

Prifysgol Cymru
Y Drindod Dewi Sant
University of Wales
Trinity Saint David

200 biographies Celebrating Lampeter's Bicentenary

As a part of the Bicentenary celebrations, staff within the Library and Learning Resources team undertook a project to explore the lives of our Lampeter alumni and staff. Their project provides information on those who have made their mark across all walks of life including Academia, the Armed Forces, The Arts, Religion, Education, Sports and Entertainment and other areas.

Compiled by Ruth Gooding and Nicky Hammond, Special Collections and Archives,
University of Wales Trinity Saint David, 2022

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Genevieve Agaba



Genevieve Agaba has worked on a wide range of international development research projects.

Agaba is a native of Cornwall. She moved to Wales to study for a degree in Anthropology at University of Wales, Lampeter. Graduating with a first and being awarded the Holly Murphy Prize for outstanding achievement, she went on to do an MSc in International Natural Resource Development at University of Wales, Bangor. As part of her dissertation project, she spent three months in Kenya as a research fellow at the World Agroforestry Centre. In this role, she contributed to the early stages of an EU-funded project researching local agro-ecological knowledge and the environmental impacts of smallholder coffee-agroforestry farming systems.

Still at Bangor University, she became a research officer, funded by projects led by the World Agroforestry Centre. In this role, she was involved in a wide range of international research and development projects in the tropics. Her activities included conducting primary and secondary research on smallholder farming systems and land use change. During this time, she lived in Kenya for one year, leading a survey of local knowledge about the physical attributes of trees found on coffee farms in Kenya, Uganda and Rwanda. Following on from this, she worked as a teaching associate and research project support officer at Bangor University, with frequent work trips to East Africa. She was a module organiser and became deputy director of the University's very successful distance learning forestry programmes.

In 2018, Agaba moved to the University of Southampton as senior research assistant. She worked under a Global Challenges Research Fund project called Building REsearch Capacity for sustainable water and food security In the drylands of sub-Saharan Africa (BRECcIA). Her focus was on strengthening research capacity and capabilities of early career researchers in Kenya, Malawi and Ghana, in the related areas of water and food security.

Agaba joined the Food, Farming & Countryside Commission in 2021. The FFCC started life in November 2017 as an independent inquiry, examining 'where our food comes from, how we support farming and rural communities and how we invest in the many benefits the countryside provides.' It became an independent charity in April 2020. Agaba's role is as Programme Lead: Place-based Inquiries. This strand of work aims to understand local needs and priorities, relating to food, farming and the countryside. The goal is to move to a food system based on agroecological principles, able to

meet society's needs without further degradation of the environment. Agaba's role covers all four nations of the UK.

Alongside work, Agaba is currently studying for a PhD in Agroforestry from Bangor University. She is exploring the roles trees play in smallholder farming systems and the local knowledge underlying the incorporation of trees in agricultural landscapes, aiming to inform the design of agroforestry options that will be practicable for low capacity rural households in Eastern Uganda and Central Kenya.

She also runs a small UK based charity called Wamumbi Orphan Care Foundation that partners with a community-based organisation (Wamumbi Orphan Care) to provide outreach services to orphaned children in Central Kenya, taking a holistic approach to improving their wellbeing and life prospects. This grew out of connections made during her MSc research.

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Graham Allen

Professor Graham Allen is a writer and academic from Cork in Ireland. Allen studied at St David's College, Lampeter, between 1982 and 1985, where he gained a 1st Class Honours degree in English.

Studying for his MA (1986) in the English Department of the University of Sheffield, he then went on to successfully complete his PhD there in 1992. He tutored in both Sheffield and Cambridge Universities before becoming a Junior Lecturer in the Department of English at the University of Dundee (1990 to 1995), finally coming to work for the University College Cork from 1995, where he is now Professor of Literature.



https://commons.wikimedia.org/wiki/File:Graham_Allen.jpg

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Professor Allen has published extensively in the fields of literary and cultural theory and on subjects within Romantic literary studies. His early reputation as a researcher

was made on the basis of the work he published within literary and cultural theory. His successful book *Intertextuality*, in the New Critical Idiom series, was translated into several different languages. A second edition of this book, including a newly commissioned chapter, was published in 2011. It is still, two decades after its first publication, the leading guide to the topic and has been cited over 2,500 times.

His teaching interests are in literary and cultural theory and in Romantic literature; his theoretical work is partly focused upon questions of teaching, especially those aspects of teaching which remain incalculable and even invisible. Quoting Jacques Derrida, he believes that teaching occurs in the ear of the other. He says his teaching, both theoretically and practically, is motivated by a desire not simply to reassert this, but also to explore it.

Professor Allen is also Distinguished Visiting Fellow of the London Graduate School, a member of the Advisory Board of *The Oxford Literary Review*, *Barthes Studies*, *Digital Literary Studies*, and a regular reviewer for a number of peer-review journals.

Throughout his literary career he has been nominated and shortlisted for many prizes, winning, in 2010, the Listowel single poem prize with *The One That Got Away*, the title poem of a collection.

Graham Allen has contributed to University College Cork's School of English's increasing profile in creative writing. He has been publishing his creative work,

mainly poetry, since December 2006. His on-going poem *Holes*, along with his first two collections of poetry, *The One That Got Away* (2014), and *The Madhouse System* (2016) were published by New Binary Press. His new collection, *A Tower That Knows No Ghost*, is to be published by Salmon Press in 2020.

His work in literary and cultural theory has undoubtedly had an international impact. The monograph on *Harold Bloom* (1994) led to an invitation to co-edit the 2007 *Salt Companion to Harold Bloom*, beyond any doubt the most important and inclusive work yet to be published on Bloom. This work has led to numerous invitations to contribute to publications and conferences.

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Judith Arnopp

Judith Arnopp writes historical fiction. Most of her novels are written from a woman's perspective and set in the Tudor period.

Arnopp says she has always written; as a child she read her stories to her dolls and teddies. Later, as a teenager, she made up romances which she read to her best friend. When she had a young family, she wrote stories featuring her children as leading characters. Also, when her children were small, she and her husband sold up in south east England and purchased a smallholding just outside Lampeter.

When her youngest daughter was ten, Arnopp enrolled at the University of Wales Lampeter as a mature student. She took a BA in English and Creative Writing, and then an MA in Medieval Studies. Arnopp says of her years as a student, 'It was a fabulous time of my life.' She credits much of her later success to the teaching she received, saying she would never have written her historical novels 'had it not been for my time at Lampeter studying English under William Marx and History under Janet Burton.'

After Arnopp graduated in 2007, she decided to see if she could write professionally. She tried to use the two skills she had learned at university, creative writing and historical research. Her first three novels were set in the early medieval period. The heroine of *Peaceweaver* was Eadgyth, the wife of the last Saxon king of England, Harold Godwinson. *The Forest Dwellers and the Killing of William Rufus* featured the ordinary people living in what became the New Forest, describing how they suffered when William the Conqueror and his successor William Rufus took the land for the king's own use.

People enjoyed Arnopp's fiction and started to ask her if she had ever written a 'Tudor book.' In response, she produced *The Winchester Goose*, set in the latter years of the reign of Henry VIII. The story is told from the different perspectives of Joanie Toogood, a Southwark prostitute, Evelyn and Isabella Bourne, members of the queen's household, and Francis Wareham, a spy for Thomas Cromwell, the king's secretary. Arnopp comments that the novel offers a new perspective on events in Henry VIII's reign and looks at how the lower echelons might have viewed things. Such was the success of the book that she has been writing about the Tudor period ever since.

Arnopp feels that as history was largely written by monks, a group to whom females were largely irrelevant, women were given inadequate space on the record. She writes from the perspective of individual women, often members of the royal family. *A Song of Sixpence* tells the story of Elizabeth of York, the daughter of Edward IV and wife of Henry VII, and of the pretender to the throne, Perkin Warbeck. Elizabeth is forced to consider whether Warbeck really is her brother, Richard of York, and therefore the rightful monarch. (Richard, one of the princes in the tower, was said to have been murdered by his uncle Richard III.) Arnopp portrays Warbeck as the real Prince Richard, meaning that Elizabeth's loyalties are torn. Arnopp has commented, 'A novelist needs to take a stance, it may not always be one I personally believe, but for the sake of the book I pretend to believe.'

Her trilogy *The Beaufort Chronicles* traces the life of Henry VII's mother, Lady Margaret Beaufort. The first book of the series, *The Beaufort Bride* starts with Margaret as a child bride. In *The Beaufort Woman* she navigates the dangerous courts of Edward IV and Richard III. The last book of the sequence is *The King's Mother*; Margaret oversees the running of her son, Henry VII's court. Yarde has said of the series, 'Arnopp is one of those writers who can make history come alive and breathe life into characters that have long been dead ... If you are a fan of the Tudor era, then *The Beaufort Chronicle* should definitely be on your to-read list.'

Arnopp has written two novels based on wives of Henry VIII. *The Kiss of the Concubine* is narrated by Anne Boleyn, whilst *Intractable Heart* tells the story of Henry's last wife, Katheryn Parr. Katheryn's story is told from four perspectives; as well as herself, the narrators are her fourth husband, Thomas Seymour, and two of her step-daughters, Margaret Neville and the future Elizabeth I. At the other end of the social scale, the heroine of *Sisters of Arden* is Margery, an orphan who has been raised in a priory. The nuns have been cast out and left to fend for themselves after the monasteries were dissolved and their land seized by the king.

Arnopp says she writes the sort of books she wants to read. She has always been intrigued by the Tudor court and by the psyche of key members of the royal family. She is fascinated by perspective; the same individual can be different things to different people. Because of this she often writes with dual narratives. She comments 'Since I write in the first person I have to become my characters, love who they love, hate who they hate, and pity who they pity.' She reads as widely as she can, obtaining as many different takes on a subject as possible. She will study the historiography of her characters to discover how they have been perceived by the succeeding generations. Her favourite author is Hilary Mantel; Arnopp comments, 'I love the sense of period she procures, the depth of character. I also admire the way she gets away with breaking so many literary rules.'

Arnopp's research is endless, although her novels will only be able to include a tiny percentage of what she has learned. Much of the research overlaps, but each book needs fresh study. She visits the castles, towns and gardens that will be the settings for her fiction; she reads contemporary literature. If possible, she will find portraits of her characters, so she can study their expressions and their clothes. Arnopp has even taken up some hobbies, including medieval style embroidery, so she can see how her people would have passed their time. She has also made several Tudor gowns she sometimes wears, saying 'It is not until you are laced into a Tudor gown that you realise how restricted the movements of Tudor noble women were.'

Arnopp says of her fiction, 'I think my readers enjoy my approach to the different subjects I have chosen; the new perspective I present of a character has often made them change their preconceptions ... It gives me great pleasure to learn that I have encouraged someone to read more widely on a subject. In my youth, historical fiction introduced me to history and made me want to study it when it was time for university ... I write to make them think.'

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George Austin

George Bernard Austin (1931-2019) was archdeacon of York, famous or infamous as an arch-traditionalist and a go-to figure for journalists in search of a quote.

Austin came from Bury, Lancashire; his father Oswald owned a tobacconist's shop. His mother was named Evelyn. Austin's home life was marred by his domineering grandmother, who he thought was a witch. He attended St Chad's Church School and then Bury High School, where he became school captain. As a teenager, Austin started attending his local Anglican church and, in due course, was confirmed. After leaving school, he entered the Royal Air Force for national service. However, a medical showed traces of a concealed form of tuberculosis; he was quickly discharged.

Austin's next destination was St David's College, Lampeter, where he took a degree in philosophy. He commented on his time there,

'I loved West Wales ... You weren't allowed any women in your room – not even a sister. This didn't stop fraternising with local girls and I think half the clergy wives in Wales are probably Lampeter girls. I discovered I needed to go to Mass every day and this made me a catholic. Evangelical friends prayed for my conversion and this made me even more catholic. I owe the Society of St David (now the Anglican Society) a great deal and have been very grateful for friends from those days like Noel Jones (now Bishop of Sodor and Man). I made my first confession there ...'

After Lampeter, Austin went on to Chichester to prepare for ordination. His first post, an unhappy one, was at St Peter's Chorley, in the diocese of Blackburn. In 1957, he moved to St Clement's church in Notting Hill. The next year tensions between members of the white working class and the new African Caribbean population broke into riots. *The Church Times* asked Austin for a 1500 word article on his work in the area; thus began his long involvement with the media. He was to go on to establish a substantial reputation as a broadcaster and writer.

After this, Austin spent a year working as a chaplain at London University, but managed to fall foul of the senior chaplain. He then took up a curacy at Dunstable Priory, where he spent three happy years. He married Roberta Thompson, (Bobbie), in 1962; he proposed to her only six days after their first meeting! They had one son, Jeremy. After Dunstable, his next posts were at Eaton Bray in Bedfordshire and then at St Peter's, Bushey Heath, Hertfordshire, where he stayed eighteen years.



Dunstable Priory, where Austin was curate.

By John Armagh - Own work, Public Domain,
<https://commons.wikimedia.org/w/index.php?curid=4973887>

In 1970 Austin was appointed to the General Synod; he quickly became a leading spokesman for the Anglo-Catholic element fighting a long rear guard action against the prospect of change. He became a Church Commissioner in 1978, a member of the Standing Committee in 1985 and subsequently of the Crown Appointments Commission. However, when he failed to win higher promotion, he became convinced this was because of his opposition to women clergy and his denunciations of theological liberalism.

Austin was appointed to a village church St Leonard's, Flamstead, Hertfordshire in 1988. However, shortly afterwards, the archbishop of York, John Habgood invited him to become archdeacon of York and a canon of York cathedral. This was certainly generous as only a short time before, Austin had told a television interviewer that Habgood was unsuitable to become archbishop of Canterbury! Rumours circulated that it was an attempt to silence Austin! He and Habgood were to remain on good terms, despite having some very public disagreements. However, Austin's new appointment meant that his public exposure increased dramatically. One journalist commented that 'Getting an opinion out of George Austin is like getting blood out of an artery.'

In 1991, Austin preached at York Minster a sermon in which he coined the term 'liberal agenda.' He spoke of an attempt to set up 'a substitute faith and morality which can never satisfy us.' He suggested a plan for limiting the damage by formalising the division between traditionalists and liberals. Habgood said Austin reminded him of the fat boy in Dickens' *Pickwick Papers* who wanted to make people's flesh creep.

Austin hated the decision to ordain women; he saw this as part of a liberal package, including homosexual rights, same-sex marriage and a general lessening of the concept of sin. He also believed that as it was impossible for a woman to be a priest, no woman could ever be called to the priesthood. In 1993, just after the Princess and Princess of Wales had separated, he told BBC's *Today programme* that Prince Charles was unfit to be king. 'Having almost immediately broken his wedding vows, how would he be able to go into Westminster Abbey and make coronation vows?', he asked. On this occasion, George Carey, the archbishop of Canterbury, accused him of practising 'megaphone theology.'

Austin enjoyed the work of an archdeacon and was conscientious in visiting the parishes. However, in the end, his extreme opinions started to interfere with his responsibilities, as invitations to him to visit churches reduced and the other two archdeacons felt he could not represent them on General Synod. In February 1999, he decided that he would 'retire and shut up.'

Initially, he stayed in Yorkshire; he returned to Bushey Heath in 2010. Austin died on 30 January 2019.

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Leslie Badham

Leslie Badham combined a church ministry which included being a chaplain to the queen, with radio broadcasting, lecturing and writing.

Leslie Stephen Ronald Badham (1908-1975) was born in Cosheston, Pembrokeshire; his father Stephen was headmaster of the local school. Five children were born to the family. Sadly, two siblings died in infancy; later a brother and sister died of tuberculosis in early adulthood. The son had been destined for the priesthood; Leslie, his younger brother, felt he should enter the ministry in his place.

Badham read English at St David's College Lampeter, where he became Senior Scholar in his final year. He was then awarded a scholarship to Jesus College, Oxford, where he took a second degree in theology. After his ordination, his first posts were as curate in Pembroke Dock and then in Tenby. After that he became vicar of Walton West with Talbenny, still in Pembrokeshire. He married Effie Garratt in 1938; unusually for that time she had a BSc from the London School of Economics. The couple had four children; their son Paul was later to be head of department and Professor of Theology and Religious Studies at University of Wales Lampeter.

When war broke out, Badham became a chaplain in the RAF. Many of the people he worked with died in action. Chaplains took on the difficult tasks of writing to the bereaved, recovering bodies from aircraft wreckage and burying the dead. Badham's son Paul does not know who his godfathers are, as so many of the likely candidates were killed. After leaving the forces, he was awarded the Jesus College living of Rotherfield Peppard, a Chilterns village a few miles west of Henley-on-Thames. As a college living, it had traditionally been held by a scholar; Badham saw himself as part of that line.

Badham's book *Verdict on Jesus* (Williams & Norgate, 1950) is based on sermons he preached in his parish church. He then refined them as broadcast talks, before editing them again to form a book. As well as examining what Jesus said and did, he wrote about the impact his life and teaching have had down through the centuries. The book looks at Jesus' social, cultural, political, social and economic impact on the world. A charity, the Newson Trust, exists to distribute *Verdict on Jesus*. Revd. S.J. Newson, the former vicar of St Andrew's Chelsea, left his estate to provide copies to all Anglican clergy in the British Isles, so 'they have the right idea of our Lord Jesus Christ.' More recently, the trust has also started to give the volume to Methodist and United Reformed ministers. The most recent, 5th edition, introduced by his son Paul, includes three new chapters on the historical Jesus, theism and philosophy and Jesus in the world's religions.

In 1958 Badham became vicar of Windsor Parish Church. In 1964 he was appointed a chaplain to Queen Elizabeth II; his duties included preaching at the Queen's private chapel in Windsor Great Park. She is said to have had one of the very first copies of *Verdict on Jesus*! Badham's other publications include *These Greatest Things*, a book of Royal Air Force sermons, and *Love Speaks from the Cross*, examining Jesus' words from the cross.

Badham contracted prostate cancer in 1965; he died of cancer ten years later.



St John the Baptist, Windsor, where Badham was vicar.

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Archimandrite Barnabas

Archimandrite Barnabas (1915-1996) was the first Welsh Orthodox priest since the Great Schism of 1054.

Archimandrite Barnabas was born Ian Hamilton Burton. He came from Pennal near Machynlleth. His father Peter Jones Burton was a stonemason; his mother was Margaret née Latham. Ian was the second of four surviving children. He was first-language Welsh, speaking little English in his early years. Following a dispute with the rector over church cleaning, his mother decided to attend the Congregational chapel rather than the church, except when her family were visiting. Burton commented, 'I must say I hated the long dreary services of the chapel and loved the beauty and mystery of the Church.' He attended the village school, before passing the Scholarship examination to go to Towyn Grammar School.

Burton left school in 1931, having passed five credits in arts subjects but without any success in science or mathematics. Already he was deeply religious. He continued to study Latin and Greek with his Rector, Reverend Robert Davies, and eventually started preparing for Ordination in the Church in Wales. He also used to help out with odd-jobs around the village to earn some money.

Burton met a hermit Anglican nun, Sister Mary Fidelia, who lived in his grandfather's old house in Llanwrin. Following her advice, he joined the Anglican Order of the Cowley Fathers at Oxford, becoming a postulant there on September 7 1933. This was a fruitful time for him, as he read vociferously and followed the rigorous programme of monastic life.

Deciding to prepare for ordination, Burton reluctantly left Cowley in 1934 and returned to Pennal. To qualify for entrance to St David's College, he needed to add mathematics to his school certificate. To achieve this, he attended St John's College, Ystrad Meurig, studying hard and living just one mile from the ruins of Strata Florida. He managed to pass the entrance examination for St David's College, Lampeter, and was admitted to the degree course in theology in 1935. As a student he belonged to the high church Society of Saint David. He completed his training for the priesthood at Ely Theological College, before being ordained in St Asaph Cathedral. His first curacy was in Colwyn Bay, serving under Canon Clement Thomson, a moderate Anglo-Catholic. In 1940 he moved to Buckley, serving as an air-raid warden alongside his pastoral duties. His next posts were as Minor Canon in Bangor Cathedral and then curate at the extreme Anglo-Catholic stronghold of Landore, near Swansea. All the time he was becoming more and more aware of the contradictions inherent in Anglican Papalism, as well as hankering towards monasticism. He spent a few months with the Society of St Francis at Cerne Abbas, and then undertook a series of short posts as a nuns' chaplain.



Mike Searle / *St Asaph Cathedral* / [CC BY-SA 2.0](https://creativecommons.org/licenses/by-sa/2.0/)

In 1949 he became a Roman Catholic; in April that year he was received by a Jesuit father at the chapel of East Hendred House. At this time, he was living with his widowed sister Morwenna and her two small children. Having left the Anglican priesthood, Burton spent time as a teacher and then as a postulant at Douai Abbey near Reading. However, he struggled with the authoritarianism of the Roman Catholic Church and failed to feel comfortable there. He discovered that 'from inside, the Roman Church was very different from what it seemed from outside.' He has commented that he was unconsciously being led to Orthodoxy, and occasionally attended Russian or Greek services. Burton left the Catholic church, rejoining the Anglican priesthood in 1954.

In 1956, Burton visited Paris, where he met Père Denis, an Orthodox monk who followed the western rite. The spiritual friendship between the two men had a decisive effect on Burton's life. They had long talks on the nature of the church and on Denis' belief that the Western Church should be re-integrated into Orthodoxy. Burton came to see in the Orthodox Church the continuation of the undivided Church founded by Christ. In 1960 he was received into the Orthodox Church and ordained priest a few months later. It was at this point that he took the monastic name Barnabas. He spent some time in Paris, reciting the Benedictine office daily and joining in Byzantine rite services. Eventually he was to move from Western Rite Orthodoxy to the Byzantine Rite.

He returned to England in 1964, hoping to find a suitable site for a monastery. In 1967, he discovered a semi-restored farmhouse and buildings in the village of Willand, near Cullompton in Devon. He founded the monastery of the Holy Prophet Elias there; the fledgling community had four members. A shed was improvised as a chapel. Plans had to be approved to convert the barn to a church and the rest of the farm buildings into four cells. Life was not easy, but the daily life of the monastery revolved around the Divine Office and people came from far and wide to find healing and peace in the seclusion, silence and order. Archimandrite Barnabas was anxious to see an Orthodox parish develop beyond the monastery, and set up a small house church in Combe Martin. This is now the Orthodox Parish of the Holy Prophet Elias, with a church in Exeter as well as in Combe Martin.

Archimandrite Barnabas' lifelong wish was to establish an Orthodox monastic tradition in Britain. He moved back to Wales in 1973, settling in New Mills, between Newtown and Llanfair Caereinion, the next year. He established a monastery, Mynachdy Sant Elias, in an old farmhouse there. Every day began with Matins and ended with Vespers and Compline; the time in between was punctuated with the hours of Prayer. Alongside this, the community spent time on a variety of tasks, including cooking, gardening, doing housework, and receiving visitors. In the 1980s, Archimandrite Barnabas moved to Aberfan, where he became a familiar figure walking the streets in his long black robes. After this, he was called to serve in Cardiff; he died there on 14 March 1996.

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Professor Arthur Barrett (1836-1898)

Arthur Barrett was born in 1836 to John and Martha Richardson and was baptised at St David's in Pembrokeshire. Barrett had one brother, John, two years' his senior, and the family lived in The Valley in St David's. His father was an organist and music professor but he died when Barrett was in his still in his teens, leaving Martha a widow and an annuitant.

Barrett attended the local St David's Grammar School before enrolling at St David's College in February 1853, at the age of seventeen. A year later he was elected to the Martha More Scholarship, and was a promising student, but left Lampeter before completing his studies, moving to Rickmansworth, Hertfordshire, where he took up the tutoring of four children in the household of a clerk named Francis Houston.

Six years later Barrett had left this position and was living in Bombay where he worked at the University of Bombay and Elphinstone College, as a teacher and examiner.



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Elphinstone College was established in 1827 following the passing of a resolution that an institution for the promotion of education should be established under the *Bombay Native Education Society*. The citizens of Mumbai collected a sum of Rs.2,29,636.00, for teaching English Language, the Arts and the Literature of Europe. The college was a pre-cursor to the establishment of the University of Bombay, known today as the University of Mumbai, at which Barrett also taught. The university was established in 1857 and was one of the first three universities to be established in India, largely thanks to the work of Sir Charles Wood, then President of the Board of Control of the East India Company, whose despatch to India in 1854 was the catalyst for the setting up of many education and university centres in the country.

Barrett was listed in *The Bombay University Calendar* for the year 1868-69 as an examiner in Latin and Greek. The next year he married Marianne Hinsley in Calaba, Bombay and the

couple had two children, Arthur Leonard Barrett, born c. 1842 and Unwin Sankey Barrett, born in 1874 at the Presidency of Bombay. Arthur Leonard went on to become a soldier in the Hong Kong regiment and retired after valiant service in the Afghan campaign in 1921. Unwin attended Cambridge University before going on to become Master of the Supreme Court of South Africa.

A year after the birth of Unwin, Barrett returned briefly to St David's College to take his BA examinations, before returning to India and to his position at the University. By the time of the publication of the *College Calendar* for 1884-54, Barrett had been appointed a Fellow of the University of Bombay and was working as a lecturer in the faculty of Arts; he is listed as 'Arthur Barrett, BA Lampeter, and Professor of English Literature'. A year later Barrett was still a Professor of English Literature but also an acting professor in the Deccan College, the third oldest educational institute in India, founded in 1821 by Governor Mountstuart Elphinstone as postgraduate and research institution. Barrett taught here as acting professor for the next few years but in 1887-88 he changed from teaching English to the position of acting professor of Logic and Philosophy. As well as his university duties, Barrett edited a version of *The Traveller and the Deserted Village* in 1888.

