however tenuous, to the Talley or Cwmdu area. Even if it doesn't refer to our community, your chosen subject might be of interest to other readers. As I have said many times before, if readers don't write interesting pieces you will have to put up with the boring articles that I write!

Why not take pity on your fellow readers and send me a contribution of your own?

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“OUR JO” GETS PROMOTION!

St David’s is normally a sleepy little city in February but the morning of the 11th of that month saw it buzzing like a disturbed anthep. Newly polished cars, gleaming in the wintry sunlight, queued for parking space. Freshly-coiffed matrons cast a practised eye over the fashion shops, indicating by their deprecating glances that there was nothing here to match the elegant merchandise of Llandeilo’s *Rig Out*, before gathering for a Latte and (“well it’s a special day – we’ll work it off coming back up the hill”) a Danish Pastry. Their husbands, returning like successful hunters from securing a prized parking space, surreptitiously loosened their ties and vainly scanned the menu for bacon & eggs.

The occasion for this invasion?

The Enthronement of the Right Reverend Joanna Susan Penberthy MA Mth as Bishop of St David’s! Our Jo’s becoming a bishop!! By 2pm the crowds were funnelling down the hill to the Cathedral to be ushered into their allotted places until the entire vast building was full to standing room only.

Your correspondent, while scouring the congregation for familiar faces, was able to distinguish Mr & Mrs Rulebook seated on the Northern Aisle.

Mr Rulebook was keeping a close eye on Health & Safety issues and was visibly troubled by the famous “St David’s Slope” – the floor inclines steeply from the West End door up to the altar – and RR was debating the need for warning notices with ribbons of black & yellow tape, similar to those which add quite a flourish to our own austere Victorian aesthetic at St Michael’s.

Closer to the altar – and certainly to God – was Ein Llwy Olaf, our Last Leader and his consort. This was a rare and welcome sighting and we were very glad to see him. He gave great support to Jo during her tenure at Talley and, of course, tremendous support to the parish before we were fortunate to have Delyth and Paul ministering for us. Suddenly the organ burst out in a magnificent medley of Bach, Couperin and Mendelssohn. Our own Empress of the Ivories was present and MD wondered just how much, despite the wonderful virtuosity of the organist, he would prefer to hear her “Sheep may Safely Graze” issuing from the venerable instrument.

Various colourful processions of clergy, all sumptuously garbed, then took their allotted places until finally Jo proceeded down the aisle. The processional hymn, “All my Hope on God is Founded”, sung by the entire congregation in full
voice,

nearly raised the ancient roof of the Cathedral. At last, the service proper began as the great moment of Jo's Enthronement approached. After lessons – including a very touching reading by Jo's daughter Felicity (which included vocal support from Jo's granddaughter), – responses and a rendition of Penlan, the Dean led Jo to her throne and the great deed was done!

More prayers and hymns followed, including a stirring rendition of Pantyfedwen during which, through the tumult of a thousand voices raised in joy, MD could clearly distinguish the Little Sparrow's heart-stopping e-flat.

Then Jo rose to the pulpit and gave a characteristically powerful address. We were all much moved, both to see her in such an august position and to hear her humble, sincere, but deeply powerful, thoughts.

And so, the event drew to a close. The great and good retired to warm chardonnay and canapes in the refectory while the rest of us enjoyed tea and welsh cakes in the nave. It was perhaps a little strange that the day of the Wales v England match had been chosen for the enthronement and this caused no little anguish to Jo's sons who rushed for their pocket radios as soon as "The Bish" had left the building. We must assume that, given the lamentable result, God, who everyone knows to be one of the Cymry, must have been fully occupied in St David's that day. He certainly wasn't in Cardiff...

Mynydd Du



SOME PICTURES FROM THE ENTHRONEMENT SERVICE



Y Llychau



Y Llychau



RECIPE PAGE

GLAMORGAN VEGETARIAN SAUSAGES

Ingredients

- 8 oz (225g) fresh breadcrumbs
- 4½ oz (125g) grated cheese
- salt and white pepper
- ½ teaspoon dry mustard
- 6 oz (175g) leek, shredded and sautéed in a little butter for 2 minutes
- 1 tablespoon of fresh, chopped parsley
- 3 medium size free-range eggs
- a little milk

For the Coating

- 1 medium size free-range egg
- 4 tablespoons milk
- 4 oz (100g) fresh breadcrumbs
- Vegetable oil for frying



Method

1. Place the breadcrumbs, cheese, seasoning, mustard, leek and parsley into a mixing bowl, then mix well.
2. Beat the eggs and add to the other ingredients. Mix the ingredients to form a firm dough, adding a little milk if the mixture is a little dry.
3. Divide the mixture into 12, and form each portion into a sausage shape.
4. To coat the sausages, beat the egg and milk together in a bowl and place the breadcrumbs on a plate. Take each sausage and roll it in the egg mixture, drain a little, then roll in the breadcrumbs. Repeat until all the sausages are coated; chill for an hour.
5. Heat a heavy base frying pan, add a little oil, add the sausages a few at a time and cook over a medium-low heat until golden all over. The sausages should fry gently, if the heat is too high they will brown too quickly and not be cooked through.

A FEW MORE INSIGNIFICANT FACTS ABOUT WALES

Robert Recorde (1512-1558), the Pembrokeshire mathematician, invented the “equals” sign (=) and introduced the “plus” (+) and “minus” (-) signs as well as algebra to Britain.

The Millenium Stadium (now known as the Principality Stadium) in Cardiff has the largest retractable roof of any sports arena in the World.

The world’s first Department of International Politics opened at Aberystwyth University in 1919 (in the aftermath of WWI) in an attempt to promote the understanding of the causes of wars and conflicts.

The medieval St Donat’s Castle was purchased in 1925 by newspaper magnate William Randolph Hearst for his mistress, the actress Marion Davies. He spent a fortune renovating the castle and turning it into one of the most lavish residences in the country, entertaining such guests as Charlie Chaplin, Arthur Conan Doyle, Winston Churchill, John F. Kennedy, Bob Hope and George Bernard Shaw. Since 1962 the castle has housed the Atlantic College, the first of the United World Colleges.

In the 1970’s Hay-on-Wye turned into the world’s first ‘Book Town’ and now holds Europe’s largest annual second-hand book market.

With a population of less than 2000, St Davids is the smallest cathedral city in the world. It is also the only city in Britain that lies entirely within a national park.

The Smithfield Livestock Market in Welshpool, Montgomeryshire, is the largest one-day sheep market in Europe.

The Merthyr Mawr Sand Dunes were once the largest dune system in Europe. They were chosen as the shooting location for the 1962 film *Lawrence of Arabia*.

Wales played a pioneering role in the Industrial Revolution – thanks in part to being the richest land in Britain for mining. The Welsh soil has been exploited at least since the Bronze Age, and attracted the Romans to Britain, chiefly for Welsh gold (at Dolaucothi), copper and lead.

Copper has been mined at Parys Mountain since the early Bronze Age, 4000 years ago, making it Britain’s oldest known mine. In the 18th century, the site became the biggest open-cast copper mine on the planet, as well as the world’s first producer of copper. The Great Orme Mines in Llandudno are the only Bronze Age copper mines in the world open to the public.

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In the 19th century, Merthyr Tydfil was the iron capital of the world. Opened in 1765, the Cyfarthfa Ironworks went on to become the largest ironworks on earth, before being overtaken in 1865 by the nearby Dowlais Ironworks – the first major ironworks to use the Bessemer process.

The Lower Swansea Valley was the largest copper processing area in the world at the end of the 19th century. Hafod Works were, at the time, the largest copper works on earth. By 1873, the Landore district of Swansea boasted the world's largest steelworks, founded by German-born engineer William Siemens.

Cardiff used to be the world's biggest exporter of coal and iron. When it opened in 1839, the West Bute Dock was the largest masonry dock on the planet.

The Royal Mint of the United Kingdom is at Llantrisant, near Cardiff.

The Penrhyn Quarry and Oakeley Quarry (both in Gwynedd) were respectively the world's largest slate quarry and the world's largest slate mine at the end of the 19th century. The former was served by the now defunct Penrhyn Quarry Railway and the latter by the Ffestiniog Railway, which still operates for tourists.

In 1804, the world's first railway steam locomotive, "The Iron Horse", made its inaugural journey from Pen-y-darren to Abercynon in Glamorgan.

The world's first fare-paying, passenger railway service was established on the Oystermouth Railway in Swansea in 1807. It later became known as the Swansea and Mumbles Railway.

The Mumbles gets its name from the French word 'mamelles', meaning breasts, referring to the two little islands located offshore.

Founded in 1832, the Festiniog Railway is the oldest independent railway company in the world. In 1863, Ffestiniog became the first narrow-gauge railway in the world to carry passengers. One of its original steam engines, "The Prince", is still running, making it the world's oldest steam locomotive in service.

In 1951, the Talylyn Railway became part of the world's first railway preservation society.

The village of Aberdaron in Gwynedd lies further away from a railway station than anywhere else in England and Wales.

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The monastery of Bangor-on-Dee, near Wrexham, is the oldest in Britain. It was founded in 560.

Chepstow Castle, Monmouthshire, is the oldest surviving post-Roman stone fortification in Britain (ie the oldest medieval castle made of stone). Its construction began in 1067 – over a hundred years before Windsor Castle was rebuilt in stone (in 1170).

The medieval Beaumaris Castle on Anglesey is considered the finest example of a concentric castle in Europe. It has been a World Heritage site since 1986.

Begun in 1120, Bangor Cathedral is the oldest cathedral still in use in Britain.

The ruined Flint Castle is the only British castle with two donjons (inner towers). It is famous for having the thickest walls (23 ft) of any castle anywhere.

All the statues surrounding Cardiff Castle are of animals.

Conwy possesses the most complete medieval city walls in the United Kingdom, the smallest house in Britain (10 ft high and 6 ft wide) and the oldest house in Wales (the 14th-century Aberconwy House).

Powis Castle has Britain's oldest true formal baroque garden. Its State Bedroom, dating from 1660, is the only one in Britain where a balustrade still rails off the bed alcove from the rest of the room (emulating the court of Louis XIV at Versailles). It is the most visited National Trust property in Wales.

Completed in 1805, the Pontcysyllte Aqueduct is the longest aqueduct in Britain (1007 ft) and the first aqueduct in the world to use a cast-iron trough. The boat ride passing on the aqueduct is the highest in the world (126 ft above land).

Wales is the land of mythical King Arthur, the famous Romano-British leader fighting against the invading Anglo-Saxons. According to Geoffrey of Monmouth Arthur's fortress (Camelot) was in South Wales at Caerleon, near Newport, the site of one of the three Roman legionary forts in Britain (the others being Chester and York). Caerleon possesses the only surviving Roman barracks in Europe.

The Welsh are the direct descendants of the Roman-era inhabitants of England and Wales, who were displaced and confined to the hilly and rocky western fringe of Britain by the Anglo-Saxons in the 5th and 6th centuries. The English name for Wales originates from the Germanic word *Walha*, meaning stranger or foreigner, which is related to the word Gaul. The French and Italian word for "Wales" is *Galles*, while the Spanish is *Gales*.

Roger Pike

Y Llychau

THE SECOND SATURDAY IN JUNE

Saturday 10th June will be an exciting day in Talley.

From 10.00am until 4.30pm there will be an opportunity for people to visit several local private gardens that will be open as part of the **Talley Open Gardens Day**. For several years now, local residents have opened their gardens to visitors, giving them the chance to see the wide variety that exists in Talley and Cwmdu. Even the smallest garden can show just what can be achieved by their owner in varying, often challenging, situations. Remarkable gardens have been established on steep slopes and the local soil conditions allow a vast variety of shrubs and flowers to flourish.

Some of the gardens include vegetables as well as flowers, while others exhibit a range of different attractions, such as ponds, works of art, fruit cages and even working models. For the price of a single ticket (£5 for adults and free for children), you can visit as many of the open gardens as you wish until either time or your enthusiasm runs out. Sales of plants and refreshments will also be available, so the afternoon should provide interest for the keen gardener and novice alike.

Later the same day, at 7.00pm, there will be a **concert** in St Michael's Church.

We are fortunate to have a trio of singers from Berkshire staying in the area that weekend and they have kindly consented to give a concert. They have visited us before and their musical presentation on that occasion was greatly appreciated by all those fortunate enough to attend it. This time, their programme will comprise a wide assortment of musical pieces and songs, ranging from classical compositions to folk songs, ballads and, by special request, excerpts from Gilbert & Sullivan. Some of the items have been selected to allow the audience the opportunity to participate.

Admission to the concert will be free, but there will be a retiring collection, which our guests have generously agreed to donate to church funds. It is also hoped that glasses of wine and/or fruit juice will be provided during the interval as well as the chance to talk to the performers.

The group will have travelled a fair distance to entertain us, so it would be greatly appreciated if as many people as possible support their concert by attending. It should prove to be a very entertaining evening – suitable for all ages.

CHRISTIAN AID WEEK



Just after the Second World War, the British Council of Churches established its Inter-Church Aid and Refugee Service Department, to support the hundreds of thousands of refugees who had lost their homes and possessions during the conflict. In 1955, the director of the Inter-Church Aid Department recruited two consultants to advise on the development of a strategy to raise the profile of the Department and to generate more desperately needed financial income.

A year later, in their report, the consultants agreed that the primary dilemma was the title of the organisation. They suggested that the Inter-Church Aid and Refugee Service Department should change its name to reflect better the Christian element of its work. After much debate, the department was officially renamed 'Christian Aid' in 1964.

The consultants' report also recommended that the Department should hold a week of awareness-raising and fundraising and suggested it be called 'Samaritan Week'. They were of the opinion that churchgoers would see immediately what the week's aims were, because of the parable of the Good Samaritan, and that non-churchgoers would hopefully be more interested than alienated by what the week was all about. They expressed the hope that churchgoers would be involved in a major propaganda exercise explaining the Department's work to a wider public.

In the discussions that followed the publication of the report, it was felt that, although the Christian perspective must be respected, the humanitarian side of the work must also be emphasised. If the accent of the week's campaign fell on humanitarian rather than theological aspects, it would be more likely to succeed because the average non-Christian would more readily recognise the need for relief of human suffering than the need to follow Christian teaching. It was also felt that the week should have a more easily identifiable name and, if successful, should become an annual event.

So it was that in 1957 the first 'Christian Aid Week' took place. Although only 316 English towns participated, the organisers were surprised and delighted by

the overwhelming success of the event. Over £26,000 was raised (about £440,000 in today's money).

From this simple beginning, the model of recruiting volunteer collectors to help with Christian Aid Week was born. In the years that followed, more and more places embraced the idea of an ecumenical week to address poverty and need, although there were isolated incidents of opposition to refugee appeals. Today, almost every church and chapel in England, Scotland, Wales and Ireland shows its support for Christian Aid Week in one way or another.

Each year Christian Aid announces a "theme" for its fundraising week. Money is raised in Street Collections, in House-to-House Collections, in special Church Services, by personal individual donations and in sponsored events such as coffee mornings, jumble sales, local competitions etc. This year, 60 years after the first Christian Aid Week, the theme is again Refugees and Displaced persons – a poignant and humbling reminder that the world still has some way to go.

Since 2008, the annual Christian Aid Week has been marked in the Talley area by a Joint Act of Worship involving all the local churches and chapels – Providence Baptist Chapel, Cwmdru, Esgairnant Methodist Chapel, Talley, Ebenezer Apostolic Church, Halfway, St. Michael's Church, Talley and the children and staff of Talley School.

Each year the event is held in one of the local churches or chapels and the bi-lingual service for 2017 will be held at

7.00pm in Ebenezer Apostolic Church
on Thursday 18th May.

Rev Delyth Wilson, Assistant Curate in the Bro Dyfri Ministry Area, has kindly agreed to be the preacher.