Around 1896 Barrett retired and he and Marianne moved to the Cape of Good Hope, South Africa, where Unwin had been living since 1892. Barrett died in Queenstown on 26 July 1898, at the age of sixty-two. His obituary noted that he

'spent more than thirty years in India, holding various honourable and responsible positions in the Educational Department of the Bombay Presidency. He retired from the service about two years ago and has since lived in Queenstown, where he secured the affection and respect of all who knew him.'

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David Daniel Bartlett



David Daniel Bartlett (1900-1977) was a member of St David's College, Lampeter, as student, lecturer and then professor. He then served as Bishop of St Asaph for the last twenty years of his working life.

Bartlett was the son of a tailor, Thomas Bartlett, and his wife, Mary Anne. A native of Carmarthen, he was baptized in St Peter's Church, Carmarthen. He attended Queen Elizabeth Boys Grammar School in the town. He is said to have entered St David's College aged only sixteen. He became a Welsh Church Scholar and Senior Scholar from 1919 to 1920. However, he also managed to play rugby for the college. After graduating from Lampeter with a first in theology, he went on to further study at St John's College, Oxford. In Oxford, he became a Casberd Scholar and was again awarded a first in theology. Still only in his early twenties, he returned to Lampeter in 1923 to become Lecturer in Theology. He was ordained deacon in the same year and priest in 1924. He took his MA in 1926, before obtaining a Lampeter BD in 1930. He also contributed the chapter on the Old Testament book of Numbers to *New Commentary on Holy Scripture*, edited by Charles Gore.

In 1931, Bartlett moved on to become Vicar of the challenging parish of Pembroke Dock, with Nash and Upton. The *St David's College magazine* commented, 'Pembroke Dock is a very important parish, but no better incumbent could have been chosen, and we feel sure that it will flourish under his guidance. In the Lecture Room, Mr Bartlett's thoroughness and painstaking in explaining to us difficult problems – such as the North and South Galatian theories! – have always been appreciated. One reason for his success as a lecturer is the frankness with which he deals with any question that his class may desire to discuss.'

In 1938 Bartlett also became examining chaplain to the Bishop of St David's, examining candidates for ordination and advising the bishop as to their suitability. During the war, he became officiating chaplain to the military establishments based in his parish. He remained at Pembroke Dock until 1946, when he returned to Lampeter to become Professor of Hebrew and Theology in succession to A.E. Morris. He was active in college life, chaplain to the college SCM, a member of the Lampeter branch of Toc H and a keen supporter of all the sports clubs. It was said of him, 'His very example of humility, godliness and learning was the best guidance for which we could ask.'

Bartlett stayed at St David's College for four years, before being elected Bishop of St Asaph. His consecration service was held at Brecon Cathedral on 21 September 1950; a copy of the order of

service is held in UWTSD archives. Sadly, his elder brother, Canon A.J. Bartlett, who was to have preached, died only a few days before the service.

Bartlett relied on pastoral influence, rather than the power of his office. His interest in the lives of his clergy and laity is described as having been 'quite phenomenal.' He had a kind and gentle outlook on life, quietly getting on with the job in hand. He would often think about a question from every angle, before coming to an opinion on it. He was a close confidant of Archbishop Morris, his old colleague at St David's College. He also tended to be the bishop who represented Wales on central councils of the Church of England. Bartlett remained at St Asaph until his retirement at the end of 1970. He was awarded an honorary doctorate of the University of Wales in 1971. He also served as a member of council for St David's University College.

Bartlett died on Easter Day 1977; his funeral was held in St Asaph cathedral on April 15. He was survived by his wife Lali and son John. It was said of him that he was honourable, trusted, modest and much appreciated.

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John Dudley Bartlett

John Dudley Bartlett (1907-1967) was a Welsh rugby international, who later became a naval chaplain.

Bartlett was born on 6 August 1907 in Carmarthen, the son of John and Elizabeth Anne Bartlett. The 1911 census lists his father's occupation as printer's manager. The younger John was educated at St David's College School, Lampeter, and then Llandoverly College. Whilst at Llandoverly, he won a Welsh Schools cap as a wing three-quarter. He next attended Jesus College, Cambridge. He was never awarded a 'Blue' at Cambridge; however, by the 1926-27 season, he was playing regularly for Llanelli.

He was picked for the Wales team to face Scotland on 5 February 1927 at Cardiff Arms Park. *The Times* newspaper commented that his selection showed that 'the Selectors are quite frankly out to make experiments with young players of a new type.' However, the conditions for the match were described as 'about as bad as could be imagined ... although the playing field, greatly improved by drainage, was not actually waterlogged, the mud churned up into a black paste ...' Wales were defeated, losing by five points to nil. *The Times* said of Bartlett that he tackled W.M. Simmers, the Scottish three quarters, well. *The Guardian* described him as doing 'excellent work against Simmers'. However, he wasted a good chance to score, with a missed attempt at a drop goal.

Bartlett did not play for Wales again that season. For the next season, he left Llanelli in favour of London Welsh. His next international match was against England, at St Helen's Ground Swansea, on 21 January 1928. *The Times* described him as 'not fast enough,' but *The Guardian* as 'quite good.' He was also the scorer of a try, the result of 'a splendidly swift forward rush.' However, England still beat Wales by ten points to eight.

Wales' next match was against Scotland at Murrayfield on 4 February 1928. This time Bartlett was on the victorious side. Wales won by thirteen points to nil, their first success in Scotland since 1913. Although Bartlett was selected for the next match against Ireland, injury forced him to withdraw. He was not to play international rugby again.

In October 1929, Bartlett returned to Lampeter to study as a postgraduate at St David's College. He was part of the rugby side that defeated Aberystwyth University College for the first time in many years. The college magazine commented, 'J.D. Bartlett, who returned after a long absence due to knee trouble, can be said to have won the game with his strong running.' He was ordained deacon in 1930 and priest in 1931. After spending four years as curate at St Mary's church, Cardigan, he enlisted as a chaplain in the Royal Navy. His first ship was the heavy cruiser, HMS Devonshire. Over the years, he served on a variety of boats, spending the Second World War first on HMS Cochrane and then with the Royal Navy Patrol Service. He next worked in several shore establishments, including HMS Terror and HMS Vernon. In 1954, he went back to sea, on the Dido-class cruiser, HMS Cleopatra, moving to HMS Vanguard in 1956. From 1959 onwards Bartlett served in HMS Dryad, the home of the Royal Navy's Maritime Warfare School.

Bartlett died at Hayling Island on 17 January 1967. He left a widow, Elizabeth.

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Ian Barton



Ian Barton (1926-2011) was a long serving classics lecturer at St David's College, as well as a winner of the radio quiz show, *Brain of Britain* and a *Mastermind* series runner-up.

Barton was the son of a clergyman, the Ven. H. Douglas Barton. He was born in Swansea, but attended Marlborough College before doing national service. Then, like his father before him as well as his brothers Peter and Michael, he went up to Corpus Christi College, Cambridge. Academically gifted, he was a Foundation Scholar of Corpus and a Porson Scholar of the University. He graduated with a First in Classics and a Diploma in Classical Archaeology.

Barton's first academic posts were at Keele University and then the University of the Gold Coast, (now University of Ghana). He was appointed lecturer in classics at St David's College in 1962; he was promoted to senior lecturer in 1972. He was twice acting head of the Classics Department and did a stint as Dean of the Faculty of Arts from 1975.

Barton's particular speciality was Roman architecture. He was the editor of two books in the Exeter Studies in History series, aimed at sixth formers and undergraduates. Freed described *Roman public buildings* (University of Exeter Press, 1989) as covering a great deal of crucial information in a small space. McWhirr felt Barton's own chapter on religious buildings provided a good summary of a complex subject. Moorman commented that *Roman domestic buildings* (University of Exeter Press, 1996) provided a 'sound introduction into the study of various forms of living in both the Roman city and the countryside.'

Barton's general knowledge was huge, making him an outstanding contestant on BBC quiz shows. He won the 1963 series of the radio competition *Brain of Britain*, (at that time part of *What Do You Know?*). In 1981, he was runner-up in the grand final of *Mastermind*, losing by only two points. He took as his specialist subjects Roman Emperors of the First and Second Centuries AD in his heat and Greek and Roman Classical Architecture in his semi-final. Barton competed again in the 1995 series.

Barton also coached the St David's College *University Challenge* team. The competition was taken very seriously; Barton selected the contestants by issuing a general knowledge quiz, with 120 questions! (In 1985, he submitted 20 questions, which none of the students had got right, to the newsletter of the Mastermind club!) St David's College sides were successful; Lampeter teams

reached the semi-finals of the 1965-66 and 1980-81 series. In 1965, Lampeter defeated teams from Pembroke College Cambridge, Exeter College Oxford, Corpus Christi College Cambridge and Magdalene College Cambridge. *The Bulletin of the Lampeter Society* pointed out that 'This I.T.V. game has given Lampeter more publicity than money could buy.'

Barton was active politically; he served on the committee of the Political Archive in the Welsh National Library as the representative of the Liberal Democrats in Wales. He attended St Peter's church, Lampeter for almost fifty years. On his retirement, he became a Lay Reader, taking services into his eighties.

Barton married Cecilia Phyllis Green in 1953; he and Cecilia had two sons and two daughters. He died on 13 March 2011. He is buried in the graveyard of St Peter's Church.

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Revd. Willoughby Bean (1801-1877)

Willoughby Bean was baptised at St Mary Abbots Church, Kensington, in 1801. The son of Willoughby and Elizabeth, he had ten siblings, Elizabeth, Harriet, John, Charlotte, Henry, Henrietta, Alexander, Anne, Susan and Maria. Their father, a major in the Coldstream Guards had been capture by the French in the Napoleonic wars and was forced to sit out the remainder of the war, in the company of his family, at Amboise in France.

The family returned to England where Bean completed his education but, at the age of twenty-two he emigrated to Australia on the ship the *Courier*. Provision had been made for Bean's future success when, in May 1823, his name had been written in the *Colonial Secretaries Notices of the Institution to Issue Deeds*. There it was stated that he would receive some two thousand acres of land in Brisbane Water. This was followed by a letter dated 7 June 1823, sent on Bean's behalf to the government of New South Wales, recommending that he be considered a free settler, and he be provided with a grant of land upon his arrival for cultivation. His land would be held in Brisbane Water:

'...a line west one hundred and forty five chains fifty links to the North East...of Weavers farm commencing at Tarragut Lagoon, and a continued West line eight nine chains fifty links of Weavers North Boundary; on the West by a line North eighty chains; on the North by a line East to the sea coast, and on all other sides by the sea coast.'

Bean arrived in Sydney in early 1824 and immediately began his work and in the February he made a request for the use of a number of convicts to work on his settlement and undertake its cultivation. Having become a successful landowner and farmer, Bean was appointed the first Police Magistrate in Gosford, a position he held for the next five years, and one which would have given Bean prestige, power and wealth within the community. As Police Magistrate, his primary responsibilities required him 'to sit on a bench listening to, and adjudicating upon, the numerous cases brought before him by the extraordinary litigious settlers of Brisbane Water.' (*The Brisbane Water Case 1837-1838*, Gosford District Local History Study Group, 1989). The role was a 'difficult office that he handled without help [and] he kept registers and wrote all his own official correspondence.' (*ibid*)

Bean had become a figure of some local importance and in 1828 he joined the Australian Social Lodge, the third of the Masonic Lodges originally founded in Sydney in 1816. By the time of Bean's initiation, the Lodge had a membership of around ninety which included individuals variously involved in the military, in commerce, banking, architecture, medicine and politics, for example.

Bean's membership was a reflection of his standing and the position he maintained as Police Magistrate and, although some of its members had originally been sent to Australia as convicts, they had become well-to-do individuals, entrepreneurs and businessmen. Bean's duties as Police magistrate kept him busy and many of the settlers' disputes revolved around the primary source of local income, namely cattle, be that the ownership of, the dealing in, the stealing of, or the grazing rights of their owners. The lack of definitive

boundaries and vast rural areas with little oversight made and the large number of convicts employed on the land, made for an environment geared towards widespread illegal activity.

Ironically, Bean himself was caught up in the middle of one such case and in 1837-1838 he was accused of the very felony he had previously sought to resolve for others. Bean had resigned from his services as Police Magistrate in 1831 due to bankruptcy, in part due to the responsibilities of his post having forced him to neglect his own interests. Having sold his own lands, he subsequently managed the lands of non-residents on their behalf. By 1837 Bean had legitimately brought himself a herd of cattle but he, along with a number of 'accomplices' was accused of cattle stealing. Bean was a bankrupt and his fellow accused were noted as being 'riddled with mortgage debts, very difficult, mad and perverse trouble makers' (*ibid*). The primary charge made against Bean and his fellow defendants in one of the 'The Brisbane Water Cases' of 1837-38 was that of the slaughter of a single 'aged, nondescript, one-eyed cow' named Blindberry that grazed the unfenced open paddocks of Tuggerah Beach Lake. The ownership of the cow was in dispute and it had been slaughtered by one Henry Donnison, who had bought it from John Moore, whose herd had originally been bought from Bean.

In spite of the fact that the three accused belonged to the local gentry, Bean, Donnison and Moore were enchained and jailed by the new Police Magistrate, Alured Tasker Faunce. The men were sent to Sydney Jail on 27 Jan 1837 to await their trial at which, a week later, all three were acquitted and discharged without reprimand. It would seem that the whole case had been a means by which Governor Bourke could demonstrate his intent to clean up the district and to expose corrupt magistrates. Bean, however, both as a magistrate and an individual, was noted as being a 'respected man of integrity' (*ibid*).

In July 1838 Bean married Harriet Battley, daughter of Lt. Col. William Battley of the 60th Rifles and brother to Thomas Cade Battley, an early settler of New South Wales. Once the court case was over, Bean left the district and moved to Banks Meadow to farm but he once again became bankrupt and in 1844 he left Australia and headed for Britain with his wife and two children, Harriet and Willoughby. Upon reaching Britain, Bean studied for Holy Orders at St David's College, Lampeter. He arrived into the college in October 1844 and left nearly three years later in June of 1847. His third child, Henry, was born in Lampeter in May 1847.

Having been ordained in London, in October 1847 the family returned to Australia, arriving in Port Phillip in January 1848. Willoughby was ordained a deacon at St James Church of England, Melbourne and posted to Williamstown, but was soon given a new commission which he undertook immediately. Bean was to travel to Gippsland, which could then only be reached by boat. He and his young family set sail in November 1848 in a small vessel named the *Colina*. Bean noted that the 'twenty-one souls aboard...were pressed into a space less than my family and I occupied on the *Stag* from England' [but] 'after a dreadfully uncomfortable night...offensive from the smell of bilge water they headed up the coast at a good speed.' However, the next morning he found they were 'driving behind a terrible gale with such thick mist and gusty rain that we could scarcely see from end to end of the vessel.' The storm lasted another nine days, during which time the anchors were lost and the ship

nearly wrecked. Arriving at Gippisland, between the townships of Alberton and Tarraville, Bean established a church, a school and a parsonage.

Bean was the first permanent Anglican Minister of Gippisland and he worked there for the next ten years. After leaving the parsonage in 1859 Bean took up the position as Incumbent Minister of the district of Tarraville and, in 1862, he was appointed Officiating Minister in the district of Inverleigh, a post he held until 1867. Bean was then appointed Chaplain at the Victoria Lunatic Asylum where he ministered for the next eight years. He died in 1877 in Victoria, at the age of seventy-six.

He was described by one who knew him as *'strongly-built, below average height, careful and methodical, humble-minded but not a great orator. A man of culture, he was considered by Bishop Perry to be the best Greek Scholar in the diocese, and with his French background, he was quite able to conduct a service in French including the sermon...Bean was known to have a liking for brandy, port and curries, and long after the Oyster beds had gone from Port Albert, it was said that Parson Bean knew where to get himself a bagful'*.

Chris Bendon

Chris Bendon was a poet and the founder of Spectrum Press.

Christopher Graham Bendon (1950-2011) was born in Leeds; he left the north aged eighteen to work in London. Then in 1977, after his mother's death, he resigned from a good job at Swan Hellenic to go back to full-time education. His destination was St David's University College, Lampeter, where he took a degree in English. He married fellow Lampeter student and writer Sue Moules in 1979. He and Sue continued to live in Lampeter, and had a daughter, Cara.

Bendon threw himself into college life. He was president of The New Rhymers Club, and organized lunch-time cultural events as well as poetry readings. The poets he brought to Lampeter included Ted Hughes and Andrew Motion. Bendon was an energetic Rag Chairman in 1978. He organized minibus journeys to sell Rag magazines in Swansea and Cardiff, and saw merchandise, including notebooks and address books, produced alongside the traditional events and magazines. He set a college record for the amount of money raised; in recognition of his achievement, he was awarded lifelong membership of the Students' Union. However, all his fundraising damaged his studies; he did not achieve the first that had been predicted him.

Together with a fellow undergraduate, Norman Jope, Bendon founded a poetry magazine, *Outcrop*. Then, when Jope took *Outcrop* back home to Devon with him, Bendon was one of the four founders of Spectrum press. (The others involved were his wife Sue Moules and two students, Julian Ciepluch and Kenneth Livingstone.) The press produced a new magazine, *.spectrum*, as well as the Spectrum pamphlets. Sue Moules remembers it as very much a hand-made press, full of idealism and little money. The editorial base was Bendon and Moules' front room in a flat in Station Terrace. As this was pre-computer, Bendon typed everything up; Moules proof-read and added names and titles with Letraset. The six issues produced included work by 101 writers, many of them students published for the first time, but some of them professional writers. A small grant from West Wales Art for the later issues meant that contributors could be paid a small fee. However, although *.spectrum* put Lampeter on the literary map, it was never intended to last for ever. The work was time consuming and unpaid; computers were making their appearance and printing costs were rising. Alongside this, *.spectrum* pamphlets featured new work by individual writers. The first pamphlet, published in 1982, contained *At the End of the Bay*, a play by Dic Edwards. The press continued producing pamphlets until 1990.



Chris Bendon, image copyright Cara Bendon

Bendon loved writing; he published fifteen volumes of poetry in his lifetime, with another at proof stage at his death. To a large extent his literary concerns mirrored his experience of life, for instance contrasting Welsh-language and English-language cultural backgrounds. His first book *In Praise of Low Music*, (Outcrop Publications, 1981), was followed by *Software* (Spectrum Press, 1984). In *Constructions* (Gomer, 1991), he revealed his eagerness to put down roots in Wales, his adopted country. *A Dyfed Quartet* (Headland, 1992) examined the undercurrents of Welsh socioeconomic history, as Bendon moved through the country's mythic landscape. His early poetry was lyrical and pastoral; his later work became more avant garde. His later books *Jewry* (1995), *Crossover: a Play on Words or Libretto for an Imaginary Opera* (1996) and *Novella* (1997) were published by Poetry Salzburg. In his first published play, *Crossover*, the two leading characters English Peter and Welsh Pedr represent Bendon himself. Peter is a carpenter who wants to be a poet; Pedr is a poet who would like to have been a composer. Following the breakup of their marriages, the two men make pilgrimage holidays in reverse directions. Pedr ends up in England and Peter in Wales.

Bendon's work has been described as learned, but still human. Robert Minhinnick, the former editor of *Poetry Wales*, described it as 'inventive and brave;' *Poetry Review* saw it as 'energetic, striking and original.' Bendon was awarded the Hugh MacDiarmid Memorial Trophy in 1988 and The Guardian/WWF Poetry Competition Prize in 1989.

Bendon was diagnosed with cancer in Summer 2011 and sadly died just a few months later on November 1st, 2011. His papers, including typescripts of his poetry, unpublished poems, diaries and a collection of magazines and anthologies, are stored in the National Library of Wales. His daughter Cara placed a commemorative bench in his memory by the river Dulas, on the Lampeter campus, a place they often spent time together during her childhood.



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Maggie Berg



Maggie Berg is professor of English at Queen's University, Kingston, Ontario, an expert on Victorian literature and the co-author of *The Slow Professor: Challenging the Culture of Speed in the Academy*.

Berg was born in Portsmouth and grew up in Hayling Island. Sadly, her father died of a heart attack aged only forty-three. Her mother got a job with the *Portsmouth Evening News*. Maggie was the oldest of the five children; she remembers that they helped to bring each other up. She was the first person in her family to go to university; she comments that had she not received a student grant, she would not have been able to do this.

Berg graduated with a first-class degree from St David's University College in 1973; she remembers that she had a wonderful time in Lampeter. She was also the Senior Scholar, an award based on successive scholarships. Berg went on to study for a DPhil at Linacre College, Oxford. Her thesis was entitled *The artistic relationship between John Ruskin and Dante Gabriel Rossetti*.

After her doctorate, she moved to Canada, supposedly for a one year post-doctoral fellowship as Killam Research Fellow, Dalhousie University, in Nova Scotia. However, apart from a year in France, she has stayed in Canada for the rest of her career. She held a succession of lecturing posts at the University of British Columbia in Vancouver, McGill University in Montreal, and Université de Toulouse-le-Mirail in Toulouse, France. She joined Queen's University, Kingston, in 1987 and has worked there ever since. She became a full professor in 1998.

Berg lists as her areas of expertise: Victorian literature, the Brontës, literary theory, and gender and sexuality. She says, 'Studying Victorian culture lets us see ourselves more clearly through and in our predecessors.' Her first book was *Jane Eyre: portrait of a life* (Boston, Mass. : G.K. Hall, 1987). She emphasized the two tales of Jane Eyre – the history of Jane as we see her moving and growing through her story, and then of the autobiographer reflecting on her art. Maynard commented, 'And it is good to see a study that advances formal analysis of a work without merely parroting fashionable deconstructive moves.'

Berg followed this up with a second Brontë book, *Wuthering Heights: the writing in the margin* (Boston, Mass. : G.K. Hall, 1996). Brady commented that Berg's lucidly argued and often original work rigorously analysed Emily Brontë's often neglected linkage of sex and violence. She concluded that Berg's book both introduced *Wuthering Heights* to the uninitiated and offered startling but persuasive new interpretations for Brontë critics. Berg is currently working on a third book about the Brontës, *Animals and Animality in the Brontë Novels*.

However, she is probably best known for her book *The Slow Professor: challenging the culture of speed in the academy*, (University of Toronto Press, 2016), written in collaboration with her friend, Barbara K. Seeber. They wrote that it grew out of their feelings of guilt at not reading a departmental email sent at 10.45 pm until the next morning, and at wanting to say no to judging essays for a competition with only ten days notice. *The Slow Professor* was the first book to combine the Slow movement with academia. The Slow food movement began in the 1980s in response to the fast food industry that dominated much of global food supply. The Slow movement now ‘challenges the frantic pace and standardization of contemporary culture’ in numerous areas. Berg and Seeber argued for a professional culture that praised not busyness but balance, one that ‘dares to be sceptical of the professions of productivity.’ They believed that academics ‘need time to think, and so do our students. Time for reflection and open-ended inquiry is not a luxury but is crucial to what we do.’ Berg and Seeber defended their concept of ‘timelessness,’ an escape from managed time to allow people to think, absorb and digest, or to read, teach and write more meaningfully.

The two authors thought they had written a quiet little book that would be read by a few like-minded people. In the event, they were blown away by the reception of *The Slow Professor*. It hit a nerve; it reached a global audience across a range of disciplines. Carrière wrote that it was difficult to imagine a full-time academic faculty member not enjoying it. Mainstream media noticed it. It was given a two-page spread in *Times Higher Educational Supplement*. Henry Martyn Lloyd reviewed it for the *Los Angeles Review of Books* and it was mentioned on Canadian national radio. Berg and Seeber were even interviewed on CBC (Canadian Broadcasting Corporation) on a popular Sunday morning show. In some cases, people even formed reading groups round *The Slow Professor*. It has been translated into Polish, Spanish (for South American readers), and Chinese.

Berg won the Chancellor A. Charles Baillie Award for Teaching Excellence, Queen’s University, in 2005. She has won the W.J. Barnes Award for Teaching Excellence, Queen’s University, three times, (in 1998, 1999 and 2017). She lives in Kingston with her partner Scott Wallis, a visual artist and a preparator in Queen’s University gallery. They have one daughter, Rebecca, a psychotherapist who lives in Toronto.

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Tony Bianchi

Toni Bianchi (1952-2017) was a Geordie, who became known as a Welsh language novelist and poet.

Bianchi was born in North Shields on 5 April 1952. He was his parents' only child; his father, with whom he had a difficult relationship, was a policeman and of Italian descent. Bianchi attended a Roman Catholic school on Tyneside. He left school with poor exam results, probably because his teachers had persuaded him to sit his exams a year early. However, in 1969, he became a student at St David's College, Lampeter. There he graduated with a double first in English and Philosophy, before staying on to write a PhD on the influence of the Gemini myth on the shorter works of Samuel Beckett.



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<https://commons.wikimedia.org/w/index.php?curid=68089563>

Also, at Lampeter, Bianchi met his future wife, Diana; she was a militant Welsh speaker as well as a pacifist activist. Bianchi took an Ulpan course to learn Welsh; he commented 'I fell in love with Welsh like you fall in love with a piece of music.' Bianchi and Diana had two daughters, Heledd and Rhiannon, both named for characters in early Welsh literature. Sadly, however, their marriage ended in divorce.

After graduating, Bianchi taught English at Connah's Quay in Flintshire and then at the University College of Wales at Aberystwyth. His next post was as literature officer (English) at the Welsh Arts Council; he eventually became head of the literature department. Bianchi lived in Cardiff for the rest of his life.