The evening, to which you are all cordially invited, will be suitable for Christians of all ages and all denominations. As well as lively hymns, a contribution by Talley School pupils, prayers and readings in both languages, there will be a short Video about the work of Christian Aid. The service will be followed by light refreshments.

Please support this event with your presence. If past years are anything to go by, it will be a very enjoyable experience – not to be missed.

Roger Pike

THE TALLEY VILLAGE MEAL

The Talley meal was originally organised for NFU members, but over the years it has developed into the Talley Village Meal, giving residents the opportunity to meet on an annual basis. This year 90 people attended the event at the White Hart Inn, Llandeilo, on 10th February and amongst the attendees there were a lot of new faces which was good to see.

Peter Harris kindly said grace before the meal and we all started to tuck in to our starter, prawn cocktail, leek and potato soup or pâté followed by the main course of beef or turkey with plenty of vegetables and some appetising desserts.

Following the meal, Geraint Davis thanked the staff for all their hard work before starting the auction of various items in aid of Welsh Air Ambulance and the Cardiac Unit at Morriston Hospital.

As usual Geraint managed to eek out extra bids for the items and it is rumoured that several villagers have entered the alcohol trade, judging by the number of bottles they took home. . .

Personally, I am amazed that Geraint's voice lasted out to the end of the evening but this auction, coupled with the raffle and donations, raised in excess of £1100 for the two charities.

At the end of the evening the vote of thanks was given by John Rees who thanked Geraint and his team for all the hard work that they had done over the years in organising this community event.

Geraint Davies has been organising the Annual Village Meal for 37 years and this year was his swansong. Over the years Geraint has worked tirelessly in getting villagers to the event and auctioning items – thereby raising considerable amounts of money for different charities. A lot of people will have benefitted from the funds raised and it has allowed villagers to get together each year for a wonderful community event.

So, on behalf of all the villagers of Talley, I would like to say a big thank you to Geraint and his team for organising this event which has been a big success for so many years. Anybody interested in organising the meal in future should contact Geraint Davies who would be prepared to help.

Richard Hughes

SOME OF THE TITLES USED IN THE ANGLICAN CHURCH

Most Reverend and Right Honourable (abbreviation Most Rev. and Rt Hon.), oral address “Your Grace” – Church of England archbishops who are Privy Councillors, usually the Archbishops of Canterbury and York.

Most Reverend (abbreviation Most Rev.), oral address “Your Grace” – Anglican archbishops.

Right Reverend and Right Honourable (abbreviation Rt Rev. and Rt Hon.), oral address “My Lord” or “Bishop” – Church of England bishops who are members of the Privy Council, usually only the Bishop of London.

Right Reverend (abbreviation Rt Rev.), oral address “My Lord” or “Bishop” – Anglican bishops.

Very Reverend (abbreviation Very Rev.), oral address “Very Reverend Sir”, “Mr Dean” or “Mr Provost”, as appropriate – Anglican Deans and Provosts of Cathedrals.

Venerable (abbreviation Ven.), oral address “Venerable Sir” or “Mr. Archdeacon” – Anglican Archdeacons.

Reverend and Right Honourable (abbreviation Rev. and Rt Hon.) – Anglican ordained ministers who are members of the Privy Council or are peers.

Reverend the Honourable (abbreviation Rev. the Hon.), oral address according to ecclesiastical status – ordained son of an earl, viscount or baron; or ordained daughter of a viscount or baron (unless also a privy counsellor or peer).

Reverend Canon (abbreviation Rev. Canon), oral address “Canon” – Anglican Canons.

Reverend Doctor (abbreviation Rev. Dr.), oral address “Father” or “Doctor” – ordained clergy with a Doctorate.

Reverend (abbreviation Rev. or Revd.), oral address “Pastor”, “Parson”, “Rector”, “Vicar” or simply “Reverend”, as appropriate – ordained member of the clergy.

Reverend Mister (abbreviation Rev. Mr.), oral address “Deacon” – a person preparing for priesthood.

Roger Pike

A MESSAGE FROM EBENEZER APOSTOLIC CHURCH

What sort of an attitude do you have towards money? Do you let it rule you, or do you rule it? Do you always chase after it and believe that it is far more important than anything else?

The bible is very clear – in Matthew 6:24 it says “You cannot serve both God and money.” I would just urge you to really think about this and your attitude. When you purchase something, do you adopt the principle “Do I need this?” or “Do I want this?” If it is a “want” then sometimes you can delay the purchase for another day. That is a good thing.



I do realise that no-one can live without money, although I did hear in the press recently of a journalist living one whole year without spending any money. I do not know how she managed to do this. Impossible, I would think. But it is good to curb our spending and really look at it and try to spend less. After all, some people have to live on such small amounts of money and there are thousands financially crippled in our own country. Perhaps look around you and you will see some people are working hard for very little gain.

I therefore ask that you think about whether money rules you or you rule it.

I encourage you to come to one of our services at Ebenezer. Each Sunday, we have Morning Praise at 10.30 a.m. and a Gospel Service at 5.00 p.m. We have a cup of tea after our evening service and you will be very welcome. We are based near the villages of Cwmdu and Talley – Post code SA19 7YA.

Further details of our services are available from Pastor Eric Horley on 01269 593214. Please also visit our website <http://www.apostolicchurchcwmdu.co.uk>.

Angie Davies

RELIGIOUS REVIVAL IN WALES

The Bible narrative records a number of religious revivals within the history of the Israelites. In particular, following the development of temple worship based in Jerusalem, the Bible records periods of national decline and revival associated with the rule of righteous and wicked kings.

Christianity has also had its periods of revival and change. From the Protestant Reformation of the 16th century, which saw a schism from the Roman Catholic Church initiated by Martin Luther, John Calvin and others, through the 18th century Age of Enlightenment, when John and Charles Wesley led the Methodist revival, to the evangelical revival movement of the 19th century, with its disillusionment with denominationalism and clerical hierarchy, the Christian church has seen many changes – not all accepted by everyone. In 1833 a group of Anglican clergymen led by John Henry Newman and John Keble began the Oxford Movement. Its objective was to renew the Church of England by reviving certain Roman Catholic doctrines and rituals, thus distancing themselves as far as possible from evangelical enthusiasm.

Wales was not immune to such religious upheavals. Dark and damp chapels, it was said, bred little more than pious hypocrites who, usually clad in joyless Bible-black, were ruled over by grizzled demagogue-like preachers. However, the remarkable proclivity of the Welsh to religious revivalism meant that at least somewhere in Wales there was a spiritual awakening every year between the mid-18th century and the start of the 20th century. Far from being isolated in their own country, cut off by a language few outside of their borders could begin to penetrate, Welsh nonconformists were people of the world.

The first generation of Welsh Methodists were a case in point. Although the Welsh awakening began in two separate locations – Llangeitho in the west and Trevecka in the east – apparently independently of one another, in reality they were the product of wider influences coursing through much of European Protestantism. Many, alarmed at the threat posed by rejuvenated Catholic monarchies in the closing decades of the seventeenth century, abandoned the state churches and preached a message of inner renewal and transformation. A new term was coined to describe the phenomenon – a revival of religion. The religious awakening, characterized by passionate preaching, often in the open air, hymn singing and deep emotion, became an ideal means by which to extend the borders of the beleaguered Protestant community. Quickly the leaders of the Welsh revival, Daniel Rowland and Howel Harris, made contact with
like-

minded figures elsewhere – especially George Whitefield and John and Charles Wesley in England. Soon a sense that they were part of an international movement began to dawn.

Many consider Griffith Jones (1684–1761), a Carmarthenshire rector, to have been a forerunner of the Methodist movement in Wales. Through his circulating schools he taught thousands in Wales to read the Bible and created a generation of people which would be receptive to Methodist ideas. He himself also preached in the open air as later Methodist leaders would do. He encouraged believers in Wales to consider themselves part of a world-wide movement and not simply a national group. He entreated Methodist leaders to meet regularly to organise their work and to agree on matters of common interest. The Welsh Methodists bought into this worldview and eventually formed an integrated English and Welsh Calvinistic Methodist movement (that would in 1811 become Wales' largest nonconformist denomination). The subsequent waves of revival that washed over many parts of Wales fuelled the growth of a distinctive nonconformist religious establishment in Wales, but Welsh nonconformity remained a resolutely outward looking and globally interconnected movement. The Methodist revival began within the Church of England in Wales and at the beginning remained as a group within it, but its success meant that Methodists gradually built up their own networks, structures, and chapels, which led eventually to the secession of 1811 and the formal establishment of the Calvinistic Methodist Presbyterian Church of Wales in 1823. Thomas Charles of Bala, who finally lead the Welsh Methodists out of the Church of England, albeit reluctantly, was committed to ensuring that Welsh Methodism retained its global vision.

However, Charles is perhaps best known for his founding of the British and Foreign Bible Society in 1804. Inspired by the example of May Jones, who walked barefoot 25 miles to Bala to buy a Welsh-language Bible from him because she did not own one herself, he founded a society dedicated to distributing the Scriptures cheaply. Soon the work was extended from Wales to England, and then to all parts of the world where British missionaries laboured. Its growth from the inauspicious circumstances of Charles' front room in Bala was staggering. During the First World War alone, for example, the society distributed over nine million copies of the Bible in over 80 different languages.

The Welsh Methodist revival also had an influence on the older nonconformist churches — the Baptists and the Congregationalists — who in turn also experienced growth and renewal. As a result, by the middle of the nineteenth

century, Wales was predominantly a nonconformist country.

As the number of religious revivals in Wales increased in the early nineteenth century the interest in overseas mission exploded. While many of the revivals were little more than small-scale community events, there were a number of more widespread awakenings that owed much to events in the wider evangelical community. Two such international revivals engulfed the Welsh nonconformist community. The first of these in 1859 followed on the wake of a powerful awakening in New York which reached Ulster shortly before it spread to Wales. On this occasion, a returning Welsh émigré, Humphrey Jones, brought the spirit of the New York revival back to his native Cardiganshire; he recruited a Calvinistic Methodist minister, Dafydd Morgan to his cause, and soon their preaching began to bear remarkable fruit throughout Wales. It is estimated that as many as 100,000 new converts were added to the Welsh nonconformist churches in the year in which the revival burned most brightly.

The second was the 1904-5 revival – Wales' last national religious awakening and the largest Christian revival in Wales during the 20th century. While by no means the best known of revivals, it was one of the most dramatic in terms of its effect on the population, and it triggered revivals in several other countries. The revival began in late 1904 under the leadership of Evan Roberts (1878–1951), a 26-year-old former collier and minister in training. The revival lasted less than a year, but in that time 100,000 people were converted. Begun as an effort to kindle non-denominational, non-sectarian spirituality, the Welsh revival of 1904-05 coincided with the rise of the labour movement, socialism, and a general disaffection with religion among the working class and youths. Placed in context, the short-lived revival appears as both a climax for Nonconformism and a flashpoint of change in Welsh religious life. The movement spread to Scotland and England, with estimates that a million people were converted.

Unlike earlier religious revivals based on powerful preaching, the revival of 1904–05 relied primarily on music and on alleged supernatural phenomena as exemplified by the visions of Evan Roberts. The intellectual emphasis of the earlier revivals had left a dearth of religious imagery that the visions supplied. The visions also challenged the denial of the spiritual and miraculous element of Scripture by opponents of the revival, who held liberal and critical theological positions. The structure and content of the visions not only repeated those of Scripture and earlier Christian mystical tradition but also illuminated the personal and social tensions that the revival addressed.

Roger Pike

FOUR SPECIAL DATES FOR YOUR DIARY

Thursday 18th May

Christian Aid Week is celebrated locally each year when the local churches and chapels hold a combined Act of Worship. On this occasion the service will be in Ebenezer Apostolic Church, Halfway, at **7.00pm** on Thursday 18th May. As well as contributions from each church and chapel, the children from Talley School will have an input. Revd Delyth Wilson has agreed to be the preacher and there will be the usual refreshments afterwards. (See also page 12).

Thursday 25th May

Each year on Ascension Day, Talley hosts a special service for all the churches in the Llandovery and Llandeilo area. This year, the service will be in St Michael's church at **7.00pm** on Thursday 25th May, when Revd Canon Alan Chadwick will be the celebrant. Canon Alan is the Ministry Team Leader of the Llannau Cleddau Local Ministry Area in Milford Haven and Haverford West. The service will be followed by light refreshments. An invitation is extended to all who would like to join in the observance of this important event.

Saturday 3rd June

This year's Cheese, Wine and Nibbles party for all those who have supported *Y Llychau* over the past twelve months will be held in St Michael's Church Hall in Talley at **2.00pm** on Saturday 3rd June. If you have written an article for the Newsletter or supported it in any other way in the past year, you will be very welcome to attend. If you would be more comfortable, please feel free to bring a guest along with you. (See also page 39).

Saturday 10th June

There are two events on Saturday 10th June to which everyone is invited.

From **10.00am until 4.30pm** about a dozen local gardens will be open to visitors as part of the annual Talley Open Gardens Day. Please support this if you can. A single ticket (costing just £5) will allow you entry to all of the open gardens, but don't tire yourself too much because there is more to come in the evening.

At **7.00pm** on the same day there will be a concert in St Michael's Church given by "Tea for Three", a popular musical trio from Berkshire who will be in our area for the week-end. The performance will include a wide range of musical pieces, from works by Mendelssohn, through folk songs to ditties by Gilbert & Sullivan, with the opportunity for audience participation. Admission to the concert will be free, but there will be a retiring collection in aid of church funds. (See page 11).

Y Llychau

WHAT A PANTOMIME

On Saturday 28th January, in St Michael's Church, the Talley community players presented their pantomime 'Sinbad and the Pirate Treasure'.

The Church was full and the scene was set with back ground music from *Pirates of the Caribbean*; no sign of Johnny Depp though! Sea shanties, love stories, comedy and audience participation all got the building buzzing as the pirates sailed for the island of Talley to find treasure!

Queen Tabitha of Talley island (Vivien Bray) played a very royal card but in the end gave way to the demands of Captain Cutlass – boo, hiss – (Jeannette Hughes) and his crew. The Queen revealed the treasure was to be located on Cwmdru Beach. Off they sailed with the compass of ship mate Charlie.

The crew, with new found helpers from the audience, sang and danced. This produced an impromptu one-liner from the Captain "I hope the new Bishop bishes better than she dances!", referring to our very important visitor, Jo Penberthy, the new Bishop of St Davids. Everyone was delighted to see Bishop Jo coming back to Talley before her enthronement in St David's Cathedral on 11th February.

With that, "land ahoy" was announced. It was Australia if the backdrop was anything to go by! Sinbad was ordered to fight a crocodile and a whale for the hand of the Captain's sister, Tess.

The treasure was found – money and jewels! (Comment from Sammy "that's not real gold. They're chocolate coins"). So Tess and Sinbad got together, the Queen of Talley regretted the long lost love she had had for Black Jack Cutlass and, last but not least, the lovely, rather large, Dame Dolly getting her man – Bo'son Billy.

Cap'n Cutlass turned from a nasty tyrant (boo hiss) to retirement, running a café on his ship, the Saucy Susie, on the island of Talley.

It was a great evening, with £567.40 being raised for the Church – Well Done Everyone!

What's in store for us next year? Will we be going back to Australia again?

Ian Hastilow

WELSH ASSEMBLY ELECTIONS

There are a total of 60 Members in the National Assembly for Wales. Forty of them are Constituency Assembly Members, (representing the same local constituencies as Westminster MPs) and the other twenty are Regional Assembly Members, (four from each of the five regions of Wales). This means that everyone in Wales is represented by five Assembly Members (AMs) – one Constituency Member and four Regional Members. All Regional and Constituency AMs have equal status in the Assembly.

The Constituency Members are chosen by the first-past-the-post system – the candidate gaining most votes at the election is elected. The Regional Members are chosen by proportional representation, under the Additional Members, Closed List system, where each political party in a region presents a list of four candidates, in order of preference.