After leaving the Arts Council in 2002, he became a freelance writer. His experience of institutional life inspired his first novel, *Esgyrn Bach* (2006), a satire on institutional bureaucracy. He followed this with *Pryfeta* (2007, translated by him as *Daniel's Beetles*, 2011). *Pryfeta* won the Daniel Owen Prize in 2007 and was short-listed for Wales Book of the Year. *Sol a Lara* (2016) was awarded the Prose

Medal at the National Eisteddfod in 2015. His one English language novel was *Bumping*, set in his home town of North Shields.

Bianchi felt every novelist needed to create a persona separate from themselves. He commented that 'I soon discovered that it was easier to create such a mask in my second language. And the reason for this, of course, was that Welsh was itself a mask.' He also believed that writing in Welsh made it less painful for him to tackle personal subjects. (For instance, *Pryfeta* drew on his mother's memory disorder; in one story in *Cyffesion Geordie oddi Cartref*, a clairvoyant took him to visit his father in hell).

Bianchi was particularly interested in the lives of ordinary elderly people, slipping out of synch with the world around them. Many of his central characters are obsessives. In his collection of short stories, *Cyffesion Geordie oddi Cartref* (2011, meaning Confessions of a Geordie away from home), he wrote about some of his childhood friends, the bullying he had experienced at school and the violence of his father).

Bianchi also mastered the complicated rules of traditional Welsh poetry; as well as free verse he wrote cynghanedd, (a system of alliteration and internal rhyme, obligatory in the 24 strict metres of Welsh bardic voice). He won many awards for writing an englyn, a thirty syllable four lined rhyming stanza which is one of the main traditional measures of cynghanedd. He also wrote an academic monograph on Richard Vaughan,

Bianchi supported left-wing causes all his life, although there is little overtly political in his work. He was active in The Wales Anti-Apartheid Movement and supported the movement for nuclear disarmament. He was a fellow of Yr Academi Gymreig (the Welsh Academy of Writers). He was also a gifted pianist.

Bianchi died on 2 July 2017 at his home in Pontcanna. He was survived by his partner, Ruth.

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Martin Bloomfield



Martin Bloomfield is a trainer, teacher and facilitator in international communication skills, and the creator of the Dyslexia Bytes website.

Bloomfield grew up in York. Initially, the family was comfortably off; Martin and his brothers were expected to do well at school. He attended York Minster Song School, before going to a state grammar school that became a comprehensive during his time there. He hated school; although he worked very hard, he remembers his teachers thinking him lazy. He found that he did not comprehend what teachers wanted him to do, in the way they wanted him to do it. Twice he was held back a year. He struggled to get the qualifications he needed for university entrance, and had to take an extra A-level at evening classes.

Bloomfield was twenty-two when he became an undergraduate student at St David's University College to study philosophy. Lampeter's small size meant that Bloomfield was instantly recognizable as 'the guy in the black and white shoes,' aka 'Dodgy Shoes'. He was also active in the Fencing Society. Despite the remoteness of the situation, he learned there was a wide world accessible to him. He remembers mingling with international students a great deal. By the end of his time at Lampeter, he refused to leave, staying there right through the holidays. Academically, he thrived on project and dissertation work that was continuously assessed. However, he still struggled with exams, getting thirds instead of firsts. However, he did well enough to be able to stay on at Lampeter to do an MA. Towards the end of his time as a student, he was diagnosed as dyslexic.



After he graduated, he spent some time as a Teacher of English as a Foreign Language. Working as a Business English teacher in Germany, he noticed that many of the students he dealt with were intelligent. Yet they still did badly in their studies. Bloomfield recognized his own dyslexia signs in them and taught them in the way he would have liked to be taught himself. Their results improved and the school asked him to give some dyslexia awareness workshops to the other teachers. This was the start of Bloomfield's deeper engagement with the study of dyslexia.

Bloomfield worked for some years around Zürich, where his work included providing training in dyslexia awareness and also communicative business skills, as well as in Peru and Australia. On his return to Britain, he worked as an instructor for SLS, giving Business English training to clients from across Europe. Alongside this, he was a teacher/trainer for Executive Communication Services for two years, offering communication skills training for international business clients.

Bloomfield joined York Associates as a trainer in November 2009. York Associates is a long-established organization, providing training in the field of professional English and international communication training. Bloomfield's specialities include dyslexia awareness, special educational needs (SEN), and intercultural awareness of dyslexia and special educational needs. Since 2019, he has also lectured at Leeds City College teaching about international and intercultural perspectives on special educational needs.

Bloomfield is the founder of Dyslexia Bytes; he describes this as an 'online "one-stop shop" to show an international, intercultural perspective on what dyslexia is.' Dyslexia Bytes began as a means of connecting people from around Europe who had joined his SEN workshops, focusing on autism and ADHD, as well as dyslexia. When they got back to their normal work, attendees would still be able to share their experiences. However, Dyslexia Bytes quickly grew into a major dyslexia awareness resource website. It includes facts and statistics about dyslexics and helps people understand what executive function difficulties dyslexic people have. It also demonstrates what benefits dyslexic thinking has been shown to have, and it indicates how dyslexia can be understood from a variety of perspectives. Among the famous dyslexics listed are Henry Ford, Bill Gates and George Washington.

In the British Council ELTons Awards for 2020, Dyslexia Bytes was one of the winners of the Judges' Commendation for Equality, Diversity and Inclusion. It was also one of the finalists for the Award for Innovation in Teacher Resources.

Bloomfield has addressed the British Government, various international Chambers of Commerce, departments of international trade and international conferences worldwide. He holds visiting lecturer positions at universities in Britain, Germany, France, Russia and Switzerland. He initiated and presented the UK's annual *Dyslexia in Business* award. He is a member of various international advisory committees for inclusion and neurodiversity. He is currently completing his PhD at the University of York. In his spare time, he has volunteered for the Churches Conservation Trust and as a general care assistant for All Saints Community Care Project.

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Euros Bowen

Euros Bowen (1904-1988) was a major religious poet and one of the most prolific Welsh language writers of the twentieth century.

Bowen was the second of the seven children of Revd. Thomas Bowen, a Welsh Independent minister who had previously worked as a miner. Euros' mother was Ada, the daughter of the under-manager of Tyn-y-bedw colliery. His younger brother Geraint was to be Archdruid of Wales from 1979 to 1981. Euros was born in Treorci, in the Rhondda. Thomas Bowen's job meant that the family moved several times. Euros attended primary schools in Treorci and Llanelli. He spent only a year in intermediate school, before working in a furniture shop and then as a clerk in a tin-plate works. Alongside this, he attended evening classes at the Llanelli Art School.

In 1921, Euros Bowen went back to full-time education; he attended Whitland grammar school and New Quay College School. He then entered Carmarthen Presbyterian college to train as a minister with the Welsh Independents. In September 1924 he moved to the University College of Wales, Aberystwyth, before transferring to University College, Swansea, in 1925. He graduated with honours in philosophy in 1928. After this, he was awarded a scholarship to Mansfield College, Oxford. Unfortunately, illness meant he was unable to sit his final exams there; he was awarded an aegrotat degree.

Bowen joined the Anglican Church in Wales in 1933 and entered St David's College, Lampeter, to train for the priesthood. He was ordained deacon in St Asaph Cathedral in 1934 and then priested in 1935. He became a curate in Wrexham, where he married Neli Tilston Jones, a secretary with the electricity board. He and Neli had two sons, Gwyn Euros Bowen and Huw Euros Bowen.

In 1939, Bowen was appointed rector of Llangywer on the shores of Llyn Tegid (Bala Lake). He also gained responsibility for the parish of Llanuwchllyn in 1958. Bowen stayed at Llangywer until his retirement in 1973. After this he returned to Wrexham, where he remained for the rest of his life.



St Deiniol's Church, Llanuwchllyn

Bowen believed passionately in the Welsh language. From 1946 to 1952, he worked with J. Gwyn Griffiths and Pennar Davies to produce a Welsh literary periodical, *Yfflam*. Its main aim was to provide a new platform for younger, Welsh-nationalist writers. Then, in the winter of 1947 while snowed into his rectory, Bowen began to devote himself to writing poetry. In 1948 his poem 'O'r Dwyrain' won the crown at the National Eisteddfod held at Bridgend. Two years later, at Caerphilly, his piece 'Difodiant' was again successful. Bowen's first volume of poems, *Cerddi*, came out in 1958. He went on to publish nineteen more volumes of poetry.

Bowen set out to widen the frontiers of Welsh-language poetry. He experimented with the strict metres and the system of assonance and internal rhyme (*cynganedd*) found in traditional Welsh poetry. In *Cerddi*, he wrote several of his poems in what he called an *ugeined*, a metrical unit he had invented. In *Cerddi Rhydd* (1961) he wrote in rhythmical paragraphs, rather than in lines. His main medium in his later work was free verse, although the attraction of *cynganedd* remained.

Bowen's work could be difficult. He failed to win the chair at the 1963 National Eisteddfod, as his poem 'Genesis' was seen as too obscure. He said of himself 'When I began writing poetry in 1947 I decided to have nothing to do with two traditions of the art: (i) the tradition of expressing straightforward literal meaning, the tradition of poetry which paints a picture, and nothing more, photographic poetry, and (ii) the tradition of poetry which makes statements, using images, by way of simile and metaphor, as ornamentation. I decided to use images, not as ornamentation but as the very medium of expression.' Some critics suggested that his work was influenced by the [French] Symbolists. Bowen himself rejected this, insisting that he had developed his method before he became aware of the imagists and symbolists. He saw his work as 'sacramentalist'; for him there was an essential similarity between his two roles as priest and poet. The whole material world shows God's power and goodness; this means it has the character of a sacrament. For Bowen, Christ's incarnation endorsed God's gift of the material world. His imagery was at once both concrete and abstract.

In 1977 the poet and critic Alan Llwyd published a book about Bowen's work. However, Bowen rejected many of Llwyd's interpretations, and published his own volume, *Trin cerddi*, in response. The relationship between the two writers was soured.

Bowen translated works by Sophocles, Virgil and Athanasius into Welsh, as well as producing a Welsh anthology of French symbolist poetry. In 1974, he published a bilingual volume, containing English translations of some of his poems.

Bowen died at Ysbyty Maelor, Wrexham, on 2 April 1988; he was buried in Wrexham cemetery.

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Parcell Rees Bowen – WW1 Hero and Secret Agent



Parcell Rees Bowen was born at Llangain, Carmarthenshire, on 22 July 1893. Having been educated at Carmarthen Grammar School, he enrolled at St David's College in October 1912. Bowen, whose nickname at the college was 'Plancio', played an active role in the sporting life of the college. Having previously played rugby for the Carmarthen Quins he joined the College XV and in 1913 unsuccessfully stood for the position of Rugby Secretary.

The outbreak of WW1 interrupted Bowen's academic life and he immediately enlisted as a private in the 1st Bedfordshire Army Service Corps. He was sent to France, where he spent the winter of 1914/15, but was sent home in February 1915 with badly frostbitten feet. Upon his return to the company, Bowen was commissioned as a 2nd Lieutenant in the 5th Battalion of the Welsh Regiment. In July of that year he embarked for Gallipoli on the SS Huntsgreen, where his regiment formed part of the 159 Brigade, 53rd (Welsh) Division, which fought at Gallipoli until its evacuation in December.

The following year the Division was sent to Egypt where Bowen transferred to the Machine Gun Corps. In August 1917 he was awarded his first decoration, the Military Cross, for his bravery during the Palestine Campaign. In January 1918 Bowen transferred into the Royal Air Force, becoming an Observer in 14 Squadron. He flew RE8s in support of the Army advance through Palestine and on to Damascus, until the Turkish Armistice of October 1918. He was awarded the Distinguished Flying Cross for his 'courage and determination' in February 1919.

After the Armistice Bowen served in Salonika and Mesopotamia before being placed on the unemployed list. However, his thirst for adventure drove him to volunteer for further service with the RAF. In July 1919 he arrived at Archangel, in the north of Western Russia, where he met an old compatriot, the air Ace Ira 'Taffy' Jones. In his memoirs, *An Airfighter's Scrapbook*, Ira wrote glowing reports of Bowen, pleased to see another Welsh warrior in his squadron.

Bowen served with No 3 Squadron, Slavo-British Aviation Corps, at Bereznik. The Corps was a mixture of British and Russian personnel fighting for the White Russians against the

Bolsheviks. In August 1919, flying in a two-seater piloted by William Roswell Moscrip, Bowen engaged a Bolshevik Nieuport over Toima. Both men were seriously wounded in the encounter and Bowen was forced to take control of the plane after Moscrip collapsed, flying one hundred-miles with a wound sustained in his elbow. For this action he received a Bar to his DFC.

Bowen was returned home wounded and again placed on the unemployed list but, unable to stay away from the action, he volunteered for a Commission in the Lithuanian Army, serving with them between October 1919 and March 1920. Four months after his return home Bowen accepted a Top Secret British Government post in Dublin, at a time when the 'Troubles' were at their peak. Assuming the cover of an agent for a Welsh coal company, he lodged with a fellow undercover British officer and both became associated with a unit of British Intelligence agents nicknamed 'The Cairo Gang'.

On 27 October 1920 both men spent the afternoon watching a football match at Donnybrook, after which Bowen disappeared. His body was later discovered in an archway in Lower Merrion Street, Dublin, shot by a single .45 bullet. Questions still surround his death, for while it had been assumed that he had been assassinated by the IRA, a book published in 1931 suggested that he may have been murdered by his fellow British agents.

Bowen's body was brought back to Carmarthen where he was buried with full military honours in Saint David's churchyard in Abergwilli.

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Mike Breslin

Mike Breslin is a motorsport, motoring and travel writer and a former Formula Ford racing driver.

Breslin is a native of South Wales; he was born in Tredegar and brought up in Caldicot, but now lives in London. He trained as a driver at the Winfield Racing School at the Magny Course circuit in France. (Others who have attended the Winfield Racing School include Alain Prost, Damon Hill and Jean Alesi.) Breslin went on to race in Formula Ford in the 1980s and early 1990s. He remembers 'picking up a few good placings and crashing fairly regularly.' However, in 1989, he did major damage to his Van Diemen in a collision with the barriers at Brands Hatch. Following this, he replied to a job advertisement for a reporter to cover races at the Pembrey circuit in Carmarthenshire. At one point, he was providing material from Pembrey for three separate magazines.

After retiring from racing, Breslin entered St David's University College as a mature student in 1991, to study philosophy. He says he loved his time at SDUC. It was while he was at Lampeter that he met his wife; they returned to the town to get married some years later. After graduating, he did a postgraduate course at the Journalism Training Centre in Mitcham, Surrey. He spent some time working for the *South Wales Argus* as a business correspondent, before going freelance in 1999, specialising in motorsport and motoring and more lately travel.

Breslin has contributed to numerous motoring and motorsport magazines, including *Autosport*, *Motorsport News* and *F1 Racing*. He has worked in Formula One, as well as road and track testing a wide variety of vehicles, including race cars and supercars. The F1 stars he has interviewed include Lewis Hamilton and Fernando Alonso.



Breslin has done road trips all over the world, visiting six continents and at least 65 countries, and often writing them up for magazines. His favourite journey involved driving almost 6500 km through Southern Africa in a rental Nissan 4X4. He travelled through South Africa, Namibia, Botswana, Zambia and Zimbabwe. The highlights included seeing the Victoria Falls, meeting a group of hippos whilst canoeing in the Okavango Delta and wild-camping amidst a herd of elephants in Botswana.

In 2004, Breslin spent three months driving all over Europe in an old £300 VW Polo. He drove through France and Italy, then caught a boat to Greece and eventually reached Turkey. His return journey took him through nine countries of eastern and western Europe. In Italy, he was able to drive on the Pescara road course, the longest circuit to be used for a World Championship Grand Prix. His other memories include losing the exhaust pipe in Turkey, but then getting it fixed for almost nothing. Breslin described his journey in a series of articles for *VW Golf*.

The sixth continent Breslin visited was South America. This was one of his shorter road trips, only around 700 km. He drove a Toyota Rav 4 from Arica, close to the border between Peru and Chile, down through the Atacama Desert. He eventually reached San Pedro de Atacama. The highlights of the journey included Valle de Luna, with some of the best desert scenery in the world and snow-

capped Andean volcanoes in the distance. Breslin's other trips have included driving 4000 km across Australia from Adelaide to Darwin, following Route 66 from Los Angeles to Chicago and then driving on to New York to cross the entire US, and travelling all over Japan.

Breslin has written five books. Probably not very surprisingly, he is the author of *Road Trip Manual: a Practical Manual*, (Haynes, 2020). The book starts with guidance on how to plan and enjoy a good road trip. Later chapters describe iconic routes in every continent, except Antarctica! Writing in the *Daily Record*, Giles Blair commented, 'And his [Breslin's] enthusiasm shines through ... as he fuses valuable information with inspirational anecdotes and hard-earned tips from road trips he has made ...' Breslin is also the author of *The Track Day Manual: the complete guide to taking your car on the race track*, (Haynes, 2008).

Breslin also writes fiction and his first novel was *The Unfair Advantage: a Formula One novel*, (Rough Diamond, 2000). He followed it up with *Pieces of Silver*, (Pie Shop Publishing, 2014). The lead character, Westbury Holt, is a British racing driver in a German team in the 1930s, who goes on to fly with the RAF during World War Two. Breslin says that he was inspired to write *Pieces of Silver* by the story of Richard Seaman, a British racer who drove for Mercedes but was killed in a crash at Spa in 1939. Breslin says, 'I have always wondered how his war might have turned out, what with the deals he had struck and the friends he had made. With that 'what if', this book was born.'

Breslin's most recent fictional work is *Faster than the bullet*, (Pie Shop Publishing, 2020). The story is split between the Second World War in the 1940s and motor racing in the 1950s. Ingo Six, who loves nothing more than driving fast, has joined the German Army to give himself the chance to ride military motorcycles. He is roped into inglorious war time exploits; one of these becomes a tragic secret. Eventually, he flees to Argentina, with a new identity. He is faced with the challenge of balancing his prodigious skills as a racing driver with his need to stay out of public attention. Marcus Simmons wrote in *Autosport*, 'Breslin has come up with a winner – a thriller with more surprise twists than the Futa and Raticosa passes.' The reviewer in *Business Money* described it as his 'book of the year'.

Breslin is a member of the Guild of Motoring Writers and the Welsh Motoring Writers group. He has been highly commended at the Welsh Press Awards (1999), as well as winning Subbing/Production Team of the Year at the IPC Media Awards (2003).

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Charles Ferdinand Brigstocke

From Pembrokeshire to New South Wales

Charles Ferdinand Brigstocke was born in 1808 in Llawhaden, Pembrokeshire, and followed his father Thomas, vicar of Llawhaden, into the church. After attending school at Haverfordwest he entered St David's College at the age of twenty, and upon graduating in 1832 his first appointment was in Bristol. He returned to Pembrokeshire as a curate under Rev. Dr Humphrey in Tenby and was ordained by the Bishop of Winchester in 1837. A year later, with a recommendation from the Society for the Propagation of the Gospel and the approval of the Bishop of London, Brigstocke was appointed as chaplain to New South Wales.

Following a few weeks in Ryde after his embarkation on 6th December, Brigstocke embarked on the five-day journey to the newly founded town of Yass, which at that time had no church or parsonage, requiring the new chaplain to live in a single-roomed hut. Brigstocke conducted services three Sundays a month, initially in the Old Court House and then in a temporary church. During this period, he was actively involved in raising funds to build a church for the town, and in 1847 the foundation stone of St Clement's Church was laid and opened in 1850.



St Clement's Anglican Church, Yass

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As well as conducting services at Yass, Brigstocke visited towns and isolated farms throughout a vast area which included Tumut, Gundagai, Binalong, Boorwa, Adelong and Tarcutta. Many of his journeys involved traveling distances of between 60 to 134km, and like many other itinerant ministers he would occasionally have to travel to areas outside of his district, known as 'no-man's land'. Bishop William Broughton, on one of his numerous visits sympathised with the immensity of Brigstocke's task and in time other ministers were appointed to the southern districts, but Brigstocke's parish remained large. However, he was a man of great energy for in addition to his parish work he was responsible for the building of a rectory and school, was active in the Mechanics Institute, involved with the construction of a hospital for the town,

provided the local convicts with religious instruction, and found time to act as Secretary to the subscription library. In April 1844 he married Susan Adye with whom he had seven children, two of which died in infancy.

In 1841 however, Brigstocke became involved in an incident which forced the bishop to revoke his licence. An anonymous letter appeared in the *Sydney Herald* accusing the local magistrate, Richard Hardy 'with breaking his Sabbath and countenancing moral laxity in the neighbourhood by riding to the hounds on the Sabbath'¹. Brigstocke was rumoured to have been the author and an inquiry was conducted, coincidentally one of the commissioners was Rev. Thomas Hassall, known as the 'Galloping Parson', formerly of Lampeter Grammar School. A comparison between the handwriting in the letter and Brigstocke's own was undertaken, and although there was considerable suspicion that he was the author, the lack of evidence enabled him to be reinstated as incumbent of Yass. The continuing suspicion of his authorship however, seems likely to have influenced the awarding of only one farthing in damages when he won an action in the Supreme Court against Hardy for malicious libel.

Brigstocke was again in the papers in July 1852 when he undertook the burial of seventy-three victims following the terrible flood of Gundagai, which caused eighty-nine deaths and left only three buildings standing. After twenty years as incumbent of Yass, Brigstocke died following a month's illness at the age of only fifty-one and was buried outside the vestry door of St Clement's. His hard work and dedication was recognised by his parishioners who opened a subscription fund for his headstone, a memorial plaque inside the church and provision for his surviving wife and five children.

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Edward Harold Browne

Edward Harold Browne (1811-1891) was second Vice-Principal of St David's College Lampeter, before becoming bishop of Ely and then of Winchester.

Browne was the youngest son of Colonel Robert Browne and his wife Sarah Dorothea née Steward. He was born in or near Aylesbury. He was educated at Eton and then at Emmanuel College, Cambridge. He graduated BA in 1832 as twenty-fourth wrangler. He won the Crosse theological scholarship in 1833, the Tyrwhitt Hebrew scholarship in 1834 and the Norrisian prize in 1835. He was ordained deacon in 1836 and priest in 1837. In terms of his churchmanship, he was an enthusiastic Tractarian.

Browne held a fellowship at Emmanuel College for three years, before becoming a curate of Holy Trinity Stroud for a few months in 1840. Also, in 1840, he married Elizabeth Carlyon, a native of Truro. He next moved on to posts at St James's, Exeter, and then at St Sidwell's, Exeter. At St Sidwell's, he offended many of his parishioners by preaching in a surplice.

Browne was appointed Vice-Principal and Professor of Hebrew at St David's College Lampeter in 1843. The Principal, Llewelyn Lewellin, warned him 'In this remote country it is well to be, in some degree at least, independent of external resources as to society.' Mrs Browne later admitted that 'we knew nothing of Lampeter, not even being quite sure as to where it was.' It was a difficult time in mid-Wales; the Rebecca riots were in full swing, with angry farmers attacking toll-houses and toll-gates. The Vice-Principal's house was close to a toll-gate; a rioter broke a window by throwing a turf through it.

Alongside the distress in the wider community, Browne found that St David's College was in a poor condition. There were problems in the administration of the college, with everything under the Principal's personal control. Browne later pointed out to Lewellin, '... the principal is at once tutor, bursar, steward, and even farmer and butcher ...' The college did not have an adequate endowment and many of the students were of a low standard. In 1847, Browne secured Oxbridge external examiners to ensure high academic standards; this was to be important for the future. Before he left, he offered a series of suggestions for the reform of the failing institution. He felt responsibility for management and finances should be shared, as in other university colleges, and that the records of college business should be open to inspection.



More happily, Browne was a good lecturer, devoting a great deal of time to his students. He lectured in dogmatic theology, church history, Hebrew and New Testament Greek. His lectures are said to have been 'all that first-rate lectures should be.' He later published his lectures in dogmatic theology in his *Exposition of the Thirty-Nine Articles*, (J.W. Parker, 1850-53). This became a standard work on the subject, going through many editions and being used as the textbook for candidates for ordination in the Church of England. Browne also managed to learn Welsh during his time in Lampeter.

Generally, however, Browne's years at Lampeter were unhappy. He and Elizabeth lost three children there, including a daughter, Edith Dorothea, who died from scarlet fever. By the end of 1848, Mrs Browne was saying 'If Harold remains here longer he will go mad!' Browne left Lampeter in 1850 to become vicar of Kenwyn, just outside Truro. Alongside this, he was bishop's chaplain for Cornwall. In 1854, he returned to Cambridge to be Norrisian professor of divinity.

Theologically Browne was generally conservative. He opposed many of the views expressed in the *Essays and Reviews* (1860); this controversial volume attempted to acclimatize in the Church of England the critical and historical study of the Bible. Browne contributed to *Aids to Faith*, (John Murray, 1861), a conservative response defending the traditional view of the Bible. In Browne's article, 'Inspiration,' he argued that the church fathers and reformers differentiated between what we know of ourselves and what is revealed. His essay has been described as 'the most judicious and perhaps the most important' contribution to the book. Two years later, Browne published *The Pentateuch and the Elohistic Psalms*, (Parker, Son, and Bourn, 1863), opposing John William Colenso's views on the origin of the Pentateuch.