The five Welsh regions are: North Wales (with nine constituencies), South Wales West (with seven constituencies), Mid and West Wales, South Wales Central and South Wales East (each with eight constituencies).

At the election, each voter has two votes – one for the Constituency Member candidate of his choice and one for the party of his choice for the additional Regional Members.

After the Constituency Members have been elected, the results of the regional system are determined for each region as follows:

- The number of votes for each party is divided by ‘one plus the number of AMs it already has in that region’.
- The party with the highest total after this calculation gets the next seat and the person on top of its list is elected, thus increasing that party’s number of AMs.
- The same pattern is repeated until all four regional seats have been decided.

Elections of AMs to the Welsh Assembly Government take place every four years.

Roger Pike

ON THE LIGHTER SIDE

Text Messages

While idly looking through text messages on her mobile phone, a mother came across several abbreviations. She sent a text to her son; “Hello Son, what does IDK, LY, & TTYL mean?” He replied: “I Don’t Know, Love You, & Talk To You Later.” His mother responded: “It’s ok, don’t worry about it. I’ll ask your sister, love you too.”



Dreams

A woman was taking an afternoon nap. When she woke up, she told her husband, “I just dreamed that you gave me a diamond necklace. What do you think it means?”

“You’ll know tonight,” he said. That evening, the man came home with a small package and gave it to his wife. Delighted, she opened it to find a book entitled “The Meaning of Dreams.”



Parking Ticket

A woman went into a shop. She was only in there for about 5 minutes, but when she came out there was a Traffic Warden writing a parking ticket.

She went up to him and said, “Come on, I’ve only been away 5 minutes”.

The Traffic Warden ignored her and continued writing the ticket. She called him a pencil-pushing-geek. He glared at her and started writing another ticket for having bald tyres. She then said he was a horse’s behind. He finished the second ticket and put it on the car with the first before starting to write a third ticket! This went on for about 20 minutes.

The more she abused him, the more tickets he wrote. She didn’t care, it was her husband’s car – hers was parked around the corner.

A TALE OF TWO ABBEYS

I have spent many happy times photographing, painting and drawing the Abbey ruins in Talley, enjoying the beautiful scenery and absorbing the peaceful atmosphere. I have read, as no doubt you have, about the White Canons, also known as Norbertines after Saint Norbert, or Premonstratensians after Premontre, their French place of origin, (I think I will stick with White Canons!) who arrived in England in 1148 and built Talley Abbey. In case you were wondering, the difference between Canons and Monks is, simply put, that Monks have a cloistered, lay life and Canons are more clerical and provide parish services; and the white is obviously from the colour of their robes.

I was, therefore, interested to discover that the White Canons also built Bayham Abbey in my part of the country, on the Kent/Sussex border, not far from Tunbridge Wells.

The construction of Talley Abbey began in about 1185 with funding from Rhys ap Gruffyd, but it was never completed. This was probably because the income from their lands was insufficient and they also became involved in a lawsuit with the Abbey of Whitland.

Bayham Abbey was begun a little later than Talley, in 1207 and combined two smaller failing monasteries nearby.

Talley Abbey was the only White Canons Abbey in Wales and was ceded to the Crown in 1381, before being dissolved by Henry VIII. Much of the stone was recycled(!) for village houses and the church which now stands alongside, leaving little apart from the wonderful arch framing the view and just a sketch in stone of the original plan.

Bayham Abbey fared much better and in the 15th century, the design was enlarged with new transepts. However in 1525, Cardinal Wolsey attempted to suppress the Abbey because he wanted funds for his colleges, and then, like Talley, it fell into Henry's hands in 1538. Bayham Abbey was then leased to Viscount Montagu until Queen Elizabeth sold the entire estate. Eventually it was purchased by Sir John Pratt in 1714 and donated to English Heritage in 1961.

Although the White Canons were not particularly successful, they did get one thing spectacularly right. They chose to build their Abbeys in the most beautiful settings. Talley is in the valley of the river Cothi, with the lakes beside it and forested hillsides all around. Bayham is in the valley of the river Teise amongst lovely countryside. Because of its situation, a new Dower house was built at

Bayham and the grounds were landscaped by Humphry Repton making them even more pleasing. Fortunately, both Abbeys are now open to the public and looked after, by CADW in Talley's case, and English Heritage for Bayham.



BAYHAM ABBEY



TALLEY ABBEY

I know the aspirations of the White Canons may not have been fulfilled, but I like to think they would be pleased that people now enjoy visiting, reading their history and sitting amongst the peaceful ruins in their beautiful settings, so the tale of two Abbeys has a happy ending.

Rita Buttler

TALLEY AND CWMDU SUMMER FAYRE

This year the Talley and Cwmdu Summer Fayre will be held in Talley on **Saturday 17th June**, at a venue to be confirmed!!

In the last few years the Talley School PTA have organised the Talley and Cwmdu Summer Fayre as a fundraising event for the school. It has been held in Dave and Janet Corcoran's lovely, mostly dry, field opposite the Cwmdu Inn which has the benefit of the existing bar, toilets, electricity and water. This means that these don't have to be brought in, generated or requested from residents and therefore reduce the costs of the event, enabling us to generate much needed funds for the school and another charity.

Previously there were separate Talley Fun Days and Cwmdu Summer Fêtes, however a joint community event that covers the area of the Community Council is great as it spreads the considerable work load. The PTA organise the event and volunteers from both Cwmdu and Talley help make it work.

A few people have said that they would like the event in Talley, so this year we are moving it.

At the time of going to press, we are talking to CADW in an attempt to get the event in Talley Abbey, where it has been held in the past and all agree was a beautiful setting.

If this isn't possible, then the school field will be the venue this year. Please see posters around Talley and Cwmdu nearer the time for more information.

We hope that you will be able to come, enjoy the atmosphere wherever it takes place.

Keep 17th June free in your diaries!

Tanya Pritchard,
Chair, Talley School PTA

TWM SIÔN CATI

In 1530 in Tregaron, Catherine (Cati) Jones bore the illegitimate son of the local squire, Siôn ap Dafydd ap Madog ap Hywel Moetheu of Porth-y-ffin, also of Tregaron. Despite his parents not being married, his father's position afforded the child nobility status. Cati named her son Thomas. The Welsh-language equivalent of Tom is Twm. It was also common practice in rural Wales, traditionally a matriarchal society, for children with popular names to be nicknamed after their mothers. Thus he became known as Twm Siôn Cati.

Twm Siôn Cati was a real person who entered Welsh folklore for his exploits as an outlaw, thief and confidence trickster, later earning him the title of "The Welsh Robin Hood". However, separating the man from the myth is a difficult task, as more stories survive about his youthful adventures, than factual records of his real life. It is known that Jones received some formal education, and was reputedly clever but crafty; a trickster who was capable of deceiving farmers and lords alike. In most of the stories about Twm, he is perhaps best remembered for his kindness to his victims. To avoid severely hurting or killing his prey he would use a well-aimed arrow through part of their clothing to pin his victim to the saddle of his horse.

Twm was a Protestant by faith at a time when Mary I, a Catholic monarch, ruled England and Wales. Mary made life difficult for Protestants and Twm had to gain an income as best he could. After a short spell working for a farmer, he was briefly employed by a local landowner, before choosing robbery as his trade (his religion had him marked out as a rebel already) and his high status meant that he should be able to rely on the protection of others. In his early years, Jones developed a reputation as 'Twm Siôn Cati, the highwayman', supposedly only robbing the rich, although there is little (if any) evidence of him regularly giving his takings to the poor. Although the original tales of his exploits were passed on orally, later a number of written stories about Twm Siôn Cati emerged. Two books involving him were published in the 1820s, for example.

One story involved a farmer hunting Twm over the theft of a bullock. The farmer reaches Twm's mother's house and asks whether Twm lives there. A beggar answers that he does and agrees to hold the farmer's horse and whip for him so he can go into the house. The beggar jumps onto the horse. It is Twm. He gallops to the farmer's home and tells the farmer's wife that her husband is in trouble, needs money urgently and has sent Twm to fetch it. Showing the horse and whip to prove that the message really came from the farmer, the wife hands over the money. Twm, now in possession of the

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farmer's

money

and

horse,

hastily departs for London, where he later sells the horse.

Another tale recalls how Twm was asked by a poor man to steal a pitcher for him. They went together to a merchant where Twm started belittling the man's wares. Having told the poor man secretly to take the pitcher of his choice, Twm distracted the merchant by telling him there was a hole in one of the pitchers, which the merchant denied. Twm desired him to put his hand in the pitcher to test it and the man still denied there was a hole. Twm then asked him how, if there was no hole, could he have put his hand inside. By this time his friend had disappeared with the pitcher, undetected.

Often Twm would hide from the Sheriff of Carmarthen in a cave on the slopes of the thickly wooded and boulder strewn Dinas Hill, close to the village of Rhandirmwyn, 7 miles from Llandovery. Dinas Hill is located in the foothills of the Cambrian Mountains, whose rough and rocky terrain made it ideal bandit country. Twm's hideout is widely believed to have been the cave in the slopes directly above a rocky gorge through which the Twyi flows at an extremely dangerous pace. To this day the cave is still quite difficult to locate, and bears the name, 'Twm Siôn Cati's Cave'. Dinas Hill is now a RSPB sanctuary, with a way-marked footpath that runs right around the hill, with a signed detour to Twm's cave.

After his adventures, Twm fled to Geneva in 1557, to escape the law. Two years later, after the accession of the Protestant Queen Elizabeth I, he was able to return to Wales to receive a Royal Pardon on 15th January 1559, which excused all of his previous misdeeds and criminal activities. Whilst it is accepted by most historians that the stories surrounding his youth are embellishments on a past that certainly included banditry, they are divided as to the reason for his being granted a Pardon.

While it is generally accepted that Twm Siôn Cati wooed and eventually married the Lady of Ystrad-ffin, the widow of the sheriff of Carmarthen, the exact details (like so much of his life) are shrouded in myth. One version of the story is that Twm waylaid a rich squire, who was accompanied by his daughter, and robbed them. However, Twm was so smitten with her that he returned her jewellery to her and attempted to woo her, despite her father's opposition and, initially, her own. One full moon shortly after the robbery, he crept to her window, roused her from sleep, caught her hand at the window and kissed it, refusing to let her go until she promised to marry him. She refused to make such a promise so Twm produced his dagger, drew blood from her wrist and threatened to sever her hand unless she assented to the marriage forthwith. She agreed to marry him

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and she kept her hand. Their marriage followed soon after, despite her father's disapproval and the directness of Twm's courtship methods.

Through this marriage Twm is supposed to have gained respectability. He became mayor of Brecon and eventually a justice of the peace, sitting in judgement on others, a position he held until his death. The irony of Twm Siôn Cati becoming a member of the ruling classes, which he had previously been seen to rebel against, would add the finishing touches to a typical 'rags to riches' story, and nowadays would be exposed by the media as a sure sign of hypocrisy and turning his back on the people he once represented.

The later years of Jones's life were devoted to the study of Welsh history and literature. He appears to have been employed by the leading Welsh Gentry in Cardiganshire to draw up their pedigrees or family trees. Heraldry, was a little known science and seen as somewhat occult, often resulting in Jones being described as a powerful magician. His ability to research and produce pedigrees would have put him in an influential position, as a pedigree was a document of great importance for those families who wanted to prove their heritage and status. A number of his written works on heraldry and family pedigrees have survived, preserving a detailed history of the families of Cardiganshire and forming a notable contribution to Welsh Tudor history in general. Many of his poetic works were published, copies of which are held at the British Library, and he is said to have been present as an ordained bard at an Eisteddfod held at Llandaff in 1564.

His early escapades earned him considerable notoriety, the memory of which formed the basis of the popular and traditional representation of him as Twm Siôn Cati – the bandit. Myth aside, Thomas Jones, the man, secured a more respectable reputation as a Justice of the Peace, landlord, poet and historian, noted for his knowledge of genealogy and heraldry. He was described by his contemporary, Dr John Davies Rhys, as, "the most celebrated, accomplished and accurate herald-bard of the day". Despite the many poems, stories and plays written about Twm's exploits, he has never maintained the same degree of fame as his English counterpart, Robin Hood. No Hollywood films depict Twm's activities, and no tourist industry surrounds his birthplace. This may be because he didn't have any adventures involving Royal figures, or a supposed gentry's background, as did Robin Hood.

Twm Siôn Cati died in 1620.

Researched by Roger Pike

THE DOGGED GARDENER

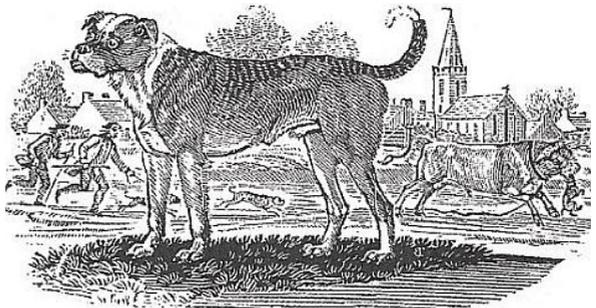
[The following article was published in the Cottage Garden Society's magazine, 'The Cottage Gardener', last year and is reproduced here with permission.]

My name is Ziggy. I am a Great Dane – mostly black. I have always had some white on me, but now I am getting older, other bits are going white too. I have not always lived here. My Man and my Lady rescued me when I was about four. That's when I started to learn about gardening.

My Man isn't really a gardener. He just looks after the green bit in the middle. That's the bit where I chew my bones. He has a monster that roars and smells of petrol. He follows it up and down the middle bit while it makes stripes. I like to be near my Man when I can, so when he lets the monster out of its cage I go and lie on the middle bit and start chewing my latest bone. When the monster gets near me I will pick up my bone and move. My Man prefers it if I move to where it already has stripes – but I don't always remember that.

The real gardener is my Lady. She uses Latin names and looks after all the other bits. She sometimes goes out when it's not sunny or even when it's wet or cold. If it's nice and my Man is not doing anything interesting I may go out with her. I am an expert at digging compost out of her bins when she takes a pallet off the side of one of them. She likes that. She likes it less when I dig other places even if, not long before, I have seen her digging there herself. When she puts new plants in, I sometimes make sure they are firmly fixed by treading on them. I don't mean to, but I do need to see what is going on and my paws are quit big. My Lady calls it 'dogging them in'.

There are some bits that I cannot easily get to because they are fenced off by fruit or strawberry cages. If I try to sneak a close look at these I sometimes get tangled in netting. Generally, though, I can go where I like. I learned on my first day



here where the pond is and have not fallen in that again since. I'm tall enough to step over many of the plants and strong enough to push through others. I do

that when I go to the toilet. Every day my Man has to go round the whole garden with a shovel to find out where I've been. My Lady says the exercise is good for him. He sometimes gets grumpy and says that I am not as good in that respect as 'The Others'.

The Others were here before me. I am their sixth Great Dane. I am better than the Others in some respects. I don't bury my bones in secret places like Cleo used to do: my Lady still finds some after 25 years. I don't prune new growth with my teeth like Juan used to do. I don't race round the middle bit tearing up divots like Chance used to do. Not that it really bothers me much either way. I don't do guilt, except perhaps for a few minutes after I've done really bad things, like when I stole my People's dinner from off the stove.

My main job is guarding. I do that in the garden as well as in the house. Some of the fenced-off places I can't get to are what my People call 'next door'. I sometimes bark to let them know if I see anything interesting in any of those. A couple of times I've found a hedgehog that they needed to know about. I do try to chase cats and squirrels away; but it's a big area I have to look after, cats are sly and squirrels cheat by running up trees. So I am not a total success in that. It is fun, though. I think we get foxes, too, but that's after my bed-time so it is only when I sniff round in the morning that I know they've been.