Browne was consecrated bishop of Ely in March 1864. In his new role, he sought to develop a recognisably modern infrastructure of oversight and organisations. Despite his high church sympathies, he worked tirelessly to enlist the help of lay people in every activity. He believed that a fundamental part of church governance was for clergy and laity to co-operate together, to meet regularly and to consult with each other semi-formally. This was innovative; he pioneered what would become the standard means for the Church of England to transact business. He was also a pioneer in his belief in a role for women, independent of their status as clergy wives or daughters. He was an early supporter of deaconesses. The Ely Diocesan Deaconess Home was established in Bedford in 1869.

In 1873, Gladstone nominated Browne as bishop of Winchester; he was enthroned on 11 December that year. There he continued many of the policies he had followed at Ely. In particular, he sought to develop the ministry of suffragan bishops. When Archibald Campbell Tait died in 1882, Browne was regarded as a strong candidate to succeed him as Archbishop of Canterbury. However, although he would have been a 'very safe' appointment, his age and health told against him.

Browne resigned from his bishopric in 1890, due to ill health. He died at his home in Shales, near Bitterne, Hampshire, on 18 December 1891. His obituary writer in *The Times* commented, 'A man of kindly heart, gracious manners, and dignified demeanour, he realized some of the best ideals of an ecclesiastical ruler.'

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Victor Brox

Victor Brox was said to be an unsung hero of the British blues scene. The artists he worked with included Eric Clapton, Muddy Waters, Leonard Cohen, Janis Joplin and Screaming Lord Sutch.

Brox (1941-2023) was born Colby Victor Crozier Hickling in Stalybridge, Greater Manchester. His father Samuel Victor was an insurance manager. It was a musical family; the young Victor's mother Ethel played the piano and mandolin, as well as singing. Victor's first band, formed when he was only twelve, played dances at St Mary's Church Hall. The first instrument he learned was the violin. He went on to the trombone, wanting to play in the cadets' band. However, when other members left, he used to swoop on their instruments, wanting to learn as many as possible. Eventually he could say 'I play most instruments and can knock out a blues on virtually anything.'

After attending William Hulme's Grammar School, Victor entered St David's College, to study philosophy from 1959 to 1962. The college magazine, *The Gownsmen*, talks of him entertaining the Literary and Philosophical Society with his own poetry. He is said to have promised a future poem, 'Lament for a burnt hockey stick.' In Lampeter, he also played in a 'spasm' band, using found objects to make music.

After graduation, Victor decided he wanted to play trumpet. He moved to Ibiza, then the home of a bohemian jazz scene. He has commented, 'Charlie Mingus had said that he was going to go and live there so quite a few jazz musicians from Europe and America were there and I got to play with them, so that was a good grounding for me.' At this time, Victor fell in love with Nico, the future star of Velvet Underground, after she asked him for singing lessons. On returning to Britain, he started work as a teacher at St Andrew's Junior School in Hadfield. However, he also formed the Blues Train and backed visiting American artists, including Little Walter and Screaming Jay Hawkins. In 1965, he married the song writer and singer, Annette Reis. They recorded I've got the world in a jug together, with Jimmy Page on guitar. This was one of the first British blues 45s. By this time, Victor was using the stage name Brox.

Brox moved to London in 1966, invited there by the musician and broadcaster, Alexis Korner. His next band, the Aynsley Dunbar Retaliation, issued four albums between 1968 and 1970. These are said to be 'the best of Brox on record.' At this time, the band also played with Jimi Hendrix occasionally; indeed, Hendrix told Brox he was his favourite white singer.

Brox played Caiaphas, the high priest, on the original 1970 recording of Andrew Lloyd Webber's *Jesus Christ Superstar*. In 1974, he and Annette released the album, *Rollin' back*. He also collaborated with Graham Bond, Dr John and Screaming Lord Sutch. However, the music industry was changing a great deal at this time and, as Brox has said, things were starting to peter out. Brox and his family went back to Manchester, and he started to teach again. At the same time, he reformed the Victor Brox Blues Train and also formed a musicians' cooperative, Music Force. This aimed to help musicians find live gigs, providing everything needed for a concert to be held, including performers, PA and equipment hire, plus flyposting.

In the 1980s, Brox played in the eight-piece band Mainsqueeze with Dick Heckstall-Smith. He also composed the children's musicals, *The Book of Dreams* and *Dr Seuss: the musical*. Later, in the 1990s, he sang with Art 314, France's oldest blues band. In addition, he did a series of gruelling annual tours to the Australian outback. Brox continued to perform live into his eighties. Happy playing either to play to huge crowds or to a dozen blues fans in a pub, he was a regular at the Manchester venues Band on the Wall and Matt and Phreds. During lockdown, he even used to busk

on Ashton market with his acoustic guitar. He played his last ever gig in January 2023 at the Great British Rock and Blues Festival in Skegness, alongside his daughter Kyla and her band.

Brox died from cancer on 20 February 2023. His funeral, at Albion United Reformed Church Ashton, was followed by a 100-strong musical procession in a New Orleans style-farewell.

Kyla said of her father, 'He lived an incredible life and told an incredible story, but they were all true! ... He was playing a tribute gig to Alexis Korner in Buxton once and Jimmy Page and Robert Plant were there. Robert Plant came up to me and my brother Sam and told us how dad was his hero when he was younger. Our jaws were on the floor, but dad just shrugged it off. He never courted fame. I think he needed an audience and he loved being on a stage, but he was just as happy playing in a pub as a festival. He lived for the music.'

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Janet Burton



Janet Burton is professor of Medieval History at UWTSO and an expert on medieval monastic and religious orders and congregations.

Burton was introduced to medieval history, whilst studying as an undergraduate at the University of London. She went on to work for a DPhil at the University of York; her thesis was entitled *The origins and development of the religious orders in Yorkshire, c. 1069-1200*. After that, she worked as an archivist for several years, first at what was then The Borthwick Institute of Historical Research at the University of York, and then, after moving to Wales, at Ceredigion Record Office in Aberystwyth. She juggled her part-time post at Aberystwyth with teaching for Aberystwyth University and at University of Wales Lampeter, as well as undertaking freelance work for organizations including the York Archaeological Trust, English Heritage and even the Vatican. In 1994, she was appointed to a full-time lectureship at Lampeter; she was promoted to Professor of Medieval History in 2006.

Burton has written or edited twelve monographs. Her first volume, *English Episcopal Acta V: York, 1070-1154* (Oxford University Press, 1988), was an edition of the unpublished documents issued by the first six post-Conquest archbishops and was undertaken at the invitation of the British Academy. Her first authored book was *Monastic and Religious Orders in Britain 1000-1300* (Cambridge University Press, 1994), written for the series Cambridge Medieval Textbooks and informed by her own and other current research. It moves from a discussion of the foundation of various monasteries and friaries, to the details of the religious lives lived in those houses. It examines a wide variety of topics, but there are particular foci on the foundation, survival and growth of monastic institutions, and the motives and policies of their founders and patrons. Haseldine commented, 'It provides an accessible and clear introduction to a wealth of research, but it is in its choice of illustrative material, focusing not on the Ælreds and Saint Hughs, nor on the orders as gradually developing wholes, but on the real struggles and uncertainties of particular institutions, that the book is at its most vivid.'

In *The Monastic Order in Yorkshire, 1069-1215* (Cambridge University Press, 1999), Burton provided an authoritative account of the foundations and early history of between sixty and seventy Yorkshire religious houses, established between the creation of Selby Abbey in 1069 and the Fourth Lateran Council of 1215. Dobson felt that Burton was the ideal historian of the 'extraordinary exuberance' of religious life in twelfth century Yorkshire. He wrote 'the range of her learning is so extensive that she

has persuasive new insights to offer on a host of fundamental themes, ranging from monastic recruitment to the function of the Cistercian grange, from the 'cultural identity' of the monks themselves to their much-neglected role as urban landlords.'

In *The Cistercians in the Middle Ages* (Boydell Press, 2011), Burton and her co-author, Julie Kerr, produced a full and comprehensive survey of the development of the Cistercian Order. Holdsworth describes it as a well-argued book, accessible to visitors to monastic sites as well as students and scholars. The book includes examples from the continent of Europe as well as the British Isles, and covers both monks and nuns.

With Karen Stöber (formerly of Aberystwyth University), Burton was the initiator of the major Monastic Wales project (www.monasticwales.org). The undertaking aimed to 'establish a comprehensive monastic history of medieval Wales and to make those findings available to scholars and students, as well as the wider public, both electronically and in print'. Burton and Stöber aimed to stimulate academic research, but also to disseminate knowledge to a wider public and, indeed, to encourage people to visit specific monastic sites. The first stage was to create a database and website; this was launched in 2009. As well as details of each order and institution, it includes a full bibliography of primary sources and secondary literature, links to relevant web-published material, and reports on related work in progress. Also, as part of the project, Burton and Stöber have edited a collection of essays *Monastic Wales: New Approaches* (University of Wales Press, 2013) and authored *Abbeys and Priors of Medieval Wales* (University of Wales Press, 2015), the first comprehensive, illustrated guide to the religious houses of Wales. Robinson describes the publication as 'most welcome', pointing out that it includes the friaries and other smaller institutions that are very often omitted. He writes that a great deal of scholarship is effortlessly summarized and presented with an assured touch.

She has also produced scholarly editions of the cartulary of Byland Abbey (2004), the foundation history of Byland and Jervaulx (2005), two prominent Cistercian monasteries, and the foundation history of Selby (2013); she has written over seventy scholarly articles and book chapters.

Burton has several credits as a television historian. She has appeared on *Time Team*, working on programmes about Towcester in south Northamptonshire, Brimham near Harrogate, and Thetford in Norfolk. She was also involved in Dan Snow's *Norman Walks*, accompanying him in the third episode which dealt with the Yorkshire abbeys. She explained the significance of Strata Florida Abbey to Huw Edwards in the major series *The Story of Wales*.

Burton is a fellow of the Society of Antiquaries, a fellow and former Vice-President of the Royal Historical Society, and a fellow of the Learned Society of Wales. She is married to her fellow UWTSD academic and medievalist, William Marx.

Although she is not yet (fully) retired, in 2018 in a surprise gathering in Oxford, she was presented with *Monastic Life in the Medieval British Isles: Essays in Honour of Janet Burton*, edited by Karen Stöber, Julie Kerr and Emilia Jamrozak (University of Wales Press).

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John Cater



Born in Northampton, England in 1953 John Charles Cater came to study at the University of Wales, Lampeter in 1971 and completed his BA (Honours) degree in 1974. As a graduate he joined Liverpool Polytechnic, now Liverpool John Moores University, to work as a research assistant. He subsequently held Lecturer and Research Fellow posts at the same institution, working on the Social Science Research Council and Community Relations Council research projects.

As a social geographer he has published extensively on race, housing, economic development and public policy and co-authored major research studies for the Social Science Research Council, the Commission for Racial Equality and their successor bodies. After a brief spell in a policy unit in London, Cater joined Edge Hill University, Lancashire in 1979, where he has remained ever since, holding a variety of posts over his ensuing career.

Initially appointed to a lecturing post in Geography, he became Head of Urban Policy and Race Relations in 1983 and sub-Dean of the Faculty of Humanities, Environmental and Social Sciences in 1986. He took institution-wide responsibility for Policy, Planning and Development in 1990 and was appointed Director of Resources in 1992. Subsequently in June 1993 he became Director and Chief Executive.

Appointed in 1993 as the Vice-Chancellor of Edge Hill University John Charles Cater is the longest-serving head of a United Kingdom higher education institution and has played an integral role to the success of Edge Hill University. Under his inspiring leadership he has overseen the University's development over the last twenty-seven years. His dedication to higher education and teacher training led to him being appointed Commander of the Most Excellent Order of the British Empire in the 2015 Queen's Birthday Honour's List.

In addition to his role as Vice-Chancellor, his current responsibilities include involvement in social work education and training for Universities UK, having been a past member of the Social Work Reform Board. He currently represents the sector in negotiations on the future funding of nurse education and training and is the Chair of the Universities UK Teacher Education Advisory Group.

Dr Cater is currently chair of the joint Universities UK (UUK) and GuildHE Teacher Education Advisory Group (TEAG), has been a Director of the Higher Education Careers Service since 1994 and was Chair of Liverpool: City of Learning from 2003-2005. He chaired the Standing Conference of Principals from 2001-2003, having been Vice-Chair from 1997-2001. He was a Director of the Teacher Training Agency and its successor body, the Training and Development Agency for Schools, from 1999-2006 and chaired both the Accreditation and the Audit Committees.

Dr Cater was also a member of the Department of Health's Expert Advisory Panel on Nurse Education and Training from 1995-97, and has sat on Universities UK's Health Education and Research Policy Network since 2004, and represents all Vice-Chancellors on the Joint DH/DfE Social Work Reform Board. He is past Chair of the Knowsley 14-19 Collegiate Consortium and the Greater Merseyside and West Lancashire Lifelong Learning Network, and a member of the QAA's Advisory Committee on Degree-Awarding Powers. He was appointed a Deputy Lieutenant of Lancashire in 2019, whose function is to assist the Lord-Lieutenant in carrying out his public duties as Her Majesty's personal representative in a county or area in upholding the dignity of the Crown.

Dr John Charles Cater CBE continues to steer the Edge Hill University in the right direction, with "excellent and strategic leadership" and leads by example remaining true to his personal commitment to the transformational power of education.

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John Cawston

Royal Navy Chaplain, Chaplain of the Fleet and Honorary Chaplain to the Queen

John Cawston enrolled at St David's College in 1844 at the age of twenty, where he had an exceptional academic career. He was winner of the Euclid prize, elected Harford Scholar and in 1846, selected as the college Senior Scholar. In 1847 he was ordained by the Bishop of Llandaff to the curacy of St Paul, Newport, Monmouth. The following year he moved to St Michael and All Angels, Great Torrington, Devon, where he worked until 1853, following which he was appointed as a chaplain in the Royal Navy.

For the next twenty-nine years Cawston had an exemplary career during which he was awarded three medals. He first served on HMS *Bellerophon* in the Mediterranean and Black Sea during the Russian War. He was present at the bombardment and siege of Sebastopol (1854-55), home to the Tsar's Black Sea Fleet which was threatening the Mediterranean. He was awarded both the Crimean and Turkish medals with the clasp of Sebastopol for his involvement.

Cawston's next service was aboard HMS *Centaur* (1855-58) in the Baltic and Mediterranean, for which he received the Baltic medal. This was followed by a period in the West Indies aboard HMS *Mersey*, who with her sister ship the *Orlando*, were the longest wooden ships built for the Royal Navy. Cawston was later involved with special service in Mexico during the country's civil troubles. After service aboard HMS *Sutley* in the Pacific (1862-1867), he was attached to the Royal Marine Artillery and then to Portsmouth Dock, where he served until 1876.

Later appointments included chaplain of the Royal Naval College, formally Greenwich Hospital, which between 1873 and 1998 was a training establishment for naval officers. In 1876 Cawston was made Chaplain of the Fleet, a position he retained until his retirement in 1882. The role of Chaplain of the Fleet, being the Head of the Navy Chaplains, was established in 1859, with Cawston becoming its fourth appointee.

In 1877, in recognition of his service to the Church in the Navy, the degree of DD (Doctor of Divinity) was conferred by the Archbishop of Canterbury, Dr Tait. Cawston's long and distinguished service to the Church was also recognised in 1888, when he was made Honorary Chaplain to the Queen.

He retired in 1882 to Blackheath Park where he died on 3 March 1900. His funeral service was held at St Margaret's Lee, the church he attended for many years and where he often assisted with the service. It was officiated by Revd. John L. Robinson, chaplain of the Royal Naval College, Greenwich, with the current Chaplain of the Fleet also present. Cawston left a widow and a daughter and son, also John, who became Comptroller of the Royal Mint (1917-1921).

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Dick Cole

Richard 'Dick' Cole is leader of the Cornish national party Mebyon Kernow and one of Britain's longest serving political leaders.

Cole is thoroughly Cornish. His family have lived around the parish of St Enoder, a few miles south east of Newquay, for generations. His great, great grandfather John Cole was the first clerk of St Enoder in the late 1800s. Dick Cole spent his childhood just outside the village of Indian Queens. He attended Indian Queens Primary School and then Newquay Treviglas School. Between 1983 and 1988, he worked as a farm labourer and gardener near the village of Summercourt. However, he also passed three A-levels, studying by correspondence course.

Cole read archaeology and history at St David's University College, Lampeter, from 1988 until 1991. After graduating, he stayed in Lampeter for three more years, doing postgraduate research and some teaching. At university, Cole was involved in Plaid Cymru; he was the secretary of the university branch for a couple of years and took part in his first political debates. It was also at Lampeter that Cole met his wife Ann Reynolds, another archaeologist; they married in St Enoder Church in 1999.

Cole went back home to Cornwall in 1994, joining Cornwall County Council's archaeological unit. He produced over 80 reports. The projects he was involved in included excavations at St Piran's church, Perranzabuloe, which had been engulfed by sand dunes; the Romano-Cornish enclosure at Killigrew, near Trispen and the Glasney College at Penryn.

Cole joined Mebyon Kernow, the Party for Cornwall, in 1988; he became their Press and Campaigns Officer four years later. He was elected party leader in 1997. Mebyon Kernow was founded in 1951 at the Oates temperance hotel in Redruth. Its original aims included to 'study local conditions and attempt to remedy any that may be prejudicial to the best interest of Cornwall,' to 'foster the Cornish language and literature,' and 'by self-knowledge to further the acceptance of the idea of the Celtic character of Cornwall, one of the six Celtic nations.' The party campaigns for a Cornish assembly with legislative powers, as part of a rebalancing of democracy within the United Kingdom.

In 1999, Cole was elected as a member of the borough council of Restormel, representing his home parish of St Enoder. The next year he produced the Declaration for a Cornish Assembly; this called for a devolved Cornish assembly and a referendum on self-government. Although it was signed by more than 50 000 people, over 10% of the Cornish electorate, the petition was disregarded by Tony Blair's government. Cole commented, 'They ignored us. That has been the real sadness of the last 20 years ... Central government just doesn't get Cornwall in the way it gets Wales and Scotland ... Partly it's a matter of geography – it's a long way from London and Conservative MPs seem to see Cornwall as a good place to go on holiday but don't understand the detail of the place.'

Cole kept his seat on Restormel Borough Council until it was abolished and a new unitary authority, Cornwall Council, was formed. Employees of a local authority are not permitted to be elected members of it; he was forced to choose between his profession as an archaeologist and his involvement in Cornish politics. He resigned from Cornwall Archaeological Unit, but was elected councillor for the St Enoder division, achieving a remarkable 78% of the vote. He was re-elected in 2013 and 2017; in 2017 his majority of 947 was the largest of any candidate in Cornwall.

In 2014 the Cornish were declared a national minority under the European framework convention for the protection of national minorities. Thus, they joined the Welsh, Scottish and Irish as official members of Britain's Celtic fringe. Cole has campaigned for 'Cornish' to be listed as a distinct

nationality in the UK census forms, with its own tick-box. In the 2011 census, 73 000 people or 14 % of its population described themselves as Cornish. Over a long period, Cole has campaigned vociferously against changes to parliamentary constituencies leading to the possible creation of a 'Devonwall' seat, including land in Devon as well as Cornwall. He has written, 'Cornwall is a historic nation with its own culture, traditions and language, while the Cornish are recognised as a national minority ... I submitted evidence to the Public Bills Committee and formally requested that MPs ensure the Cornish border, which has been in existence for more than one thousand years, is respected in all future boundary reviews and Cornwall's territoriality is not breached.'



Dick Cole with Ben Lake, Plaid Cymru MP for Ceredigion

Cole was one of the three co-authors of *Mebyon Kernow and Cornish nationalism*, (Welsh Academic Press, 2003), the first academic study of Mebyon Kernow and its place in the wider Cornish movement. Cooper describes it as an important text for anyone interested in the history of the modern British state and of historic European nations. Furthermore, he comments that the close link between the book's authors and the politics they describe is one of the volume's greatest strengths.

In 2018, Cole and his wife Ann Reynolds produced a book about the seventy-three men from their local area who died in the First World War. Entitled *Trusting fully trusting. Remembering the men of Fraddon, Indian Queens, St Columb Road and Summercourt who lost their lives in the First World War*, it won Gorsedh Kernow's Holyer an Gof Cup (for the best non-fiction Cornish book published in 2018). Also, in 2018, Cole was made a bard of Gorsedh Kernow, with the bardic name Gwythyas an Tir, (Guardian of the Land). This was in recognition of his campaigning work to protect the geographical and cultural integrity of Cornwall.

Cole has a reputation, even amongst his opponents, as a tireless campaigner for local issues and as a champion of the powerless. He has been involved in a wide range of campaigns related to housing and planning, including pushing for a more sustainable housing target and a stronger focus on providing genuinely affordable homes for local residents. He has fought for fair funding for public services such as hospitals and schools and for greater protection of the environment. He has been

personally responsible for more than 40 successful applications for funding on behalf of groups in his home parish of St Enoder, raising over £600 000. His colleague Loveday Jenkin has said of him, 'Dick's long-standing commitment to Cornwall and its people is extraordinary. He has been at the heart of so many campaigns and it is truly remarkable that he has found so much energy to battle for Cornish communities over such a significant period of time.'

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Jo Conti

Jo Conti is a costume designer, who has worked in opera, television commercials, light entertainment and drama. She is also the owner of Conti's Ice Cream, an iconic Lampeter institution.

Conti comes from a well-known Welsh-Italian family, which originated from Bardi, about forty miles south-west of Parma. Aged only thirteen, her grandfather Artillio came to Wales to bring wood to sell to the mining industry. Originally, he and his brothers, Giacomo and Alfredo, worked for other Italians, but eventually saved up enough money to open a café in Ystradgynlais. At that time, coffee and ice cream were almost unheard of. Seeing a gap in the market, the brothers saw the potential to serve them in a café environment. The cafés were an instant success; at the high point there were seventeen Conti's cafes across South and West Wales. The café in Lampeter opened in 1933. Jo Conti grew up in Lampeter and attended Lampeter Comprehensive School. She says, 'The café has been a massive part of my life since I was little. I remember being nine and peering over the counter, watching my parents work. It was a great place to grow up, everyone was so friendly and my family knew everyone. It was the heart of the town.'

Jo Conti's first degree was a BA in Fashion Design from Kingston University. Since then, she has taken a course in fashion illustration at Central Saint Martin's and a degree in Media Studies from University of Wales Lampeter. Her original career was as a fashion designer and illustrator. However, having won a Welsh Designer of the Year award, she was given a runway show at the Savoy Hotel in central London. One of those who noticed her collection was Dame Sian Phillips. In consequence, Conti's designs were used in a Welsh language detective series, *Yr Heliwr* (The Hunter), starring Phillip Madoc. The following year, two television producers asked Conti to design an opera series they were working on, to be filmed in Verbier, in south-western Switzerland. Since then, she has worked on a range of productions, including the Welsh soap opera, *Pobol y Cwm*, the children's series *Sali Mali*, and commercials for Smirnoff Vodka and Bushmills Whiskey. She works regularly for the long-running BBC hospital drama, *Casualty*. During the summer months, she also designs for *Jamie Johnson*, a popular CBBC programme based on a series of books by Dan Freedman. The programme, about an aspiring young football player, has now finished its fifth series. As well as dealing with a number of difficult issues, it has featured cameos from celebrities including Gary Lineker, Jürgen Klopp and Marcus Rashford. Although she is not a football fan, Conti comments 'I have been pleasantly surprised at how much I've enjoyed the experience of working on this programme.'

As costume designer, Conti is responsible for creating all the costumes for the actors appearing in a film or television production. She will produce the initial designs and carry the concepts through to the finished garments. She will establish the look of each character; costumes provide subtle clues about people's lives and personalities. Despite the reverence for period costume, it can be far harder to produce contemporary dress. There are a huge wealth of potential choices and the audience are familiar with the clothing they wear themselves. It is a demanding job; days typically start early and finish late.

Conti is also an experienced jewellery designer and book illustrator. In particular, she has illustrated *Mabinogion legends: from the Red Book of Hergest*, (Llanerch Press, 1992)

Going back to her childhood environment, Jo Conti and her son Tom took over the family business in Lampeter in 2012. By then it was the last remaining Conti's café and one of the very few survivors of the Italian cafés founded before the Second World War. Jo and Tom have worked hard to restore the café to its former glory. It is now a thriving meeting place for the community, serving good local

produce as well as Conti's famous ice cream. In addition, there is a second Conti's at the nearby National Trust site, Llanerchaeron. The ice cream, once only available in Lampeter and made to a closely guarded family recipe, is available in many cafés and restaurants across South and Mid Wales.

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Austin Pugh Cook

1893-1917



Austin Pugh Cook was born in 1893 in Haverfordwest where his parents ran a greengrocers shop from their family home on Bridge Street. Austin was a talented pupil and after a “distinguished scholastic career” he went on to study Classics at St David’s College. Here too he was an industrious student and he was awarded a number of prizes and scholarships throughout his college career. During his time at Lampeter Austin did not devote himself entirely to academia but took part in a range of extracurricular activities. He was an active member of the Musical Society and in the spring of 1915 he performed in the college production of the opera *Trial by Jury* which was staged specifically to raise funds for the war effort.



A keen sportsman, Austin played on the wing for the 2nd XV rugby team and at the College sports day of March 1914 he won first prize for 'Throwing a Cricket Ball'.

Following his graduation with honours in 1915 Austin immediately enlisted in the armed forces. He joined the Royal Marine Light Infantry as a 2nd Lieutenant and was assigned to the Mediterranean Expeditionary Force with the 2nd Royal Marine Battalion. In May 1916 Austin's battalion was sent to France to support the action on the Western Front. A month later he was posted to 188th Brigade Light Mortar Battery and it was with this unit, at Fricourt, that he participated in the first days of the Battle of the Somme.

Trench mortars were a new and unpredictable weapon and on 3 August 1916 five men from Austin's brigade were killed in an accidental explosion; Austin was hurt in the incident but escaped serious injury and was able to re-join his battalion three days later. After a period of illness in the autumn of 1916 and home leave over Christmas, the newly promoted Lieutenant underwent a period of re-training in Calais. Austin returned to active service on 24 July 1917 but was killed in action just two days later at the Battle of Arleux, near Arras. He was twenty-three years old.

Austin is buried at the Naval Trench Cemetery at Gavrelle in France and is commemorated on the St David's College Roll of Honour, and on the War Memorial at St Mary's Church, Haverfordwest.

"He joined the forces in June 1915 and was full of ardour for his new duties. He took part in the battle of Fricourt, and of his unit he and one wounded officer and thirty men were all that returned. He had a very arduous time in the trenches, and had many marvellous incidents to relate.

From the *Haverfordwest and Milford Haven Telegraph*, 1st August 1917

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William Augustus Brevoort Coolidge

Academic and Mountaineer



When in 1880 the Revd John James Lias, Professor of English at St David's College, Lampeter, retired, his successor was a Fellow of Magdalen College, Oxford, William Augustus Brevoort Coolidge. Although his time at Lampeter was short, there is no doubt that he enjoyed it while it lasted, threw himself enthusiastically into its life, and, as a donation to the College's Building & General Extension Fund in 1889 testifies, retained an affection for it after he had left. Coolidge took up residence in Lampeter in September, 1880, in readiness for the Michaelmas Term, and his first impressions of the area were favourable: "It is a very pretty place and the walks among the hills very enjoyable". There was one caveat: "the language is the great difficulty". He quickly settled into the college, and his correspondence with his friend at Magdalen, the distinguished liturgical scholar Henry Austin Wilson (1854-1927), refers to the Library – "it has some very curious old books but there is no catalogue". In addition to his teaching responsibilities, as well as English, these included History, Coolidge took on the editorship of the *St David's College Magazine*, contributing himself, "A Visit to the Pays de Neff", to the November, 1880 issue.

Then the unexpected happened; Coolidge had retained his Fellowship at Magdalen (in fact, he was to do so until his death), and in the Spring of 1881 he was called back to the college to undertake, initially unspecified, duties; this, sadly, involved resignation from his Lampeter chair, a resignation which was greeted with dismay both by the College Board and the student body. He left St David's College towards the end of March, 1881.

So who was Professor Coolidge? He was an American, born in New York on 28 August, 1850. His father, Frederick, was a Boston merchant, and his mother, Elizabeth Brevoort, a member of a New York family which had made a fortune in the fur trade. One descendant of what

became a widespread family was Calvin Coolidge (1872-1933), who was, from 1923 to 1929 President of the United States of America. Professor Coolidge's father is a shadowy figure; the young boy was brought up by his mother, and her sister, Marguerite ('Meta') who was to be a formative influence, introducing him to his lifelong love affair with climbing in, and writing about, the Alps. Meta was one of the first female mountaineers and she and her nephew frequently climbed together.

Coolidge was educated firstly at St Paul's School, Concord, New Hampshire, but, after his mother, sister Lil, and aunt moved to Europe, at Elizabeth College, Guernsey, before entering Exeter College, Oxford in 1869. He was elected a Fellow of Magdalen in 1875, and for twenty years taught History in the university, apart from the short period he was in Lampeter. He was ordained in the Church of England, as Deacon in 1882 and Priest in 1883, assisting, as his other duties and interests permitted, at St Laurence's Church, South Hinksey (his only parochial experience) until he left Oxford in 1896. After 1896 Coolidge made his home in his beloved Alps, at the Chalet Montana at Grindelwald, and here he died in 1926. Chalet Montana was built for Coolidge, and here he amassed a comprehensive library of Alpine literature numbering some 26,000 volumes. By this date his personal climbing days were largely over; the '70s and '80s saw his greatest activity, and there were few peaks in the Swiss, French and Italian Alps that he did not climb. The lasting legacy of this activity was the astonishing number of his publications, in books and articles, on regions and mountains. He was completely fluent in French and German, as well as English, and this is reflected in the list of his works. In this latter year the University of Berne recognized his scholarly contributions to the history and geology of Switzerland with the award of an honorary Doctorate in Philosophy.

Andrew Crome

Andrew Crome is an academic, whose interests range from 17th and 18th century apocalyptic through to *Doctor Who*.

Crome was born in London, but his family moved to St Andrews when he was seven. As a teenager, he followed several Welsh bands; his enthusiasm for Catatonia led him to some smaller acts, including Big Leaves, who recorded partly in Welsh. He thinks this was partly why Ceredigion was an attractive destination for him. He came to the University of Wales, Lampeter, to study Theology and Ancient History. He remembers being very conscious of the history of the institution and its sense of tradition. He also recalls a core of academics who seemed to embody the place.

After his graduation, Crome moved on to postgraduate study. His PhD, awarded by the University of Manchester in 2009, was entitled *Jews and the literal sense: hermeneutical approaches in the apocalyptic commentaries of Thomas Brightman (1562-1607)*. Crome's first academic post was as temporary Lecturer in Religions and Theology, still at Manchester. After this he spent a year as Government of Ireland Postdoctoral Fellow, Trinity College Dublin. He then returned to the University of Manchester to become Lecturer in the History of Christianity. In 2016, he moved across the city to become Senior Lecturer in Early Modern History at Manchester Metropolitan University.

There are two distinct sides to Crome's research. On one hand, he describes himself as a historian of apocalyptic thought, focusing on the British and Atlantic world from the 17th to 19th centuries. His book *The restoration of the Jews* (Springer, 2014) was the first detailed examination of the life and works of Thomas Brightman, a Tudor and early Stuart biblical commentator. In *Christian Zionism and English national identity* (Palgrave Macmillan, 2018), Crome examined why British Christians, from the 17th century onwards, believed their nation had a special mission to restore the Jews to Palestine. Lewis commented 'This is a carefully researched and superbly written contribution It builds on previous work by scores of scholars but offers new and penetrating insights into the ways British Protestants conceived of the Jews and of their role in the unfolding of British history.'

In complete contrast, Crome also works on 21st century popular culture. He believes that popular entertainment can be a significant alternative source of information about religion, arguing that scores of shows use religious themes as a basis for their plots. Along with writing on apocalyptic pop culture, Crome is probably best known for writing about *Doctor Who*, a series he started watching as a small boy. He also remembers reading the Target book range; his fascination with the show arose through the printed word as well as the television episodes themselves. Crome was co-editor of *Religion and Doctor Who* (Darton, Longman and Todd, 2013), a collection of essays timed to coincide with the programme's fiftieth anniversary. Crome believes that 'In many ways, *Doctor Who* charts British attitudes to religion over the course of those 50 years,' and that 'Religion has always had some role within the universes of Doctor Who and I would argue there is a good case for using *Doctor Who* to teach religious studies.' He comments that science fiction fans are used to thinking about big ideas. Many are interested in the role religion plays in fictional societies and in engaging in the philosophical and theological elements arising from that. The Daleks have been portrayed as religious fundamentalists and, more recently, the Church of England as a paramilitary group. The episode in which Jon Pertwee's Doctor regenerated into Tom Baker was set in a Tibetan Buddhist meditation centre.

More broadly, Crome has researched contemporary fandom, (defined as a collective identity based on a shared enthusiasm for some aspect of mass culture and regular participation in group activities arising from this). He has particularly examined *My Little Pony*, a line of toys marketed by Hasbro

Inc. and accompanied by various cartoon specials and series. Since 2010, the franchise has generated a huge fandom, 'Bronies,' largely males aged between fifteen and thirty-five. In his work on the subject, Crome has challenged the view that sees fandom as a secular replacement for religion. In complete contrast, he sees that Christian fans have been able to produce religious fan works, including art, fiction and even fan-themed church services. It is possible for fandom to operate as a shared language, meaning the wider fan community can engage with theological works.

More recently, Crome has written about the depiction of priests on contemporary British television; he examined *Broadchurch*, *Broken*, *Fleabag* and *Rev*. In contrast with the old stereotype of the bumbling cleric, these newer series demonstrate the central role of the clergy in inner-city parishes and actively engage with theological issues.

Crome has written for NME and for the BBC website. He has appeared on BBC Radio 4, Radio 5 and Radio Manchester, as well as a number of other local radio stations. He has also been interviewed by *The Times*, *The Independent* and *USA Today* about his research.

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Andrew Curl

Andrew Curl has been Director and Vice President of Smithkline Beecham, as well as Chief Executive of the EnViva Care group of healthcare charities.

His time at St David's College Lampeter gave him his first taste of business experience, as he ran the Student Union bar. He also made a number of lifelong friendships. When Curl graduated from Lampeter in 1974, he knew he wanted to follow a business and leadership career in a major blue chip company. He joined Smithkline Beecham, one of the world's leading healthcare companies and its largest provider of antibiotics and vaccines. Curl stayed there for the next twenty-seven years. During that time, he managed operations for the company in Latin America, Japan, the Far East, India and Europe. His last role there was as Director and Vice President, European Strategic Development.

Curl became deputy director general of the Association of the British Pharmaceutical Industry in 2001. His role focused on trade policy, commercial, economic and public affairs, especially those relevant to the United Kingdom.

His work with Professor Sir Mike Richards, the National Cancer Czar at that time, led to the formation of the Pharmaceutical Oncology Initiative Partnership. This developed an IT system, (C-PORT (Chemotherapy Planning Oncology Resource Tool), to address the fact that the uptake of new cancer medicines varied wildly across the country. C-PORT used statistical methods to predict how chemotherapy units would perform in different conditions; thus it enabled them to redesign how they delivered therapies as new medicines became available. It also demonstrated how the pharmaceutical industry could collaborate effectively with the NHS for the benefit of patients. Related to it, Curl was the global winner of the CIO Award for creating business value and technological innovation.

In 2006, Curl set up Pharma Partners to develop partnership programmes between pharmaceutical companies and the National Health Service. As its chief executive, he has established over twenty-five examples of innovative partnership working between the NHS and private companies in Britain.

Curl was the chief executive of the EnViva group of health care companies for nine years, between 2011 and 2020. This was a specialist provider of high quality, managed care in the home for people of all ages. It provided care ranging from companionship, support and dementia care for the elderly through to more complex conditions, including cerebral palsy, muscular dystrophy, stroke, spinal injury and other disabling conditions for both adults and children.

Curl has commented widely in the media issues relating to health care. In particular, he has appeared on *BBC Breakfast*, *the Today programme*, and *Channel 4 News*, and, further afield, on CNN. He has been interviewed on over twenty UK radio stations.

He has also been a member of the Partners Council of the National Institute for Clinical Excellence, under the chairmanship of Sir Michael Rawlins. He is a Past Patron of the British Polio Fellowship and a former member of the Farnham Castle Centre for International Briefing's Advisory Council. He is a member of the Council of University of Wales Trinity Saint David. He is also a Fellow of the Royal Society of Arts, a member of the Institute of Directors, and the recipient of the Queen's Award to Industry.

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Revd. Frederick James Taylor David

Alumnus, Lecturer and Army Chaplain



In his obituary for Fred David, Principal J.R. Lloyd Thomas wrote of “his devotion of a lifetime to St David’s College and his beloved Church.” He could also have included his devotion to the town of Lampeter, where David was elected as a member of the Borough Council and also served for a year as its major. Known affectionately as ‘Dicky Dai’ amongst his students and ‘Professor’ David in the town, he knew the college both as a former student and lecturer.

Born in April 1907 David attended Llanelli Grammar School before enrolling at St David’s College, as a Welsh Church Scholar, in 1925. He was appointed Senior Scholar (1927-28) and graduated with a first class history degree in 1928. Three years at Jesus College, Oxford followed, where David achieved a degree in both history and theology. After he was ordained he returned to St David’s College in 1931, just three years after graduating from it, as its Chaplain and Lecturer in History and Theology. He was selected as an interviewee for the student’s magazine series *Dons in their Digs*, where he revealed his inexperience by inviting the student to tea in his room in the Old Canterbury Building, a thing an ‘experienced Don would never have done’. The interviewer however, greatly appreciated his genial host’s generosity and they ate and smoked whilst discussing David’s favourite books, sports and his view on the college dinner.

During his thirty-five years at the college, David became renowned for his friendliness, his concern for his students and his ability to listen to their concerns. Alumni fondly recollect tutorials taking place at David’s home, where they were liberally supplied with coffee by his wife, Beryl, who later became a warden of one of the women’s hostels in Bridge Street. Alongside his teaching and the pastoral care to his students, David undertook a variety of roles during his career at the college. As the history department developed under the

leadership of Professor Dawson, David ceased his theology lectures, concentrating solely on history. He became Precentor and took on responsibility for the College Chapel, represented the graduates on the College Council, became Assistant Bursar in 1958 and was involved with St David's Toc H Society and the college's Missionary Society.

From 1948 until his retirement in 1966, David was instrumental in the revival of the Lampeter Society. He had been one of three staff members who were also graduates (along with Professor Morris and Revd. W.H. Harris), who had drawn up its constitution in 1936. He undertook the position of Secretary in 1948 and edited the annual *Bulletin*, which kept former graduates informed about college life, often writing its content almost single-handedly.

During the Second World War David left the safety of college life, undertaking wartime service with the Royal Army Chaplains Department (RACD). He served in India with the 14th Army in Burma, which despite being the largest Commonwealth Army during the Second World War, is often referred to as the 'Forgotten Army'. David devoted time to the local British Legion upon his return to college life, also supporting the Cardiganshire Cadet Force, who appointed him as the Cadet County Commander. Despite these commitments and his teaching responsibilities, David became involved with local politics and in 1956 became a councillor on the Lampeter Borough Council. His installation as mayor in 1962 was celebrated by his students who, carrying David seated on a chair on their shoulders, processed through the town, much to his enjoyment.

After thirty-five years at St David's College, David was forced to retire in 1966 following a stroke. He died three years later aged sixty-two and was buried in St Peter's churchyard. His legacy to the college was encapsulated by Principal J.R. Lloyd Thomas, "Generations of Lampeter students – whom he never forgot – and many colleagues and a host of friends will not easily forget his cheerful concern and friendliness, and his devotion of a lifetime to St David's College and his beloved Church."

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David 'Bailey' Davies

David 'Bailey' Davies (1884-1968) was a Welsh rugby international, who went on to be awarded a military cross in the First World War.

Davies was the second son of a local farmer, Thomas Davies of Beilicoch Farm, Llanwenog. David was known as 'Bailey' or 'Dai Beili', after the name of his home. He attended the Ram School, Cwmann, and then St David's College School. He learned to play rugby at the college school and became an excellent full-back. He studied mathematics at St David's College from 1902 to 1905, becoming Bates Prizeman and Senior Scholar. He graduated with second-class honours. He played in the college XV as full-back and centre, as well as starting to play for Llanelli. At 5 foot 11 tall, he was above average height for that time.



St David's College XV season 1904-05. Bailey Davies is standing on the extreme right.

On leaving Lampeter, Davies won a scholarship to Jesus College, Oxford. There he won his Blue against Cambridge in 1905, 1906 and 1907. During this time, he continued to play for Llanelli as well as for London Welsh. He was capped once for Wales, replacing the injured Bert Winfield for the match against England at St Helen's Ground, Swansea, on January 12 1907. Wales utterly outplayed England, winning by two goals and four tries to nothing. *The Observer* commented 'Wales played superb football from beginning to end, and never allowed its opponents to find their game ... Davies had not much tackling to do, but his kicking was of a wonderful length, and nothing could have been better than the way he nursed the Welsh forwards' energy.' However, *The Sunday Times* wrote 'All the new caps played up to international form, with perhaps one exception, Bailey Davies, and he did not let his team down, although doing nothing brilliant.'

After graduating from Oxford University in 1908, Davies spent a year as assistant master back at Llandovery College. His next post was at Merchant Taylors' School in Charterhouse Square in central London; he taught mathematics, was in charge of rugby and led the Officer Training Corps. In

addition, he was gazetted as 2nd Lieutenant in the Territorial Force in 1911. He also became adjutant of the London Public Schools Camp. He married Elsie Mary Pullinger in 1914; they had four daughters.

Although Davies volunteered for active service in 1914, he was kept at home to train officers for the new armies. However, he was eventually gazetted to the 13th London Regiment and then transferred to the Welsh Guards. He was awarded the Military Cross for leading a trench raid on June 1 1918, which led to the capture of twenty-seven Germans and two machine guns. After the war, Davies returned to Merchant Taylors' where he became Housemaster. (The school moved to its present site at Sandy Lodge, Northwood in 1933.) Davies ran the School Home Guard during the Second World War.

Davies was ordained in 1926. He finally left Merchant Taylors' School in 1946, becoming Rector of Sutton and Vicar at Eyeworth in Bedfordshire. After his retirement in 1957, he settled in Hendon. He died on August 24 1968. There is a memorial tablet to him and to his wife Elsie in the church at Sutton.

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Revd. David Henry Davies –Vicar of Cenarth

Antiquarian and Collector



David Henry Davies, best known as ‘the Vicar of Cenarth’, was born in 1828 in Cardiganshire. Descended from an old and respected family, he was the eldest son of Daniel Owen Davies, who was a military surgeon with the 18th (The Royal Irish) Regiment of Foot, and Margaret Coakeley Jenkins. His father retired from the army in 1836 and established a doctor’s practice working within Aberporth, Llanarth and New Quay. In 1839 Davies enrolled at Llangoedmor Grammar School and in 1844 was apprenticed to his father. Four years later he was working in London as a ‘visiting assistant’ with Messers Barrow & Nicholson. The outbreak of the Asiatic cholera epidemic of 1848-49 however, had a dramatic effect on Davies and convinced him that missionary work was his calling. He applied to, and was accepted by, the Church Missionary College in Islington, but was persuaded by his father that such work was needed in Wales.

He subsequently opened a dispensary in New Quay and worked as an assistant in his father’s practice. In July 1855 Davies married Anne Harries, the niece of his former schoolmaster and in September of the same year, his father died suddenly from typhoid caught from a sailor. Impressed by his father’s earlier advice Davies decided to take Holy Orders. He spent the next few years learning Welsh and involving himself in parochial life with the support of his former vicar, whilst continuing to work at his dispensary. On 1st October 1862, at the age of 33, Davies enrolled at St David’s College for two years.

He was ordained by Bishop Thirlwall in 1864 and offered the position of curate in the parish of Llanboidy in Carmarthenshire. After one year he moved to the parish of Oystermouth, near to Swansea, and in 1867 was offered the living of Llanon, near Llanelli. The living was a poor one with no vicarage and no funds to repair the parish buildings. However, by 1870 a vicarage had been built with Davies personally raising a large portion of the money, and by 1875 the schoolroom had been extended. Davies was a conscientious and diligent vicar and in 1877 was appointed to the parish of Cenarth in Carmarthenshire. He remained at the parish until

his retirement in 1905 aged 77, he died five years later and was buried in Llanllwchaiarn cemetery, near New Quay.

Davies was also a keen naturalist and a renowned antiquarian and collector, although it was not until the death of his second cousin, Revd. Henry Jenkins, who was himself an antiquarian and amateur archaeologist, that Davies had the means to properly indulge his passion. He inherited Jenkins' collection and the estate of Dyffryn Bern in Ceredigion. Davies became a prominent member of the *Cambrian Archaeological Society* and regularly loaned pieces from his collection. His interests were wide ranging and included 'rare books, quaint china, swords and coins, broadsides and pearls, pictures and portraits, stamps and stones'. He was also a book collector, particularly of Welsh books. *The Cambrian News and Merionethshire Standard* reported in 1903, that Davies owned 2,000 books and pamphlets, including most of the theological works of Griffith Jones and a complete edition of the *Archaeologia Cambrensis*. In addition to which he had an extensive collection of hymn books and a ballad collection which has been favourably compared to the one owned by Myrddin Fardd.

In 1904 Davies sold his library, including his ballad collection to St David's College for £110, where it was initially displayed in the Senior Common Room.

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Cara Tallulha Davies



Cara Tallulha Davies works as a visual effects producer in the film industry.

Davies was born in Bridgend and studied Media Production at the University of Wales Lampeter. When she graduated in 2007, she found work at the London studio, Framestore. Cara started out in CG Animation as a production assistant, before moving into VFX as a coordinator in 2009, eventually working up to becoming VFX Producer in 2016 at Image Engine in Vancouver, BC. Visual effects are defined as the alterations made to the visual component of a work through special photographic techniques, optical printing, or post-production digital effects. These are mostly effects that are too expensive, too dangerous or physically impossible to achieve by conventional photography. They may include computer generated images, character animation, 3D animation, 3D modelling and digital matte painting.

The first film Davies worked on was *The Tale of Despereaux*, (2008). Based on a children's book by Kate DiCamillo, the animated movie describes an unusually brave mouse who makes friends with a gentleman rat. The mouse then helps to restore happiness to a sad kingdom. The cast included Matthew Broderick as the voice of Despereaux, also Dustin Hoffman, Emma Watson and Robbie Coltrane.

Davies worked as visual effects coordinator on the science fiction blockbuster *Avatar* (2009), directed by James Cameron. The film features a paraplegic ex-marine, played by Sam Worthington. His consciousness is implanted in an alien "avatar" sent to befriend a peaceful tribe, whose habitat is threatened by exploitative mining. The film is broadcast in 3-D. The actors were turned into blue aliens, and a vivid landscape of exotic flora and fauna, fantastic creatures and epic battle scenes was added. Among its multiple awards, *Avatar* won an Oscar for visual effects and a BAFTA film award for best special visual effects. Davies commented, 'For me it was a great learning curve and I gained

a lot from working on a James Cameron film. 3D has been around for quite a while but I think this is the only film that you can really see how much of a difference it makes.'

Davies' next studio, after several projects at Framestore, was Aardman Animations, in Bristol, where she worked as a Technical coordinator on *The Pirates! Band of misfits* (2012) for 19 months.

In 2012 she moved to Vancouver BC, to be Senior VFX Coordinator at Image Engine.

During her time at Image Engine she has been able to continue her career progression further, moving into a Production Managers role. In "American Sniper", she got to meet and collaborate with Clint Eastwood and Bradley Cooper. She then progressed to producing her first project, "Independence Day: Resurgence"

As a VFX Producer, she manages the overall show set up and budget, plans and executes the schedule with the Manager, carries out client communication, oversees and directs supervisors and production as needed, and ensures the team is on track for delivery within creative and financial briefing and budget. When not on a show, a Producer typically bids shows for the studio - from script breakdowns to finished shoot visuals with prospect clients.

The films she has worked on include *Logan* (2017), directed by James Mangold, the third installment in the *Wolverine* trilogy. Wolverine, the lead character, and his mutant companion, Charles Xavier, defend a young mutant, Laura, from the villainous Reavers. Although *Logan* is a comic book movie, the visual effects needed to emphasize the story, rather than to overwhelm it. The Image Engine team, including Davies, delivered almost 300 shots. They created lifelike digi-doubles of the film's main actors, as well as mutant powers and adamantium claws. *Logan* is a violent film, with every punch and kick hitting home. To ensure the safety of the actors, Image Engine made full digi-doubles for the film's stars, as well as for the numerous stunt actors who filled in for them. Writing in *The Times*, Kevin Maher described *Logan* as a work of genius.

In a complete change of style, Davies worked on *Detroit*, (directed by Kathryn Bigelow and also issued in 2017). The period crime drama examines the race riots that shook Detroit in July 1967, following a police raid on an unlicensed club. Image Engine contributed to 199 'invisible' visual effects shots. They augmented locations from outside Detroit and added effects including blood, fire and smoke to the developing riot scenes. Much of the film was shot in Boston, Massachusetts; Image Engine used computer-generated images to recreate 1960s Detroit, often working from contemporary black and white photographs.

More recently, Davies has been involved in the Netflix drama, *Lost in Space* and the Disney+ series *The Mandalorian*. Part of the *Star Wars* franchise, *The Mandalorian* begins five years after the events of *Return of the Jedi*. The Mandalorians are a warrior people who have often clashed with knights of the Jedi order. The series stars Pedro Pascal as a lone gunfighter in the outer reaches of the galaxy, far from the authority of the New Republic. The visual effects have included creating androids and digital doubles, as well as vast digital environments and deadly man-eating arachnids.

Now hugely experienced, Davies is both detail-oriented and passionate about her work.

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Canon Ellis Davies

Ellis Davies (1872-1962) was a noted Welsh antiquarian, as well as a clergyman.

Davies' father, also called Ellis Davies, was a gardener at Nannerch, Flintshire; the son was born on 22 September 1872. However, the family soon moved to Llaniestyn, on the Llŷn peninsula. Ellis was educated at Botwnnog Grammar School. He won an entrance exhibition to St David's College, Lampeter in 1892; as a student there he also won prizes every year. He graduated in 1895 with a first-class degree. After ordination, he worked as curate in Llansilin near Oswestry, Old Colwyn and St Giles, Oxford. During his time at Oxford, he undertook further study; he gained a BA from Worcester College in 1907 and took his MA in 1911. He was also Welsh chaplain to Jesus College and Radcliffe Infirmary.

Davies soon went back to Wales. He was appointed vicar of Llanddoged, Denbighshire in 1909 and then rector of Whitford, Flintshire in 1913. He stayed at Whitford until his retirement in 1951. As a reward for his long service, he held a canonry at St Asaph from 1937 to 1946; he was made Canon Emeritus in 1946. He was chancellor of the diocese from 1944 to 1947.