Sometimes I do weeding. I mostly eat meat and biscuits but I have tried most things. I am not keen on plants. I have found, though, that some settle my tummy after I have eaten something that (my People say) I shouldn't have done. Long grass is best but we don't have that, so I eat what my Man calls goosegrass. My Lady calls it *Galium aparine* and she weeds it out from her bits of the garden if she sees it. If I don't feel very well I go round her bits to find and munch a few strands of that. I can find what my Lady has missed because she only uses her eyes but I use my nose as well. My Lady belongs to the Cottage Garden Society. She says dogs can't join. But I love the garden and enjoy gardening, so I thought you might like to hear from me anyway.

Roger Greenhalgh

Editor's Note: Sadly, Ziggy passed away recently, but Roger and his wife, Carol, who gardens in Carmarthenshire, agreed that the article could be published.

A BRIEF HISTORY OF MOBILE PHONES

While the transmission of speech by radio has been around for some time, phone models that are wireless, portable and capable of connecting to a standard telephone network are much more recent. The first such contraptions were barely portable compared to today's compact hand-held devices and their use was clumsy.

Prior to 1973, mobile telephony was limited to phones installed in cars and other vehicles. Motorola was the first company to produce a handheld mobile phone. Their 1973 prototype weighed 1.1 kg (2½ lb), was 23 cm (9 ins) long, 13 cm (5 ins) deep, 4.5 cm (1¾ ins) wide, offered a talk time of just 20 minutes and took 12 hours to re-charge the battery.

The process of developing smaller, more portable devices with better interconnection systems saw drastic changes over the next thirty years. This newer technology has been developed and rolled out in a series of waves or generations. The "generation" terminology only became widely used when the third generation (3G) was launched, but is now used retroactively when referring to the earlier systems.

1G was the first automatic cellular system. It was an analogue system first used in 1979 in Japan, but it soon spread to America, Australia and Europe. It was un-encrypted and vulnerable to eavesdropping via a scanner; it was susceptible to cell phone "cloning" and it used a Frequency-division multiple access scheme that required significant amounts of the wireless spectrum to support it.

In the 1990s, the 'second generation' (2G) of mobile phones emerged. There were two vastly different systems, one used in Europe and the other in the USA. Both differed from the previous generation by using digital instead of analogue transmission. In general the frequencies used by 2G systems in Europe were higher than those in America, though with some overlap. The second generation introduced a new variant of communication, the Short Message Service, called SMS or text messaging. The first machine-generated SMS message was sent in the UK on 3 December 1992. The advent of prepaid services in the late 1990s soon made SMS the communication method of choice among the young. 2G also introduced the ability to access media content on mobile phones.

As the use of 2G phones became more widespread, it became clear that demand for data (such as access to browse the internet) was growing. There

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was also an ever increasing requirement for greater data speeds, shorter

connection times and the ability for more than one mobile to share the same time slot. The industry, therefore, began to work on the next generation of technology, a single unified worldwide standard, known as 3G.

The first pre-commercial trial network with 3G was launched in Japan in May 2001. Commercial 3G networks followed in the USA (later in 2001), in South Korea (2002) and in the UK and Europe (2003). During the development of 3G systems, a 2.5G system was tried providing some of the features of 3G without fulfilling the promised high data rates or full range of multimedia services. It did not last. As the technology improved, media streaming of radio (and even television) content to 3G handsets became possible and by the end of 2007, there were 295 million subscribers on 3G networks worldwide.

It was not until the widespread availability of good quality 3G coverage in 2007 that specialized devices appeared for accessing the mobile web. The first such devices, known as “dongles”, plugged directly into a computer through the USB port. Another new class of device appeared subsequently, the so-called “compact wireless router”, which made 3G Internet connectivity available to multiple computers simultaneously. Such devices became especially popular for use with laptop computers and some manufacturers started to embed the mobile data function directly into the laptop so a dongle wasn’t needed. Instead, a Subscriber Identification Module (or SIM card) could be inserted directly into the device itself to access the mobile data services. This led the way to E-readers and the Amazon Kindle.

By 2009, it had become clear that, at some point, 3G networks would be overwhelmed by the growth of bandwidth-intensive applications, such as streaming media. Consequently, the industry began developing the 4G system with enhanced speed improvements (up to 10-fold over existing 3G technologies).

As well as the now-common cellular phone, 4G was to have a very different approach of connecting directly from the handset to an Earth-orbiting satellite. Such mobile phones can be used in remote areas out of reach of wired networks or where construction of a cellular network is uneconomic.

Discussions are currently underway to define the requirements of the next generation technology (5G). The aim is to provide even faster communication speeds using much higher frequencies, improve the coverage of 5G by making greater use of satellites and improve the data storage capability of the devices. If international agreement can be reached, 5G should be launched in 2020.

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So much for the infrastructure, but what about the mobile phones themselves? Here are some examples, showing how they have evolved over time.



In 1983 the Motorola DynaTAC was launched in the USA. It had a talk time of just thirty-five minutes and took ten hours to charge. The DynaTAC cost \$3,995 (around £6,900 in today's money). It was the first commercially available handheld mobile phone, measuring over 25cm (10 ins) tall and weighing 790 grams (1¾ lbs).

Although handheld mobile phones were gaining popularity, they were expensive, so transportable 'car phones' with base stations were still common. The Nokia Talkman, released in 1987 weighed 5.5 kg (12¼ lbs).

In 1993, the IBM *Simon* was introduced. This was possibly the world's first smartphone. It was a mobile phone, pager, fax machine, and PDA (Personal Digital Assistant) all rolled into one. It included a calendar, address book, clock, calculator, notepad, email, and a touchscreen with a QWERTY keyboard. There was a stylus, used to tap the touch screen, and it featured predictive typing that would guess the next characters as the screen was tapped. Coinciding with the introduction of 2G systems was a trend away from the larger "brick" phones toward tiny 100 – 200 gram (3½ – 7 ounces) handheld devices. This change was possible not only through technological improvements such as more advanced batteries and more energy-efficient electronics, but also because of the higher density of cell sites to accommodate increasing usage. The latter meant that the average distance from phone to the base station shortened, leading to increased battery life while on the move.

1994 saw the introduction of the Nokia 2110, with a tune (named Type 7) played every time a call was received. It would go on to annoy people on trains and ruin trips to the cinema well into the 21st Century!

The Motorola *StarTAC* was the first real 'clamshell' or flip phone. It was launched in 1996 after Motorola took inspiration from Star Trek – hence the name – and it was popular because of its 'tiny' size. Although it was 6 ins by 3 ins (closed), it was small for the time.



In 1997, the Snake game was introduced on the *Nokia 6110* mobile phone. As well as

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eating little black dots, the Snake also ate loads of time over the next few years, as children became obsessed with playing the game.

The *Nokia 7110*, available in 1999, was the first phone to come with a WAP (Wireless Application Protocol) browser, allowing it to search the web more efficiently. The following year the company introduced the *Nokia 3310*, considered by many to be the greatest mobile phone of all time. It was affordable, remarkably resilient, offered several new features and the battery could last for days. Its simple, easy to hold, shape became the preferred design for several manufactures in the years that followed.



Also in 2000 Sony Ericsson introduced the *R380*. It combined PDA with a flip phone. Opening the flap revealed the number keys and a 3.3-inch screen which allowed six whole lines of text – three times as many as other models at the time.



T-Mobile introduced the UK's first Multimedia Messaging Service (MMS) in 2002, specifically for the Sony Ericsson *T68i*. MMS allowed the transmission of messages with a combination of different content forms such as text, audio, images, animations, video etc. The system was enhanced in 2003 with the *Nokia 6600*, the first phone with a built-in camera. It also kept the now familiar popular Nokia shape.

In 2004, the *Razr V3* was determined to show that two screens were better than one. Marketed as "razor-thin", when flipped closed it had an extra little display on the outside so that users could still check the time.