His first love was music and he composed several hymns and chants.



Inside the church of St Mary and St Beuno, Whitford, Flintshire

Llywelyn2000 / CC BY-SA (<https://creativecommons.org/licenses/by-sa/4.0>)

However, Davies was better known as an antiquarian. He became a member of the Cambrian Archaeological Society in 1913; it was said that from then until his death, he only missed two annual general meetings. Also in 1913, the National Eisteddfod at Abergavenny offered a prize for a handbook on British and Roman remains on any county in Wales. Davies won this for his work on Denbighshire. After further research, it was eventually published in 1929 as *The prehistoric & Roman remains of Denbighshire*. Again, at the national eisteddfod at Corwen in 1919, he won a prize for an essay on the place-names of Merionethshire. Then, in 1956, he was awarded the G.T. Clark Prize for research into Celtic history; the successful work was *The prehistoric and Roman remains of Flintshire* (1949). The two books on the antiquities of Denbighshire and Flintshire quickly became standard works. These counties had previously been neglected by archaeologists; Davies listed the archaeological finds and literary references with meticulous care.

Davies also wrote *Llyfr y Proffwyd Hosea* (1920) and *Flintshire place-names* (1959), as well as numerous articles in *Yr Haul*, *Y Llan*, *Dictionary of Welsh biography* and various historical journals. He was joint editor of *Archaeologia Cambrensis* from 1925 to 1940 and then sole editor until 1948. He was elected a fellow of the Society of Antiquaries in 1929; the University of Wales conferred on him an honorary D.Litt in 1959. From 1940 onwards he was a member of the Court of Governors of the National Museum of Wales.

Davies married Mary Louisa, the daughter of Rev. David Davies of Llansilin; she died on 27 May 1937. Ellis Davies died in his ninetieth year on 3 April 1962 at Caerwys, Flintshire; he was survived by three sons and three daughters. His children donated his large personal collection of books to the Welsh Library at St David's College.

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Ivor Thomas Davies

Ivor Thomas (I.T.) Davies (1892-1959) was a Welsh international rugby player.

I.T. was the son of a law clerk, Thomas Davies. He was born in Carmarthen and attended Queen Elizabeth Grammar School, Carmarthen, and then St David's College School, Lampeter. He matriculated to the college itself on October 13 1911.

He was a fine all-round sportsman, good at cricket, athletics, swimming, shooting and rowing, as well as rugby. He started playing rugby while still at school in Carmarthen; his best position was wing three quarters. At Lampeter, he played for the Carmarthen Harlequins, Llanelli and London Welsh, as well as turning out regularly for the College XV. At Lampeter, loyal to the college, he played a season out of position at half-back. Some pundits have conjectured that but for this, he might have played for Wales earlier than he did.



St David's College 1st XV, 1913-14. Davies is seated on the ground on the left.

Davies was selected as reserve wing for Wales against England in January 1914. Then, on February 7 1914, he played for Wales against Scotland at Cardiff Arms Park. He was the youngest member of the Welsh team. He scored a try in a Welsh victory of 24 points to 5. *The Guardian* commented 'Although spoiling one or two chances through knocking on, Ivor Davies proved a distinct success.' At this time, the fearsome Welsh pack, led by the formidable Rev Alban Davies, was known as the 'Terrible Eight.' David Bain, the Scottish captain, later commented that 'The dirtier team won.' I.T. Davies then played in Wales' 31-0 win over France, (at St Helen's Ground, Swansea).

The Cambrian News reported of Ivor T. Davies' reception in Lampeter that, 'A large number of admirers went to Cardiff to see him play, and he was lustily cheered throughout the game. On his return, on Monday, he was met at the Station by a crowd of students and carried shoulder high to the College, to the strains of "He is a jolly good fellow" and other popular songs.'

On 2 March 1914, Davies played in Wales' easy 31-0 win over France at St Helen's Ground, Swansea. His next match was against Ireland at the Balmoral Ground, Belfast, on March 14 1914. The game is remembered as the most brutal and dirty rugby match ever. The night before some of the Irish pack went to the Welsh team hotel to taunt the Terrible Eight. Threats and promises were violently carried out on the field the next day. Furthermore, the ground was muddy to the extent of almost being under water in places. Heavy rain meant that handling the ball safely became almost impossible. Mr Tulloch, the Scottish referee, is said to have taken little notice of all the fighting. Wales won the match 11 points to 3, with Davies scoring a try.

Davies had indeed become a St David's College hero; a complimentary dinner was held in his honour on March 18 1914. The college magazine noted, 'His college is proud of him; his comrades almost worship him, and through it all he remains the modest 'I.T.', whom we rejoice to honour, and with whom we deem it a privilege to associate.'

However, the First World War meant that Davies was not to play international rugby again. He played for Wales against the Barbarians at Cardiff Arms Park on April 17 1915. The aim of the match was to raise recruits for the recently formed Welsh Guards. Nearly 200 men joined up that weekend and the proceeds of the match (£245) were given to various war funds. Although the Welsh fielded thirteen internationals, they were no match for the Barbarians. The final score was 26-10 to the Baa-Baas, (four goals and two tries versus one dropped goal and two tries). Davies scored one of the Welsh tries.

During the First World War, Davies fought in the 2nd Dragoon Guards and then the Machine Gun Corps. Afterwards, he seems to have worked as a civil servant. He died in Hampstead on July 2 1959.

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Bishop Roy Thomas Davies.

Roy Thomas Davies (1934-2013) was bishop of Llandaff from 1985 to 1999.

Davies came from Llangennech, a village a few miles east of Llanelli. His parents were Hubert, a factory worker, and Dilys. As Llangennech was Welsh-speaking, it is said he would not have used any English until he was around seven years old. However, he was a gifted boy, winning a scholarship to Llanelli Boys' Grammar School and then another to St David's College, Lampeter. He graduated in 1955, with the first First in Welsh Honours to have been awarded since 1927. He went on to Jesus College Oxford; he obtained a diploma in theology and a BLitt in 1959. He next trained for ordination at the Anglo-Catholic St Stephen's College, Oxford.

Davies spent his entire ministry in Wales. His first post was as curate of St Paul's Church, Llanelli, where he stayed for five years. After that, he worked as vicar of Llanafan, ten miles south east of Aberystwyth, from 1964 to 1967. His next post was as Church in Wales chaplain at the University College of Wales Aberystwyth. He then became secretary of the Provincial Council for Mission and Unity of the Church in Wales. In 1979, he moved back to the parochial ministry to become vicar of St David's Carmarthen. He was Archdeacon of Carmarthen from 1982 to 1985 and, alongside this, Vicar of Llanegwad from 1983 to 1985. In 1985, Davies was appointed Bishop of Llandaff; he remained at Llandaff until his retirement in 1999.

Davies was a committed high churchman; his faith was expressed in a deep sacramental spirituality, a focus on prayer and a love for people. Although he was not an exciting preacher, he is said to have had the gift of simple exposition from the heart. However, his commitment to catholic tradition meant he stood against the current of much popular opinion. In the 1970s, he voted in the Church of Wales's governing body for a motion declaring there were fundamental objections to women priests. Then, in 1994, he was one of two bishops who voted against a proposal for the ordination of women. When this motion was defeated, Davies was the subject of a great deal of hostile criticism. He eventually changed his opinion. In 1996, he seconded a motion advocating women priests, arguing that 'I cannot go on saying 'Hold it', because things cannot go on as they are ... The danger with a stalemate is that we are going to be preoccupied with this matter at the cost of neglecting our wider mission.' However, by doing this he aroused the hostility of his previous supporters. Sadly, the issue clouded much of his episcopate.

Davies was known for his passion for the Welsh language, encouraging its use in church services. Although he never made a political issue of it, he was sensitive to the spiritual significance of the language in which people first learnt to pray and to express their faith. After his retirement, he thoroughly appreciated ministering in Welsh speaking villages, alongside giving occasional retreats. He returned to Carmarthenshire to live in Llangunnor.

Davies died unmarried on 7 August 2013. He requested that there should be no memorial service to him in Llandaff Cathedral, and no eulogy at his funeral in Llangunnor. His successor as bishop of Llandaff, Barry Morgan, said of him 'Bishop Roy was a true pastor of pastors He led a priestly life of prayer, devoted his life to the Church and he adored people His strong pastoral skills, coupled with a phenomenal memory for names and faces and a strong desire to foster the vocations of young people, endeared him to all who met him and he will be greatly missed throughout the diocese.'

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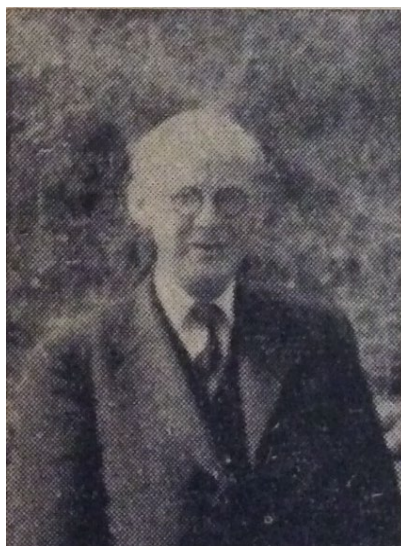
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Daniel Dawson

Professor of Modern History



Daniel Dawson was a member of the college staff from 1923 until his death on December 28th, 1961 at the age of 65. Principal J.R. Lloyd Thomas wrote about his long career and dedicated service to St David's College for *The Bulletin of the Lampeter Society*.

'Professor Dawson was a Yorkshireman of the West Riding. He showed his early ability by winning one of the two State Scholarships in those days awarded for the whole of Yorkshire. He entered Leeds University, where Professor A. J. Grant described him as his outstanding student in a remarkable year. He took a First in History and then joined the West Yorkshire Regiment. He quickly rose to the rank of sergeant but was soon severely wounded on the Somme. On the way home the hospital ship was sunk and this experience impeded his recovery and he spent many months in hospital. Afterwards, with a research scholarship he went up to Peterhouse, Cambridge, and at Cambridge took first place among notable contemporaries. His research work took him to Vienna, and was subsequently published as *The Mexican Adventure* and for this he obtained the M.Litt.

When he came to St. David's College in 1923, he was still a sick man, and the present writer well remembers how the College "nurse", Mrs Williams, helped to bring him back to health with rough but loving care. He made a remarkable recovery, and quickly took up tennis and golf, in both of which he was no mean performer, playing regularly for the College.

During the first war, when numbers at College fell to almost nothing, the History honours school had been suspended, and Mr Dawson, as lecturer in charge, had to rebuild it. This he quickly did and soon established it as the strongest honours school in the College. In 1931 he was joined by one of his own students, the Rev. F.J.T. David, and together they have maintained a standard of scholarship which commanded the respect of the Board of Examiners, and which produced a steady crop of sound Firsts. Meanwhile it was not until 1940 that a vacant Chair was found for him to become Professor of History.

The heavy burden of teaching put an end to the production of books, but this meant no neglect of serious study. He kept abreast of every development and his wide reading in

many fields made him one of the best informed men and a stimulating and delightful companion. He became a great teacher and his demands upon himself were quite relentless. He expected much of his men, but his own example was the greatest inspiration to them. After his marriage to Mary Bartlett, the sister of one of his colleagues, their home became an open house to all who passed through the College, and few of his former men failed to call there whenever anywhere near Lampeter.

In the second world war he became one of the deputy commissioners of Civil Defence for Cardiganshire and was co-opted on the Borough Council, and from then onwards he took an increasing interest in town affairs, and was soon accepted by all as if he had been born and bred a Cardi. After the war he succeeded the late Professor Cayo Evans as College Bursar (having been himself Censor for many years), an honorary post but one making heavy demands on time, he showed himself to be a practical man of affairs and a most conscientious steward of the meagre resources of the College. He held this post until illness forced him to give it up, much to the regret of the domestic staff of the College who loved him for his essential fairness and integrity and for his genuine concern for their welfare.

No one rejoiced more than he did when the settlement with the University Grants Committee secured the future of the College, and it is part of our sorrow that he did not live long enough to enjoy some of the fruits of the settlement, such as the greater leisure which an expanding department would have brought to him. He reached the age of retirement in October 1961, but agreed to accept an extension urged on him by the College Council, although not in the best of health at that time. In the last few years the History department had grown steadily, with more men reading honours than ever before, and there is no doubt that this was a great burden to carry after his serious illness a few years ago.

As with many another before him he probably came to St. David's College expecting to stay for a few years and then move on. He stayed for a lifetime, with forty years of unremitting work. His life and work will always be a living part of the College.'

A Memorial History Prize was later established in his name.

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Chris Deacy

Chris Deacy is a reader in theology and religious studies at the University of Kent.

Deacy studied at St David's University College, Lampeter, both as an undergraduate and postgraduate. He was awarded a BA in Theology and then an MA in 'Death and Immortality.' His PhD, awarded in 1999, was entitled *Screen Christologies: an Evaluation of the Christian Concept of Redemption and its Application through Film.* He went on to teach at what was then Trinity College, Carmarthen.

In 2004, Deacy joined the University of Kent. He has been Senior Tutor for the School of European Culture and Languages since 2013. He has been the School's Director of Teaching and Learning, as well as Head of Religious Studies. His first book, *Screen Christologies: Redemption and the Medium of Film*, (University of Wales Press, 2001), was based on his PhD thesis. He laid the groundwork for examining how, in contemporary western society, film may be seen as a significant conveyor and agency of religious hopes and values.

He followed this up with *Faith in Film: Religious Themes in Contemporary Cinema*, (Ashgate, 2005). In it, he argued that cinema should be recognized as 'a viable and fertile repository of religious significance in contemporary, western culture.' Deacy investigated the way audiences wrestle with religious beliefs and values. The films he examined included *Billy Liar*, *Groundhog Day* and *The Passion of the Christ*; he balanced analysis of film narrative with viewer comments posted on the Internet Movie Database (IMDb). In her review in *Literature and Theology*, Wright commented 'Faith in Film is a rich study with much to recommend it.'

Deacy's 2012 book, *Screening the afterlife: theology, eschatology and film* (Routledge, 2012) linked back to his Lampeter MA in Death and Immortality. He aimed 'to juxtapose eschatological perspectives from within Christian theology with critical readings of a number of filmic texts that address questions of death and the afterlife.'

Moving on from film, Deacy published *Christmas as Religion: Rethinking Santa, the Secular and the Sacred* in 2016. He argued that Christmas is itself an inescapable religion; for him, consumerism can be religious and a religion can be both consumerist and transcendental. The religion of Christmas has an air of the transcendent, particularly as found in family and childhood nostalgia. In particular, he examines the fandom and sense of community generated by the annual radio programme, *Christmas Junior Choice*. Ribovich writes, 'Above all, Deacy's book is abundantly topical and interesting – where it leaves questions unanswered, it lays a foundation for others to build upon.' Deacy has also written numerous book chapters and journal articles, mostly on the relationships between religion and film or religion and popular culture.

Deacy is currently working on a project on nostalgia and religion. He defines nostalgia as 'the wistful yearning in space and/or time for a home that is no longer accessible.' His research is supplemented by a series of podcast interviews entitled 'Nostalgia.' Many of his interviewees have a Lampeter connection; often they are ex-students or former members of staff. In the talks, he explores underlying questions such as 'What is it that shapes us?', 'How did we end up where we are now,' and 'What influenced us in terms of the books, music, films, sporting events and the relationships and family members that brought us to where we are now.'

Deacy has been careful to maintain his links with UWTSD; in particular, he is currently vice-chair of the Lampeter Society.

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Wendy Dossett



Wendy Dossett is Associate Professor of Religious Studies at the University of Chester, Director of Research for Chester Studies of Addiction, Recovery and Spirituality Group, and Principal Investigator of The Higher Power Project.

Dossett came to St David's University College in 1987 to read English Literature and Religious Studies. She remembers the long bus journeys into Lampeter and the beautiful Ceredigion countryside, and also some of the campus characters and the legendary Conti's ice cream.

After graduating, Dossett went on to explore an interest in Buddhism through further study. As part of her Lampeter PhD, she was able to spend some time living in a Pure Land Buddhist Temple in Tokyo. Her thesis was entitled *Essence and manifestation: some problems of definition in the study of religion with special reference to Jōdō Shinshū*. She then trained (at Trinity College) as a religious education teacher. For the next six years, she was involved in the training of RE teachers and in the running of the Religious Education Resources Centre at the College.

Dossett lectured in Religious Studies at the University of Wales Lampeter from 2000 to 2010. Her role included being a director of the Alister Hardy Religious Experience Centre. This houses an archive of over 6 000 accounts of religious and spiritual experience, reported by members of the public. Dossett also supervised the research work of many students and scholars who used the Alister Hardy collection.

She worked for a year at the Rhosserchan Project, a residential drug and alcohol addiction rehabilitation project, just outside Aberystwyth. This gave her first-hand experience upon which to build her later research in spirituality and addiction recovery. She trained as a mindfulness teacher through Bangor University and is particularly interested in the use of mindfulness in treating substance use disorders.

After leaving Lampeter she became a senior lecturer in Religious Studies at the University of Chester, where she is also Director of Research of the Chester Studies of Addiction, Recovery and Spirituality Group. Dossett describes her work as exploring 'a variety of religious, spiritual and secular responses to anxiety and dislocation associated with modernity, especially in relation to the phenomenon of recovery from addiction.'

Dossett is the Principal Investigator of the Higher Power Project, a research project which seeks to record and map the range of understandings of 'higher power' or 'power greater than themselves' used by people in Twelve Step recovery from substance addictions. (Organizations using a Twelve-step program include Alcoholics Anonymous.) First of all, sufferers acknowledge that their own will power is inadequate. The second step is, 'Came to believe that a Power greater than ourselves could restore us to sanity'. However, this 'higher power' is not necessarily the god of religion. It may be the person's friends or support group; it may be nature; it may be a force of some kind. Participants in Dossett's project were asked to discuss what this higher power meant to them. They found that participating in this research project often helped deepen their own recovery. Dossett has commented, 'Whatever impacts my research does or doesn't have for the Research Excellence Framework or REF, the fact that it has helped and reassured the very people who have generously shared their story with me means a great deal.'

Dossett was one of the co-editors of *Alternative Salvations: Engaging the Sacred and the Secular*, published by Bloomsbury in 2015. The volume examined broad concepts including 'religious', 'secular', 'spiritual', 'post-Christian', and 'post-secular'; a series of studies questioned the usefulness of these wide categories. Dossett herself contributed a chapter on Twelve-Step Recovery, reviewing both the Christian origins of Alcoholics Anonymous and the use of 'higher power' language among its members. Dossett has also written a number of other journal articles and book chapters. Her most cited article is Addiction, Spirituality and 12-Step programmes, published in *International Social Work*, vol. 56, no. 3 (2013). This article was selected by Psychology Progress as a 'Key Research Article', 'selected from a wide variety of peer reviewed journals and ... judged to be of major importance in their respective fields'.

In addition to her main research interest, Dossett is still involved in school religious education and in training teachers. For the last twenty years, she has been an A level principal examiner for one of the four Public Examination Boards. This has involved writing syllabuses, setting exam papers, leading marking teams and providing continuous professional development for teachers. She has written several textbooks for A levels and AS levels, (*Religion in Contemporary Society; Religious Experience; Buddhism for AS Students* and *Judaism for AS Students*). For ten years, she was secretary of the Shap Working Party for Religions in Education. For five years she represented TRS-UK, (the body acting on behalf of UK theology and religious studies departments), on the Religious Education Council of England and Wales.

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Fergus Drennan

Fergus Drennan, also known as Fergus the Forager, describes himself as a wild food experimentalist and educator.

Drennan was born in Wimbledon and moved to Kent when he was seven. He first learned to forage as a small child when he collected dandelions for his pet tortoise. After he left school, he studied catering at college in Thanet; he learned technical skills he now relies on. Then came university at Lampeter, where he read Religious Studies. In his final year, he saved money by living in a tent and feeding himself on local greens and fungi, together with leftovers from the Student Union canteen and rejects from an organic food distributor. He says of this time, 'I was the happiest I have ever been.'

After graduating, he spent some time teaching in China. His next job was back in Kent, selling vegetables at a farmers' market based in Canterbury's Goods Sheds. As a sideline, he also sold his own hand-picked fungi and wild syrups and cordials. For a while he worked with another forager, Miles Irving, supplying produce to top restaurants, including The Ivy and Jamie Oliver's Fifteen. However, he felt that being forced to follow a set routine made him grow dull. Also, he realized that commercial foraging was liable to lead to over-harvesting and thus unsustainable.

Drennan believes that wild food gathering is a timeless tradition and a fundamental means for all of us to take control of our diet. Foraging is about understanding the landscape and the locality. He feels that much of his activity is about connection, saying 'You point to any of the [foraged ingredients] here and there's a story. Now when I'm eating that food, I'm reliving that story – of where it came from and what happened when I was gathering it.' He also says, 'I just love the slowness of it. It is partly a rebellion against a culture of speed.' He spends his day searching for and preparing food; nearly everything he does is experimental and extremely time consuming. There is also a strong motivation not to waste anything. He dries acorns for several weeks, before roasting them to produce coffee or grinding them for flour. He produces leaf curd, protein extracted from stinging nettles, ground elder or wild garlic. The leaves are liquidised in a blender, boiled and then strained. Drennan has learned to use mushrooms to make paper and indeed has produced a 150 page book entirely from fungi. As he dislikes raising animals for slaughter, he is largely vegetarian. However, he uses roadkill, what he calls accidental meat; this includes pheasant, lapwing, badger, fox, rabbit and squirrel. Badger meat is suitable for burgers and foxes are best pot-roasted in red wine, with wild mushrooms. Drennan says his biggest mistake was eating frogspawn.

He has a long-standing ambition to live entirely on foraged food for a year. His overarching objective is to investigate the role foraging should play in modern Britain. He hopes to explore both the benefits and the pitfalls. He is convinced such a project is possible, and has several times gone without buying food for months at a time. At different times, he has lived solely on wild foods for every month except February. This normally involves spending two hours a day on foraging, four hours on processing and cooking and then many hours researching.

Drennan describes his activities in wild food education as work but not a job. After all, a job makes money! In 2007, he starred in the BBC3 series *Roadkill Chef*. His main sources of income are running day courses, for instance on foraging for fungi, alongside writing magazine articles. He has written for a variety of newspapers and magazines, including *BBC Countryfile Magazine*, *The Ecologist*, *Country Kitchen* and *Survival Skills Magazine*.

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Toby Driver

Toby Driver is an archaeologist and prehistorian.

Driver studied archaeology at the University of Southampton, before joining the Royal Commission on the Ancient and Historical Monuments of Wales in 1995. His job title is Senior Investigator (Aerial Survey); he has managed the Wales-wide reconnaissance programme for over twenty years.

Aerial photography is one of the most effective ways of recording sites and landscapes; indeed, it is sometimes the only means of discovering monuments. It includes observing and photographing the landscape from above, and then interpreting and mapping sites from the images produced. The use of a light aircraft means that several hundred miles can be surveyed in a few hours. Working from such a high viewpoint helps to clarify the layout of complex sites and to show up features which may be invisible from ground level.

In particular, the long, hot summer of 2018 provided perfect conditions for aerial archaeology. Many long-forgotten sites were revealed again as 'cropmarks' or patterns of growth in ripening crops and parched grasslands. In seven weeks of flying across Wales, Driver took around 5 700 photographs. Just from the Roman period, his finds included new marching camps at Five Lanes in Monmouthshire and Three Cocks at Gwernyfed Park, Powys, as well as forts at Carrow Hill, Monmouthshire; Three Cocks, and Graig-Olway Farm, near Usk.

Driver's PhD, awarded by the University of Wales Lampeter in 2005, was entitled *The hillforts of North Ceredigion: architecture, landscape approaches and cultural contexts*. This group of over one hundred hillforts was little known and virtually unexcavated. Analysing the individual sites, Driver demonstrated that they were 'sophisticated three dimensional spaces.' He then built on this work by publishing *Architecture, Regional Identity and Power in the Iron Age Landscapes of Mid Wales*, (BAR 583, British series, 2013). At a more popular level, he has also published *The hillforts of Cardigan Bay*, (Logaston Press, 2016), due to be reprinted in 2021. As he explains in the book's acknowledgements, much of the content was shaped by questions he had been asked during lectures or guided walks. He describes the people who built and then lived in the hillforts, writing about their patterns of daily life and discussing the artefacts discovered.

Driver's *Pembrokeshire – Historic landscapes from the air* (Royal Commission, 2007) was also aimed at a non-specialist audience. He introduced aerial photography, and then examined six sub-regions of the county. Austin described the book as 'a major contribution both to the academic study of Pembrokeshire landscapes and to public access to the archaeology and history of this beautiful part of the world.' The volume is also beautifully illustrated.

Driver has co-directed excavations on Skomer Island, off the coast of Pembrokeshire, and at the Abermagwr Roman villa. On Skomer, he and his team discovered previously unknown Neolithic and Bronze Age ritual stone settings. The work has also demonstrated that the field systems date from at least the middle Bronze Age to the Medieval periods. The site at Abermagwr, about eight miles south east of Aberystwyth, is the only recorded villa in Ceredigion, as well as the most remote villa thus far discovered in Wales. It was established around AD 230, but abandoned around AD 330 following a major fire. The building was comparatively rustic, with open fireplaces and clay floors. However, its contents included fragments of a high-quality cut-glass vessel, produced in the Rhineland.