HTC (formally known as High Tech Computer Corporation of Taiwan) released the *HTC Universal* in 2005. When flipped open, the panel with the colour screen could swivel 180 degrees, switching between landscape and portrait modes. This was followed in 2006 by the *Nokia 6131*, which was the first phone with NFC (near field communication). This paved the way for mobile payment systems like Apple Pay.

2007 saw BlackBerry introduce the *Curve 8300*. It was just 101mm x 57mm x 13mm (4 ins x 2¼ ins x ½ in) and weighed only 113g (4 oz) with a 2.5 inch screen. Its QWERTY keyboard, easy interface, advanced messaging tools and comprehensive multi-media capabilities made BlackBerrys particularly popular.



Also in 2007, the *iPhone* was launched. It put the ‘smart’ into smartphone. It made everything, from navigation to web browsing extremely simple and set a path that mobile phones follow to this day. The next five years saw rapid changes in mobile phone technology, with improved touch-screens (like the BlackBerry *Storm* in 2008), larger displays (like the Samsung *Galaxy* in 2009), enhanced features such as copy/paste and notifications (like the HTC *Dream* in 2010) and a range of apps such as Drive, Maps and Music (like the Nokia *Lumia 800* of 2011).

Samsung did something amazing in 2012: it released a mobile that outsold the iPhone. The *Galaxy S3* was a huge step up from previous Galaxy phones, flaunting an HD screen and much more powerful processors. In 2013, HTC re-launched the *One (M7)*. Gone are the flips and slides of the past, replaced by a slate-style ‘unibody’ made of aluminium and glass without a single flap or moving part. In 2015, the *iPhone 6* was the biggest iPhone revamp for some time, with a new, sleeker look, a stronger aluminium alloy chassis, better cameras and a faster processor.



After years of steadily improving its Galaxy range, Samsung unveiled the *Galaxy S7* in 2016, with an improved HD display, 4GB of RAM, features for mobile gaming and a camera with dual pixel autofocus.

This has been a quick overview of just some of the mobile phones that have been introduced since 1983. In that time they have evolved and changed beyond recognition. They have kept pace with the rapidly changing technology and the ever increasing needs of their users. Who knows what 2017 will bring?

Researched by Roger Pike

MARY MAGDALENE, THE APOSTLE OF THE APOSTLES

The Bible says that Mary Magdalene was present at the two most important moments in the story of Jesus: the crucifixion and the resurrection. Mary Magdalene was a prominent figure at both these events.

We're told that Mary Magdalene was one of the women who kept vigil at Jesus' tomb. It was customary at that time for Jewish women to prepare bodies for burial. Corpses were considered unclean, and so it was always a woman's task to handle them.

When Mary goes to the tomb, Jesus' body is no longer there. The fullest account of Mary's role after discovering the empty tomb is in the Gospel of John. She is in a state of shock and runs to where the disciples are gathered to tell them the news. When she reports to the disciples, she is not believed. Peter and another disciple return with her to the tomb, to see for themselves.

When they enter, Peter reacts to the sight of the discarded linen burial cloth with anger and dismay. But the other disciple understands what has happened and concludes that Jesus must have risen from the dead.

The two of them leave without a backward glance at Mary.

Then, something even more extraordinary happens. It is Mary Magdalene's biggest moment.

Mary is alone when someone asks her why she's crying. She believes it to be the gardener and says, "they have taken my lord's body and I do not know where it is". The figure says her name. And then she sees Jesus. She is overwhelmed and says "Master!" and goes forward to reach out to him, but he stops her. He says "don't touch me". Instead, she must go to the others and tell them that he has risen from the dead. It's an awesome moment. Jesus stands before her, yet he's beyond her reach.

We cannot say if Jesus really stood before her resurrected, or if Mary simply believed she had seen him. But either way, in this one moment, Mary's experience took the movement in an important new direction.

A new concept developed, which had nothing to do with what Jesus himself was preaching, and this is the concept that Jesus didn't die – or he did but he was raised from the dead. The movement is not a failure. It is in fact a great success. The person who declares this is Mary Magdalene.

Jesus' resurrection was the turning point for Christianity. This was when it changed from a small movement to a whole new religion. And Mary Magdalene was a key figure in this event.

You might think, then, that at the very least Mary would be recognised as an apostle – one of the early missionaries who founded the religion – as she seems to meet all the criteria set out in the Bible.

The Gospel of Mary

The reason why she is not perhaps lies in another long lost apocryphal text. In a Cairo bazaar in 1896, a German scholar happened to come across a curious papyrus book. Bound in leather and written in Coptic, this was the Gospel of Mary.

Like the books found at Nag Hammadi in 1945, the Gospel according to Mary Magdalene is also considered an apocryphal text. The story it contains begins sometime after the resurrection. The disciples have just had a vision of Jesus.

Jesus has encouraged his disciples to go out and preach his teachings to the world, but they are afraid to do so because he was killed for it, and they say “if they killed him, they are going to kill us too”. It's Mary who steps forward and says: “don't be worried, he promised he would be with us to protect us”. It says she turns their hearts toward the good and they begin to discuss the words of the Saviour.

In texts like the Gospel of Philip, Mary was presented as a symbol of wisdom. However in the Gospel of Mary, she is the one in charge, telling the disciples about Jesus' teachings.

At this point Peter asks Mary to tell them some things that she might have heard, but which the other disciples haven't. She says “Yes, I will tell you what has been hidden from you”. She talks about a vision she had of Jesus and a conversation that she had with him. As the Gospel tells it, Mary then relates the details of this conversation, which is to do with spiritual development and the soul's lifelong battle with evil.

At this point controversy arises, and Andrew steps in and says “well, I don't know what the rest of you think, but these things seem very strange to me, and it seems that she's telling us teachings that are different from the Saviour.” Peter then chimes in and he says, “Are we supposed to now all turn around and listen to her? Would Jesus have spoken privately with a woman rather than openly to us? Did he prefer her to us?”

Matthew defends Mary and quells Peter's attack on her. In the text, Peter's problem seems to be that Jesus selected Mary above the other disciples to interpret his teachings. Peter sees Mary as a rival for the leadership of the group itself.

Peter need not have feared. Most people think of Peter as the rock upon which the church was established. He is the main or major disciple figure, and Mary Magdalene is a kind of side figure in the cast of characters.

One of the absolutely fascinating things about the Gospel of Mary is it really asks us to rethink that story about Christian history: did all the disciples get it? Did they really understand and preach the truth?

Perhaps the Gospel of Mary was just too radical. It presents Mary Magdalene as a teacher and spiritual guide to the other disciples. She's not just a disciple; **she's the apostle to the apostles.**

Researched and written by Hywel Jones

THE CONTRIBUTORS' PARTY

As editor of *Y Llychau*, each year I organise an informal Cheese, Wine & Nibbles party in St Michael's Church Hall in Talley for those people who have supported the Newsletter during the past year or so; either by writing something to be published, by translating an article so that some Welsh can be included, by paying to receive copies by post or in some other way. This year the party will be at **2.00pm on Saturday 3rd June.**

Invitations have been distributed, but if you feel that you have contributed to our success recently but have not received an invitation, please accept my apologies and contact me as soon as you can. If you intend to come on 3rd June but have not responded to your invitation, please do so without delay. Your replies are needed simply to give me some idea as to how much food I need to prepare. While I try to provide enough to satisfy everyone, I do not want vast quantities left over which will then have to be thrown away or which I will have to feed on for days afterwards.

Roger Pike
Editor

THE NEWSLETTER

Although sponsored by the Parochial Church Council of St Michael & All Angels, Talley, *Y Llychau* is intended to be of interest to the whole community and not just the church congregation. It is available free of charge to any person living in the area who would like a copy.

We try to include articles of general interest as well as those specific to a particular organisation. If you have a story to tell about the area or a memory that you would like to share with others, please put pen to paper and send it to me.

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THE NEXT ISSUE

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Copy Dates – Please submit all items for the next issue
as soon as possible & BEFORE the dates below

For contributions written in English or Welsh that require translating
Saturday 20th May 2017 (to allow time for translation)

For contributions written in either language (English **and/or** Welsh)
that do not need to be translated

Saturday 27th May 2017