In May 2021, Driver took part in the BBC programme *Great British Railway Journeys*, guiding Michael Portillo around Pen Dinas hillfort, on the edge of Aberystwyth. He explained the history and

significance of the excavations of the site in the 1930s, and then talked about the ways in which new technology, including drones, are helping archaeologists explore the area today. Driver has also contributed to a new 2021 documentary on the Pembrokeshire chariot burial, 'Secrets of the Celtic Grave' for the Smithsonian Channel, and Derek Brockway's *Weatherman Walking; Away from antiquity*, he was shown visiting Llandudno Pier in May 2021; his great grandfather designed its ornate metal work.

Driver is currently involved in the six-year EU-funded Ireland-Wales CHERISH project, examining climate change and coastal heritage in Wales and Ireland. The programme aims to raise awareness and understanding of the effects of climate change, increased storminess, and extreme weather events on the cultural heritage of reefs, islands and headlands of the Welsh and Irish regional seas. In particular, it focuses on the headlands and islands around Pembrokeshire, Cardigan Bay and the Llŷn Peninsula, as well as sites along the south and east coasts of Ireland.

Driver is a Trustee of the Cambrian Archaeological Association and a Fellow of the Society of Antiquaries of London. He has also taught for UWTSD's archaeology department.

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John Charles Edmunds-Davies

1893-1917



John Edmunds-Davies was born in Lampeter in 1893 to Walter and Agnes. He was an only child, his three siblings having died in infancy. Walter was an important local figure who owned the local drapers and in 1911 served as Mayor of Lampeter. John was educated at St David's College School, Brecon College and Towyn County School. When war broke out John was enrolled at St David's College.

John enlisted with the London Regiment of the Universities and Public Schools 'Pals' Battalion in September 1914 as a private but soon received a commission to the 10th Battalion of the Royal Welsh Fusiliers. In 1916 John left for France and was made the bombing officer of his battalion which, during that year, was engaged in many of the battles for the Somme.

Having survived the horrors of the Somme, John briefly returned home to Wales and, in October 1916, he married Olive Gwynedd Davies from Carmarthen; they honeymooned on the Gower at Llangland Bay.

The following spring John's battalion was involved in the Battle of Arras which took place between 9 April and 16 May 1917. John was mortally wounded at Vimy Ridge on the first day of the fighting. The newspapers reported that "he was injured by shrapnel, and although he came through an operation, he afterwards had a relapse and succumbed". His parents and young wife had set off immediately for France but by the time they reached London they were informed of his death. John had died in Abbeville Hospital on 12 April at the age of twenty-three.

John's obituary described him as "of a genial and kindly disposition and greatly liked by all who knew him. During his short career he had made a host of friends, by whom he will be

sadly missed. He was a good all-round athlete and obtained his caps at school and college. He was a keen batsman and when playing his colours match at Towyn he performed the double hat trick, obtaining six wickets in one over, a unique feat”.

John is buried in Abbeville Communal Cemetery in France and memorialised on both the College Roll of Honour and the Lampeter Town Memorial. A bookcase and collection of books, now in the Founder’s Library, were given to the college in ‘affectionate remembrance’ by his parents and aunts. A stained glass window of ‘Justice and Sacrifice’ was installed in his memory in the local parish church of St Peter.

“When the news was received it cast a gloom over the town, the young Lieutenant being a favourite”

Cambrian News and Merionethshire Standard, 20th April 1917

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William Edmunds

William Edmunds (1827-1875) was first vice-principal of what was to become Trinity College, Carmarthen.

Lampeter born and bred, Edmunds was the son of a saddler, Edmund Edmunds, and his wife, Mary. He was christened on 27 December 1827. He was educated at Lampeter Grammar School, before going on to St David's College. There he was one of the most distinguished students, becoming senior scholar and winning many prizes. He was ordained in 1849 by the bishop of St David's, Connop Thirlwall. He was also awarded the Bishop's Prize for the most successful candidate. However, his first post was as vice-principal of Carmarthen Training College, later to become Trinity College. He met the National Society's condition that the vice-principal should be able to speak, read and write Welsh. Indeed, he urged the gentry to learn some common Welsh so they could communicate more meaningfully with the poor, while opposing 'any narrow cry of exclusive patriotism.' However, the relations between Edmunds and the college principal William Reed were often difficult. Edmunds' diaries frequently mention Reed's absence from college. On 2 April 1852, he wrote 'Mr Reed not in school today! Gave his class a lesson on the Litany and two Latin lessons. Their Latin is wretched!' He also lost confidence in the organization of curriculum, commenting 'What we call teaching has been entirely discontinued.'

In 1853, Edmunds left Carmarthen to become headmaster of Lampeter Grammar School. At this time, the number of pupils there was small; there was competition from Ystrad Meurig and from the new school in Llandovery. Edmunds concentrated on strengthening the school's academic reputation and it flourished under his leadership. Pupils attended from every county in Wales. At one time, it was said that half the students in St David's College had previously attended the grammar school. Some of these went on to win high honours at Oxford.

It was Edmunds who organized the appeal for the presentation of a testimonial to Llewelyn Lewellin, the long serving first principle of St David's College.

In 1863 Edmunds was also appointed non-resident vicar of Rhostie, near Llanilar. He was allowed to keep a curate and lived there during the school holidays. He built a schoolhouse and restored the vicarage.

Edmunds was a talented scholar and a keen student of local history. He was involved in the publication of the 11th edition of Theophilus Evans' *Drych y Prif Oesoedd* in 1854, adding a long introduction. In 1856, he published a Welsh spelling book, *Gwers-lyfr Llanbedr: yn Cynwys Gwersi Hawdd i Ddysgu Sillebu a Darllen Cymraeg*. Also that year, he revised Charles Edwards' *Y Ffydd Ddiffuant* for its eighth edition. Edmunds' 1859 paper 'On some old families in the neighbourhood of Lampeter' was published in *Archæologia Cambrensis* in 1860 and then as a book shortly afterwards.

Edmunds died at his brother's house on 21 February 1875; he was buried in Lampeter Parish Church.

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Aled Edwards



Aled Edwards is chief executive of Cytûn: Churches Together in Wales and a campaigner for displaced people.

Edwards is a Welsh-speaking native of North Wales. He was brought up in Trawsfynydd, a village in Snowdonia. Sadly, his father, David, died just before Aled's sixth birthday; he was brought up by his mother, Katie. He attended Ysgol y Moelwyn, Blaenau Ffestiniog and then studied History and Theology at St David's University College. At Lampeter, he became president of the college's Christian Union. After graduating, he trained for the priesthood at Trinity College, Bristol. He was ordained deacon of the Church in Wales in 1979 and priest in 1980.

Edwards' first clerical post was as assistant curate at Glanogwen, a few miles south east of Bangor. Following this, he worked as vicar of Llandinorwig with Penisa'rwaun (again near Bangor) from 1982 to 1985. His next role was as rector of Botwnnog, a joint Anglican/Presbyterian Local Ecumenical Project on the Llŷn Peninsula. In 1999, he moved south to become Vicar of Eglwys Dewi Sant in central Cardiff.

Following Welsh devolution, Edwards became Cytûn's first National Assembly Liaison Officer in 1999. As part of his new role, he became very actively involved in politics. He has commented 'I have a deeply held conviction that ecumenism flows from the very will of God for his church and world. I believe passionately in a Wales where people come together in a vibrant and new sense of nationhood in a society where no-one gets left behind – especially the most vulnerable and excluded.' Edward's first book was *Transforming Power: a Christian Reflection on Welsh Devolution*, (Cyhoeddiadau'r Gair, 2001). He was editor of *From Protest to Power: stories from The National Assembly for Wales* (Cyhoeddiadau'r Gair, 2003). He has been a strong supporter of Welsh devolution, writing 'Post-devolution Wales has become a more inclusive and welcoming community increasingly shaped by a shared commitment to equal opportunities and human rights.'

In 2006, Edwards became chief executive of Cytûn. Also that year, he was awarded an OBE for charitable services in Wales.

Throughout his time at Cytûn, Edwards has been known as a campaigner for displaced people. He has been chair of the Welsh Refugee Council and of the Cardiff-based charity, Displaced People in Action. As well as advocating, DPIA has helped displaced people to acquire English language skills, to retrain and to find employment.

Though DPIA, Edwards initiated WARD (Wales Asylum Seeking and Refugee Doctors Group). Despite their huge potential, it was extremely difficult for displaced doctors and dentists to integrate into the UK system. The process was frustrating, as well as expensive. The WARD scheme, which began in 2002, aimed to help asylum seeking doctors gain GMC registration. In particular, it helped them pass the English language tests required for them to work in the National Health Service. It also provided a drop-in centre, where they were able to access the Internet, medical journals and other facilities. In 2018, Edwards commented that this world leading scheme had retrained over a hundred GMC registered medics and could have been worth over £30 million to the NHS. Brian Gibbons, the former Welsh Assembly Minister for Health and Social Services, has said 'If we have people who are trained as doctors in Wales then we want them to work as doctors. With this kind of scheme everyone benefits – the doctor who can use his skills, the NHS and patients.'

In Autumn 2008, Edwards spent a fortnight's holiday in California, campaigning with the Barak Obama campaign. He enjoyed his time with the team that trained volunteers to make phone calls to voters in swing states. He also spoke on the European response to the election at a campaigning event in Sonoma, in California's wine country. Edwards described his experiences in *West Wing Wales – Obama for America, a Welsh campaign experience* (Cyhoeddiadau'r Gair, 2009). He has talked about seeing history unfolding before his eyes.

Edwards was a member of the Wales Committee of the Equalities and Human Rights Commission from 2007 to 2017. He was received as a member of the Gorsedd of Bards in 2008, taking the Bardic name Aled Madryn. He was awarded a Recognising Achievement Award by the Welsh Assembly Government in 2010 and became a Church in Wales Metropolitan Canon in 2014. He was a director of the Millennium Stadium plc between 2013 and 2017. In addition, he has broadcasted regularly on both Welsh and English language TV.

Away from work, Edwards was a keen distance runner, even competing in ultra marathons to raise money for charity. As well as running the London marathon, he completed the London Royal Parks 50 km ultra and the Race to the Stones 100 km race (following the Ridgeway national trail). He has been married to Marie, a speech and language therapist, for over forty years. They have three adult children, Seimon, Meleri and Steffan and six grandsons.

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Dic Edwards

Dic Edwards is a prolific dramatist, author and poet, having written over twenty plays.

Edwards was born and bred in Cardiff. After leaving school, he studied at St David's University College, Lampeter, and then University College Wales, Aberystwyth. His first literary success came early; in 1974 he contributed a poem 'Dead leaves' to a BBC Radio Four programme, *Wales, where is your culture?*

Edwards is a political writer; his work comes from an anglophone, urban Welsh working-class culture. Often his plays are about those he describes as 'the evicted.' His term 'theatre for the evicted' grows out of profound feelings of rejection – the British state's rejection of the working classes and, more controversially, the Welsh cultural elite's rejection of the English-speaking majority.

Edwards writes drama exclusively for the stage, rather than for cinema or television. He argues that film tells its stories with pictures and that the audience will only see what the director wants it to see. In contrast, theatre tells its stories with words. The most important person is the playwright; he or she should write the play in such a way that it is up to the audience to decide its issues. Edwards has written that, 'Theatre is the only place where you can tell the necessary story of our social lives in a way which actively and creatively and morally engages the audience and their intelligence ...'

His first drama, a one-act play, *Late City Echo* (1981), concerned the fireman's strike. His fourth play *Looking for the World* (1986) was set in Greece during the Colonels' junta, demonstrating his increasing emphasis on global politics. His early plays, such as these, were originally performed by the Sherman Theatre, Cardiff.

In *Wittgenstein's daughter* (1993), the title character, Alma, leaves her French fascist husband and tries to discover her supposed roots in Cambridge. She is visited there by the ghost of the philosopher Wittgenstein who, worried about his posthumous reputation, tries to persuade her that she really is his daughter. The play is partly about our relationship with history – Alma's endeavour to reclaim her past and Wittgenstein's attempt to change his.

Much of Edwards' work has been controversial. His play *Utah Blue*, (first performed by Made in Wales Stage Company in 1995), examines the notorious story of the double murderer, Gary Gilmore. After being found guilty of murder, Gilmore fought for the right to be executed by firing squad, rather than serving life imprisonment. The play is split into two halves; the first part deals with events in the past and then with incidents just prior to Gilmore's death. In the second half, Edwards deals with the aftermath of the execution. Gary's brother Mikal, the new central character, is closely observed by Gary's body. Writing in *The Independent*, Sarah Hemming described it as a brooding, provocative play and a dark, challenging piece.

In *Over Milk Wood*, Edwards shows Dylan Thomas' character, Huw Pugh, trying to escape the associations of the famous radio play. Thomas writes of Pugh's plots to murder his wife; therefore Pugh is forced to flee after the play's first transmission. The audience follows him on a voyage of self-discovery to the United States. He meets an Irish woman, Sinead, who is tired of her homeland 'choking on its past'; she tries to help him overcome his persistent nostalgia. *Over Milk Wood* has been translated into Catalan as *Sobre El Bosc Lacti*.

Franco's Bastard (2002) was only the third play Edwards had set in Wales. It was partly inspired by events during his time as a student in Lampeter. Whilst there, he met Julian Cayo-Evans, the son of

the former professor of mathematics but also the founder of the Free Wales Army, a paramilitary Welsh nationalist organisation. (Indeed Cayo-Evans and one of his supporters actually attacked Edwards with a bottle and hammer; Edwards' jaw was broken and he was hospitalized for a week!) Although *Franco's Bastard* is not biographical, the central character, Carlo, is the leader of a small nationalist group in a rural environment. Edwards has commented, 'It's not about Cayo, but he was the only person like that I ever knew so he was the perfect role model.' Through its four characters, the play portrays a whole spectrum of nationalisms and motivations for nationalism. Two young Cardiff locals, Ben and Serena, travel separately to West Wales. They are soon caught up in Carlo's world, which seems to promise them 'a life of peace and wisdom,' a 'life of culture and heroism.' However, Edwards regards nationalism as a spectrum of negative forces, which will deceive all who are involved in them. *Franco's Bastard* provoked strong reactions; on the opening night, Cayo-Evan's friend, Gethin ap Iestyn, leapt onto the stage to protest. At another performance, three people scattered stink bombs and then walked out!

His other plays are numerous. They include *Long to rain over us* (1987) and *Low People* (1989), performed at Leicester Haymarket; *Casanova Undone* (1992) performed at Glasgow Citizens Theatre and The White Bear, London; *Astrakhan* (2005) performed by Cambridge ADC at the Edinburgh Festival, and *The Pimp* (2006) performed at the White Bear London and Origen Theatre, New York.

Edwards has also written librettos for operas. For instance, he was commissioned to write *The Beggar's New Clothes*, a reworking of John Gay's *The Beggar's Opera*. Writing in *The Independent*, Maycock described it as 'that rare thing, political theatre that can make you laugh whatever side you are on.' Edwards also wrote the libretto for Keith Burstein's highly controversial *Manifest Destiny*, featuring a Palestinian woman tempted to become a suicide bomber.

Edwards firmly believes that education empowers people. He has regularly worked with Theatre in Education Companies, particularly *Spectacle Theatre*, based in Porth. He was also founder of Creative Writing at UWTSD.

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Ronald Edwards

Ronald Edwards (1914-1995) was involved in the Battle of Monte Cassino as an army chaplain. He was awarded a Distinguished Service Order for his courage in rescuing wounded men.

Edwards was the son of a clergyman; he was born in Pontardawe. He attended Rochdale High School, before reading theology at St David's College, Lampeter. He was known as a good sportsman; he captained the rugby club, and also played cricket and golf. He was an active member of the dramatic and debating societies. After completing his education, he worked as a curate in Manchester from 1938 to 1942. While there, he married Olive Mills; they had a son and a daughter.

Edwards then volunteered to be a chaplain in the forces. He served with the 1st Army in Africa, the 8th Army in Italy and then in Greece. He had a very high expectation of himself, writing to his wife 'Each one of us will need his utmost strength and courage and I must be the last to show any evidence of fear.'

He spent the whole of the Battle of Monte Cassino on the forward line with the troops, under heavy fire from shells, mortars and machine guns. In particular, he swam three times across the River Gari, near Cassino, to take medical supplies and to rescue wounded soldiers. On May 12, Edwards collected wounded men from several battalions; he spent most of that night encouraging troops. The next day he was told that between thirty and forty wounded men were pinned down on the other side of the river. All the assault boats had been either sunk or damaged. Edwards immediately volunteered to swim across to see what help could be given. Tying a signal cable round his waist, he swam through the rough water. He then hauled a doctor across with a supply of splints and dressings. The two men first attempted to help a pair of wounded officers. Following this, Edwards returned to the river to see if he could find a boat to rescue the casualties.

Finding no suitable vessel, Edwards swam back across the river. There he helped to try to salvage an assault boat. However, the attempt had to be abandoned, due to heavy shellfire. He then saw a boat mid-stream, but entangled in ropes. Again, he swam out with a line tied round him. Despite the mortar bombs and shellfire all round him, he was at last able to free the craft and haul it to the opposite shore. It was then used to rescue the wounded.

Edwards was later to remember, 'On one of the trips across the river with two wounded infantrymen, we were fired upon by a Spandau. I stood up and waved the Red Cross flag. Here let me say a word for the Hun. Apart from isolated instances which might easily have been accidents, he observed faithfully the Red Cross flag.'

He was awarded an immediate DSO. The citation read, 'His actions were instrumental in saving the lives of some of the wounded and reducing the period of suffering of others. He was an inspiration to all, and his courageous action saved valuable time for the wounded.' Edwards told his wife only that he had had 'the most exciting and thrilling day in my life.' Not wanting to frighten her, he did not let her know what he had done! She only learned the details from the press a couple of months later; Edwards was embarrassed about the publicity!

Edwards was demobilised in 1946 and became rector of St Paul's, Higher Blackley, Manchester. He moved on to Ashton-on-Ribble, Preston in 1950. Two years later the Chaplain General asked him to rejoin the forces. He was posted to the Guard's Training Battalion at Pirbright. He was then attached to 32 Guards Brigade in the Canal Zone, before serving in Tripolitania. He returned to Britain in 1957 as chaplain and lecturer at Mons Officer Cadet School, Aldershot. He became Senior Chaplain at Blandford in 1962 and then Senior Chaplain to British Forces in Belgium in 1964.

Edwards left the army in 1965. He was known for his kindness, understanding and sense of fun and had been enormously popular with those who came under his pastoral care.

Edwards spent the next eleven years as chaplain at the Licensed Victuallers School at Slough. He died in September 1995.

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Islwyn Ffowc Elis

Islwyn Ffowc Elis (1924-2004) was one of the most popular Welsh language writers of the 20th century; he is considered the father of the modern Welsh novel.

He was born Islwyn Foulkes Ellis, the elder son of Edward Ivor Ellis and his wife Catherine née Kenrick. Edward Ivor was a tenant farmer; from the age of five Islwyn lived at the family farm at Aberwiel, just outside Glynceiriog, Denbighshire. Although the English border was less than two miles away, the Ellis household was thoroughly Welsh. Islwyn was named after a bardic poet; like most country children at that time, he spoke no English until he was ten. He was later to comment on the difference between the Welsh and the English, 'We in our mountain valley spoke Welsh. They on the plain spoke English. We could sing spontaneously in harmony. They could not. We talked of preachers and poets, they of footballers and racehorses.'

Elis attended grammar school in Langollen. A dedicated patriot, he began to use the Welsh form of his surname. He was taunted by the teachers because of his nationalism and was upset not to be taught Welsh history. However, he went on to the University College of North Wales, Bangor, in 1942, taking a degree in Welsh and Philosophy. As well as studying, he began writing poetry, stories and essays. His father's ambition was for Elis to be a clergyman in the Presbyterian Church of Wales. After graduating, he spent two years at theological college in Aberystwyth and then did a year's pre-ordination training in Bala. As a conscientious objector, he did not do national service. However, he became well-known in Aberystwyth as a songwriter, poet and creator of fiction.

During his time at Bala, Elis met Eirlys Rees Owen, a farmer's daughter. The couple married in 1950; they had one daughter, Siân. The same year Elis was ordained as a Calvinist Methodist minister and took up a post at Llanfair Caereinion, around eight miles west of Welshpool. He became a friend of the poet R.S. Thomas, who was priest at nearby Manafon. Despite this, Elis was unhappy in his role as a clergyman. He did not feel suited to pastoral work and, unhappy with the institutionalised church, went through a crisis of belief. He moved to a post in Newborough, Anglesey, but after suffering a breakdown brought on by overwork as well as a sense of failure, decided to leave the ministry. He returned to Bangor to concentrate on his writing and to produce radio programmes for the BBC. Elis lectured in Welsh and drama at Trinity College Carmarthen from 1963 to 1968. After that, he worked as editor and translator at the Welsh Books Council in Aberystwyth, and then as a freelance writer, based in Wrexham. Elis' last role was as lecturer in Welsh and later reader at St David's University College, Lampeter, where he worked from 1975 to 1988. He was a conscientious and inspiring teacher, happiest when encouraging his students to write.

Elis' first novel, *Cysgod y Cryman* (translated as *The Shadow of the Sickle*) was published in 1953 and established him as the foremost Welsh language novelist of his day. The book is the first part of the saga of the Vaughans, the prosperous owners of Lleifior, a Montgomeryshire farm. Elis documents entangled personal and social relations, as Harri Vaughan, the owner's son, embraces Marxist-Leninist values whilst at university in Bangor. Bravely Elis introduced a sympathetic German character. Karl Weissman came to the farm as a prisoner-of-war; after the war finished, he chose to stay in Wales and eventually became engaged to Harri's sister, Greta. In 1999, the Welsh Books Council chose *Cysgod y Cryman* as the Welsh book of the century, (along with R.S. Thomas' *Collected Poems* in English). Three years later Elis wrote a sequel, *Yn ôl i Lleifior* (*Return to Lleifior*), in which Harri Vaughan tried to run the farm on co-operative lines. The books were taught in school, adapted for radio and television, and became classics of Welsh literature.

Although Elis never wrote as well again, his later novels were often innovative and with an underlying political message. *Ffenestri Tua'r Gwyll* (Windows towards the Twilight, 1953) was a psychological novel, set in the world of the arts. A wealthy middle-aged woman dominated and exploited the painters and writers who relied on her patronage. *Wythnos yng Nghymru Fydd* (A Week in the Wales of the Future, 1957) contrasted a region known as West England, in which all traces of Welsh culture have been obliterated with a utopian society enjoying full self government. In *Tabyrddau's Babongo* (Drums of the Babongo, 1961), Elis examined the colonization of Africa and its implications for other oppressed cultures. His book *Y Blaned Dirion* (The Fair Planet, 1968) was the first Welsh-language science fiction. Elis went on writing short stories, translated *Arabian Nights* into Welsh and was author of a play about Howell Harris, leader of the Methodist Revival in Wales. The University of Wales awarded him a DLitt in 1993 for his services to the literature of his country. In 2002, he became an Honorary President of the Friends of the Welsh Books Council.

Elis was committed to Welsh political nationalism for the whole of his adult life. He joined Plaid Cymru while still a student in Bangor. He stood as Plaid candidate for Montgomeryshire in the general elections of 1959 and 1964, and a by-election in 1962. As publicity for him, two supporters are said to have painted 'Elis' on a large boulder on the A44, near the border with Ceredigion. However, an unknown person quickly changed the graffiti to 'Elvis.' More successfully, Elis was press and publications officer in the 1966 Carmarthen by-election in which Gwynfor Evans won the party's first Westminster seat. He also edited Plaid Cymru's newspaper *Y Ddraig Goch* (The Red Dragon).

Elis died of bronchopneumonia and heart failure at hospital in Carmarthen on 22 January 2004. His funeral service was held six days later in Aberystwyth.

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Richard Else



Richard Else is a writer, photographer, television producer and academic; in particular, he is a leading remote location filmmaker.

Else was educated in Leicester; his first job was recycling tapes at BBC Radio Leicester. He studied English at St David's University College, Lampeter. After graduating, he worked in local radio and TV in Cardiff, before moving to Newcastle upon Tyne to work in TV features.

In 1982, Else started work on a documentary about the notoriously reclusive Lakeland fell walker and writer, Alfred Wainwright. As Wainwright had repeatedly refused to appear on television, the programme would examine his books and contain interviews with his friends. However, surprisingly Wainwright told his publisher, 'It sounds like an obituary. I think I ought to take part.' The first time A.W. met Else, he told him 'I think you've got a scoop, young man.' Wainwright appeared for seven minutes at the end. The programme was well received; a couple of years later, Else persuaded Wainwright to participate in a series '*Wainwright's Lakeland & England's North Country*.' Wainwright would act as a guide to the fells, staying as true to his books as possible. (As he did not want to be pestered by people who suddenly recognized him, only two of the programmes were actually set in the Lake District.) The presenter working with A.W. was Eric Robson, an experienced broadcaster but also a Cumbrian sheep farmer. Wainwright was reluctant to talk and preferred the camera to be on the Fells rather than on himself. Still, he became an unlikely star. Some of the programmes were popular enough to enter BBC 2's top twenty for the week they were broadcast. Else thinks 'We found a silent majority, we appealed to viewers who like slow, thoughtful people.' He made two more series with Wainwright, *Wainwright's Coast to Coast Walk* and *Wainwright in Scotland*. Else later described the ten years and 5000 miles he spent with Wainwright in his book *Wainwright Revealed*, (Mountain Media, 2017).

Deciding he wanted to concentrate on extreme adventure programmes, Else followed this up with *The Climbers*. Chris Bonington presented a series of programmes about the development of modern mountaineering. It was also while filming Bonington's attempt on Mount Elbrus, Europe's highest mountain, that Else met his future collaborator, Cameron McNeish.

In 1994, Else made *The Edge*, a series on the history of Scottish mountaineering. The schedule was tight; they had only four months to film and deliver six programmes. Else comments 'It was tricky to

arrange, tricky to film, and we had very little time to capture the action.’ McNeish, who presented the series, remembers that almost everyone in the crew was a climber. He comments that they worked incredibly long hours in difficult conditions to get the right climbing action. They were also sensitive to the needs of other mountain users. The series featured the most stunning action footage of Scottish climbing that had ever been taken. The second episode, featuring W.H. Murray and the years before the Second World War, won a Scottish BAFTA.

Following on from this, Else worked with McNeish again on *Wilderness Walks*. In each episode, McNeish combined a hike with an interview with a public figure. Chris Brasher, the co-founder of the London Marathon, climbed Ben Macdhui in the Cairngorms with him, and Donnie Munro, the former lead singer of Runrig, ascended the Red Cuillins of Skye. In one programme, the American explorer, Matty McNair, undertook a 90 mile journey by dog sled through Baffin Island in winter. Allowing for the wind chill, the temperatures were as low as minus one hundred degrees Celsius. After this, he moved to new lightweight cameras and home office editing. This produced significant savings in time and money. Else commented that his company Triple Echo did projects that were seen around the world, and were right at the forefront of technology, but were based at his own house.

In 2008, Else started producing *The Adventure Show*; he became executive producer in 2011. The programme, going out monthly, has gradually grown into an integral part of BBC Scotland’s prime time schedule. It describes itself as a visually stunning series built around Scotland’s thriving adventure sport scene – from mountain biking and kayaking, to adventure racing, surfing and mountain marathons. Many episodes have featured one of the presenters taking part in a race of some kind; indeed, in 2012, Deziree Wilson was third in the women’s section of the Goat Fell Hill Race on the Isle of Arran. *The Adventure Show* has been accompanied by a number of ‘specials.’ *The Great Climb*, broadcast in 2010, showed climbers Dave MacLeod and Tim Emmett successfully ascending Sron Ulladale, a magnificent overhanging cliff in a remote part of Harris. This is said to be one of the toughest rock faces in the world, as well as the finest inland precipice in Britain. Although the climb and therefore the broadcast lasted five and a half hours, it got astronomically high viewing figures; some climbers considered it the best programme ever made about the sport. Dave MacLeod wrote, ‘If you watched the program, you saw some of the problems we dealt with as climbers to get to the top – a painful ankle and wet rock. But you won’t have seen all the equally hard work, good judgement calls and quick thinking that made it all happen behind the camera.’ Else commented ‘The Great Climb is arguably the most complex programme ever mounted by BBC Scotland.’ It won a Scottish BAFTA for live event programme.

Else has combined broadcasting with a career in academia. He was the inaugural Head of Media at both Sheffield Hallam and Teesside Universities; as well as devising undergraduate and postgraduate courses, he secured considerable external investment. He is currently a Professorial Fellow at St Chad’s College, Durham University. He is particularly interested in the relationship between the media and social justice and inclusion. Else has undertaken research and professional practice for a wide variety of clients; recent projects have received funding from the Big Lottery, Media Box, the Churches’ Regional Commission and the Joseph Rowntree Foundation. He has also worked closely with the Fairtrade charity Traidcraft, documenting their work in many countries.

Else has won over thirty major awards worldwide; as well as the two Scottish BAFTAs, he has been honoured by the Royal Television Society and by film festivals in Canada, the United States, Japan and mainland Europe. He was the second winner of the Scottish Award for Excellence in Mountain Culture. He is one of the few Europeans to feature in the National Geographic’s *Voices from the Summit*. He has written eight books on the outdoors, including *The Sutherland Trail* (Mountain

Media, 2009), *The Skye Trail* (Mountain Media, 2010), and *Scotland End to End* (Mountain Media, 2012), (all written with Cameron McNeish).

Else has lived in the shadow of the Cairngorms for the last twenty years. For the past twenty-five years, he has worked alongside his wife, Margaret Wicks, another Lampeter graduate.

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Daniel Ivor Evans

From Lampeter student to Bishop to the Diocese of
Argentina, Eastern South America
with the Falkland Islands.



Bishop Evans, March 1939

<https://www.falklandsbiographies.org/biographies/169>

Daniel Ivor Evans was born on 5th July 1900, the seventh child of David Hugh Evans and Mary Rowlands. His father was a cabinet maker and the family resided at 24 Bridge Street, Lampeter. Evans attended the College School and at the age of sixteen he joined the Royal Navy Volunteers Regiment. At the end of the war, he attended St David's College graduating in 1922. He was ordained by Bishop Bevan in 1924, serving as curate at St. John-Juxta-Swansea. After three years he was transferred to St Martin's, Roath under Chancellor Dr. Hopkins James; he served there until 1930 when he journeyed to South America. For the next five years he worked as assistant chaplain to Archdeacon W. H. Hodges at St John the Baptist (Pro-Cathedral) in Buenos Aires.

During that time, Evans undertook a considerable number of additional duties. He was S.P.G. chaplain of Cordoba 1930-34, nominated Secretary to the Diocesan Synod and Standing Committee in 1931, appointed domestic chaplain to Bishop Every 1932-1937, Hon. Assistant Padre of Toc H. in 1932 and chaplain of Western and Central Provinces in 1935. Between 1936 and 1938 he was chaplain to the parishes of Hurlingham and Ville Devote and in 1936 was made an Honorary Canon of St John's Pro-Cathedral. In 1938 Evans moved to Rio de Janeiro where he was rector of Christ Church for the next eight years.

In 1939 Evans briefly returned to Britain; on 24th February, St Matthias Day, he was consecrated Bishop at Westminster Abbey by the Archbishop of Canterbury. St David's College proudly recorded this event in the School Magazine under the heading 'Lampeter's

new Bishop', ending the article with the promise that they would 'not fail to remember him in our prayers, along with the many other Lampeter men working in the Church overseas'.¹

In October of the same year, Evans assumed the duties of assistant to Bishop J. R. Weller and undertook an exhaustive pastoral visit to the missionary districts in the Argentines and Paraguayan Chaco, all the chaplaincies in Brazil, Argentina, Uruguay, the Falkland Islands and even to South Georgia. The map below provides an indication of the distances travelled by Evans, accompanied by Rev G.K. Lowe as they spent nearly a month travelling on horseback and by boat visiting farms and settlements.

In 1940 Evans married Leone Ernestine Helene Lefeure. In August that year he resumed his duties at Christ Church, also undertaking the superintendence of the northern Archdeaconry. This involved making periodic visits to the River Plate for confirmation services. Brazil's participation in the Second World War, fighting alongside the allies, imposed new demands on him. He was commissioned to act for the American Episcopal Church ministering to United States troops in Brazil. He visited the troop ships and was involved with the Mission to Seamen.

In 1946 Evans succeeded Bishop Weller as Diocesan Bishop in Argentina and Eastern South America with the Falkland Islands (and Dean of Port Stanley). He was enthroned on 2nd August 1946 in St John's Pro-Cathedral and on 3rd March 1947 in Christ Church Cathedral, Stanley. The scale of his diocese meant his role involved a considerable amount of travelling by sea, railway, aeroplane and horseback. In 1950 it was recorded that of the two hundred and seventy-five days occupied by visits outside the River Plate region, seventy were spent visiting the Falkland Islands.

However, Evans found time to contribute a chapter on St John the Baptist to *The Apostle's doctrine and fellowship: a symposium on the Christian year, the sacraments and services, some aspects of the outreach of the church*, published in 1958. He acquired three languages besides his native Welsh and English, and gave frequent broadcasts to the Welsh colony in Patagonia. In 1952 Evans was awarded the CBE. He died in post at the relatively young age of sixty-two on 30th July 1962, on the journey home from the service of ordination of four priests.

Despite his many years in South America, Evans did not forget his hometown. The university archives hold an illuminated address from the Mayor, Aldermen and Burgess of the borough of Lampeter on his elevation to the See of Argentina and Eastern South America, thanking him for his continual support and financial contributions to the town.

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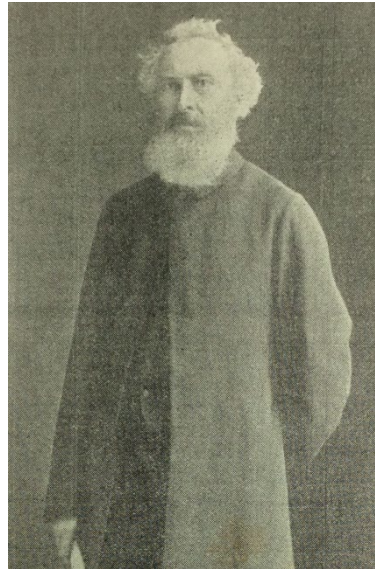
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Daniel Silvan Evans (1818-1903)

cleric, scholar and lexicographer



The St David's College magazine for 1903 includes an obituary for Daniel Silvan Evans written by the Principal Llewellyn John Montfort Bebb, in which he describes Evans as 'the most distinguished student who has owed his early training to Lampeter'. Born in the small village of Llanarth in Cardiganshire the son of a farmer, Evans demonstrated his academic qualities early in life, publishing his first collection of poems and essays, *Blodue leuainc* at the age of twenty-five and receiving the Bardic name of Daniel Las. Having begun preaching to the Independent congregation of which he was a member, Evans decided upon a career in the ministry and in 1845 he became the four hundredth student to enter St David's College. Three years later he was elected Welsh Scholar and Lecturer however, after just eight months teaching, he was ordained deacon, made priest the following year, and given his first curacy in Llandegwning on the Llyn Peninsula. After five years he moved as curate to the adjoining parish of Llangian and ten years later was appointed Rector of Llanymawddwy in Merioneth. In 1876 Evans was offered the living of Llanwrin in Montgomeryshire where he was Rector for seventeen years. In recognition of his long parochial service he was made Honorary Canon of Bangor in 1888, offered a Prebendal Stall in the Cathedral in 1891, made Chancellor of Bangor in 1895 and Chaplain to the Bishop of Bangor in 1899.

During his life Evans combined his parochial and academic activities publishing, translating and editing a considerable volume of work. Although his main interest was the Welsh language he was also interested in Welsh folklore and history and in 1882 co-authored *Ysten Sioned*, a collection of folk tales, ghost stories, poems and verses. He acted as editor of the *Archaeologia Cambrensis* from 1871 to 1875 and edited Lewis Morris's *Celtic Remains* in 1878.

His interest in academia was life-long and for a period of time he was Examiner in Welsh for St David's College, and from 1875-1883 part-time Professor of Welsh at the University College of Wales, Aberystwyth. He was awarded a three-year Fellowship at Jesus College, Oxford in

1897 in recognition of his eminence as a Welsh scholar, and in 1901 the University of Wales gave him the honorary degree of D.Litt.

However, Evans's legacy is his great dictionary which Principal Bebb claimed originated from his Lampeter days, 'Whenever he read a book, from Llywarch Hen down to Ceiriog or Daniel Owen, he read it with a view to collecting materials for his lexicon'. Evans published a two volume English-Welsh Dictionary in 1852 and 1858, but it was not until 1887 that the first part of *Geiriadur Cymraeg* was published. The first volume, up to the letter C was completed by 1893, and the first instalment of the second part was published in 1896. However, despite assistance from his son John, the dictionary was never to be completed. By the time of his death Evans had produced over 1900 pages of his dictionary, but had only reached the letter E, this final section was published in 1906 by Walter Spurrell.

Evans died 13th April 1903 at the age of eighty-five and was buried in Cemaes churchyard, near Llanwrin. In his obituary Principal Bebb suggested that a fitting commemoration would be the endowment of a Welsh library in his name at St David's College, 'to kindle an interest in the study of Welsh literature and history', sadly this did not happen. However, at the Lampeter Eisteddfod held in August 1907, the college offered a prize on the 'Life and Work of Chancellor Silvan Evans'. Many years later, on 5th July 1956, the Bishop of Bangor officiated at a service attended by the Welsh poet and author T.H. Parry-Williams, to lay a gravestone on Evans's grave. His manuscripts and private papers are held in the archives of the National Library of Wales.

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David J.A. Evans



David J.A. Evans is Professor of Physical Geography at Durham University.

Evans read geography at St David's University College, Lampeter, graduating in 1982. Alongside studying, he captained the cricket team for two years. He remembers receiving a personal letter of congratulations from the college principal, Brian Morris, when the side defeated the University of York. The Lampeter eleven reached the national knockout stages, losing to Durham in the quarter finals.

After Lampeter, Evans did an MSc at the Memorial University of Newfoundland; he researched the glacial history of the Selamut Range and Nachvak Fjord area of northern Labrador. Following this, he remained in Canada to study for a PhD at the University of Alberta. His research was based on the glacial history of NW Ellesmere Island, the mountainous northernmost tip of Canada's Arctic Archipelago. The final thesis was entitled *Late Quaternary History of Phillips Inlet and the Wootton Peninsula, North West Ellesmere Island, Canadian High Arctic*.

On returning to Britain, Evans' first post was as lecturer at King's College, University of London. He then moved to the University of Glasgow, where he stayed for fourteen years. In 2004, he moved to Durham University, where he has worked ever since.

Evans describes himself as a glacial geomorphologist; his work concentrates on the reconstruction of former glaciers and ice sheets through time. Geomorphology is defined as the science concerned with understanding the form of the earth's land surface and the processes by which it is shaped, in the present as well as in the past. Evans' research has developed landsystems models to assess glacial process-form relationships, (the links between physical process and Earth surface features). His work in this area has covered humid, mid-latitude mountains, for instance in Britain, as well as the arid High Arctic. Along with this, Evans has studied glacial sedimentary environments, particularly the relationship between glacier dynamics and the genesis of subglacial till, the sediments laid down by the direct action of glacial ice. He has also contributed to reconstructions of

former glacial ice cover. This has included histories of glaciation and the associated sea level change in the Canadian High Arctic and Arctic mainland, Svalbard, Arctic Norway, Iceland and South Georgia.

Evans' first authored book was *Glaciers & glaciation*, (Arnold, 1998), with a second edition published in 2010. He and his co-author Douglas I. Benn aimed to cover all important aspects of glaciers and their effects. Hodgkins predicted that the volume would become a benchmark text for years to come, writing 'It is difficult to find any minor faults ... and impossible to find any major ones.' Clarke concluded that the book is 'a modern synthesis that will be appreciated by professional scientists and graduate students both inside and outside the discipline. This book is the best of its kind, an impressive contribution to science and to education.'

Evans' next major book was *Glacial Landscapes*, (Arnold, 2003) with contributions from a wide range of glaciation experts, and showcasing the definitive exemplars for the different signatures of former glaciations on the Earth's surface. This was followed by his book entitled *A Practical Guide to the Study of Glacial Sediments* (Arnold, 2004), with a second edition coming in 2021.

Evans has also written *Till: a glacial process sedimentology*, (Wiley Blackwell). Till deposits are significant as they provide critical insights into the environment beneath ice-sheets and glaciers, and the processes occurring there. Evans produced a comprehensive review of the published literature on 'till science,' drawing on his own research and photograph archive to develop a rationale and nomenclature for future research directions. Evans is also the author of *Vatnajökull National Park (South Region) – Guide to a glacial landscape legacy* (VNP, 2016), and *Glaciation: a very short introduction* (Oxford University Press, 2018).

As well as numerous chapters in books and encyclopedias, Evans has written around 160 journal articles. Google-Scholar currently lists his h-index as 59, (59 papers cited at least 59 times each). He was awarded the Royal Geographical Society's Busk Medal in 2017 for excellence and originality in the study of glacial landscapes and processes and empowering the next generation. Evans comments, 'I have been extremely fortunate to have undertaken my career research in some of the world's most impressive landscapes, especially the least accessible of those locations such as the Canadian Arctic, Svalbard, Iceland and South Georgia.'

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D. Simon Evans

Daniel Simon Evans (1921-1998) was a Celtic scholar and an expert on the early British saints.

Simon was the eldest child of David Evans, secretary of the local branch of the Farmers' Union and a minor tax official, and his wife Sarah Jane née Lewis. He had a sister and a younger brother, David Ellis Evans, who was also to become a professor of Celtic Studies. He was born in Llanfynydd in Carmarthenshire, and attended Llanfynydd Primary School, as well as the Calvinist Methodist chapel in the village. He went on to Llandeilo Grammar School, where he became head boy. He studied at University of Wales, Swansea, where he won the Mary Towyn Jones scholarship. He graduated in Greek and Latin in 1942, and with first class honours in Welsh in 1943. His next destination was the United Theological College in Aberystwyth, where he did a degree in theology. After this, he spent a year at Jesus College, Oxford.

In October 1946, Evans went back to University College, Swansea, as assistant lecturer in Welsh (and for a few years as honorary lecturer in Hebrew). A series of academic posts followed. He was Professor of Welsh at University College, Dublin, from 1952 to 1962 and then lecturer in Welsh at St David's College until 1966. During his stay in Lampeter, he seems to have raised the idea of publishing a learned journal in the college. He was the editor of the first volume of *Trivium*, which appeared in May 1966. After this, Evans was head of Celtic Studies in the University of Liverpool from 1974 to 1988, before returning to Lampeter as Professor of Welsh. He worked diligently to develop the Welsh department into a strong academic unit. Besides this, he was Deputy-Principal for four years. After his retirement, he continued as Honorary Director of the Centre for Research and Scholarship.

Evans' main research was in the grammar and syntax of Middle Welsh prose, and so on the language of the transition between Middle Welsh and Modern Welsh. He published a number of significant articles, on Cornish as well as on Welsh. His grammars of Middle Welsh, *Gramadeg Cymraeg Canol* (Gwasg Prifysgol Cymru, 1951) and *A Grammar of Middle Welsh* (Dublin Institute for Advanced Studies, 1964) have become classics.

Alongside this, Evans worked on medieval religious literature, including lives of the saints. His book, *Medieval Religious Literature* (University of Wales Press for the Welsh Arts Council, 1986) was part of the Writers of Wales series. Scattergood described the volume as outlining in a brief but authoritative way the subject matter, themes, and styles of the surviving Welsh prose and verse from before the Reformation. It was aimed at the non-specialist and non-Welsh speaker. In 1959, Evans brought out *Buched Dewi* (Gwasg Prifysgol Cymru), an edition of the 14th century Middle Welsh version of the life of St David, taken from Llanstephan MS.27 with variations from Jesus College, Oxford, MS.1.19. (Although the Welsh life is clearly based on that written by Rhygyfarch, it omits most of the material connecting David with Ireland.) In 1988, Evans published an English translation, *The Welsh Life of St David*, (University of Wales Press), based on Jesus College, Oxford, MS.1.19. This was aimed at students who might not have coped with reading the Welsh edition. Evans revised and expanded the introduction and notes from the 1959 Welsh edition. He also brought together and edited, with a new introduction, G.H. Dobles's pamphlets, *Lives of the Welsh Saints* (University of Wales Press, 1993).

In 1977, Evans brought out an edition of *Historia Gruffud vab Kenan* (Gwasg Prifysgol Cymru). This presented the biography of Gruffydd ap Cynan, probably written by a cleric towards the end of the 12th century. Although the text was only just over thirty pages long, the introduction contained three hundred pages and the notes and indexes another hundred. Evans followed this up with an English

translation of the Middle Welsh text, *A Mediaeval Prince of Wales*, (Llanerch, 1990). With Rachel Bromwich, he published the standard edition of the Medieval prose-tale, *Culhwch ac Olwen*, (Welsh edition in 1988, with an English translation published in 1992). Evans' last book was *O Fanc y Spite: atgofion am Gapel y Methodistiaid yn Llanfynydd, a'r Fro*, (Mellen, 1997), a history of his home village and chapel.

Evans was awarded a D.Litt by the University of Wales in 1979. He served as secretary of the University of Wales Board of Celtic Studies. He was twice awarded the Vernam Hull Memorial Prize and gave the G.J. Williams Memorial Lecture in 1980 on 'Llafar a Llên yn yr hen gyfnod.'

Evans and his wife, Frances, had one son, Dafydd H. Evans, who was to follow in his father's footsteps as a Welsh scholar.

Evans died in Carmarthen on 4 March 1998. A hall of residence at Lampeter is named after him.

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Eric Evans

Eric Evans (1928-1996) was Dean of St Paul's Cathedral.

Evans was born in Narberth, the son of Eric Evans and his wife Florence née Rogers. He was christened Thomas, but always known by his middle name, Eric. On leaving school, he studied for a BA at St David's College, Lampeter, and then for an MA at St Catherine's College, Oxford. He then prepared for the priesthood at the Anglo-Catholic St Stephen's House, still in Oxford. He was ordained deacon in 1954 and priest in 1955.

Evans' first clerical post was as a curate in Margate. While he was there, he met and married Linda Budge; they went on to have two daughters. In 1958, Evans became senior curate at St Peter's, in the centre of Bournemouth. During his time there, he trained as a Samaritan and became founder and first director of the Bournemouth branch. He also got on well with young people. In 1962, he moved to the diocese of Gloucester as youth chaplain. It was said he could sit in a field with a glass of beer and, at the same time, explain clearly to the young people round him St Paul's theology of the redemption. He became diocesan canon missionary in 1969 and then archdeacon of Cheltenham in 1975. These roles meant he lived in the Close at Gloucester for nineteen years; he loved the cathedral, city and diocese. While there, his roles included being a governor of Cheltenham Ladies' College, a chaplain to the Air Training Corps, the Gloucester College of Education and the Gloucestershire Constabulary. In 1981, he became chairman of the Council for the Care of Churches. Despite the threats of theft and vandalism, he was a strong opponent of keeping churches locked up. He believed that 'Our churches are in a sense sacramental. They are an outward and visible sign of God in our presence. People need an awareness of the numinous, and visit churches simply because they are different from other buildings.'

His appointment as dean of St Paul's Cathedral in 1988 came as a surprise to some. It was rumoured to have been the work of Margaret Thatcher, who had not forgiven the previous regime for the tone of the Falklands thanksgiving service of July 1982. However, the Chapter at St Paul's was not a particularly happy or united team. Evans brought the gifts of a pastor and peacemaker. It was said that during his time there, peace broke out and there was a greater charity and unity among the Chapter than at any time in living memory. He was fortunate that three of the four Canonries became vacant just after his arrival, putting an end to most of the notorious backbiting. However, it was said that Evans' own gentle style created harmony. For instance, he encouraged members of the cathedral community to have lunch together, believing that those who shared meals were less likely to quarrel. At Chapter meetings, he tried to achieve consensus; only very rarely would anything come to a vote. He worked for the conservation and adaptation of the cathedral's fabric. Financially, it was almost bankrupt. In 1991, it was forced to take the controversial step of charging visitors for entry, one of the first cathedrals to do this.



Evans fitted in well with the City of London. As a fine after-dinner speaker and a prominent Freemason, he was well-suited to civic events and livery dinners. He was appointed chaplain to the Guild of Freemen and annually conducted the brief Blessing of the Lord Mayor, which happens during the Lord Mayor's Show. He was made an Honorary Freeman of the Worshipful Company of Gardeners in 1992. In contrast, the deanery was a welcoming place for all; it was said that Evans' wife, Linda, made 200 cups of tea a week for beggars who knocked at the door.

Evans was an Anglo-Catholic traditionalist, strongly opposing the ordination of women. He argued that 'The Church of England should not go it alone on the issue of women priests.' However, his loyalty to the Church of England never wavered. He said, 'If we are to keep the Church of England together we need more love and prayer, not to have a go at each other.' He was also conservative in his politics and a member of the Carlton Club. In particular, he was a strong supporter of the monarchy, arguing that 'the oldest continuing human constitutional organism in the world apart from the papacy' demanded respect. In his post he forged close links with the Royal Family, and was involved in organising nationally important services, for instance commemorating the fiftieth anniversary of VE Day. In 1996, Evans was made a knight of the Royal Victorian Order, an honour in the personal gift of the Queen.

Also, in 1996, ill health forced Evans to resign, two years before his possible retirement age of seventy. Sadly, he died in his sleep on August 17, six weeks before he was due to finish work. Canon Michael Seward commented 'For many years he had suffered from arthritis, he'd had a long-standing chest complaint and he had been on an oxygen supply on and off for the last three months.' Evans' funeral was held in Gloucester Cathedral, followed, two days later, by a service of thanksgiving in St Paul's. In a personal message to his wife, the Queen wrote 'He will be a great loss to the Church and his many friends.'

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Dom Illtud Evans

Dom Illtud Evans (1913-1972) was a well-known Catholic priest, writer and broadcaster.

Although Evans was born in Chelsea, he came from Welsh nonconformist stock. His father, David Spencer Evans, was a postmaster; his mother was Catherine née Jones. The son was named John Alban. He attended Towyn Grammar School in north-west Wales, meaning that he grew up bilingual. He was also academically gifted; he entered St David's College Lampeter in 1931 as Bates English prizeman. Several *College Magazines* contain examples of his early writings. He also belonged to the college's Anglo-Catholic St David's Society. However, he was expelled from Lampeter in 1934 for admitting that he was a homosexual. A minute of a special meeting of the College Board, held on June 15 1934, reads,

'The Censor brought a charge against J. Alban Evans of having persistently attempted to induce a fellow-student to commit an act of gross immorality within the precincts of the college. Evans admitted his guilt & was expelled from College.'

His friend Cliff Tucker was later to campaign for him to have a posthumous graduation.

Evans' first career on leaving college was as a journalist; he was to use the skills he learned throughout his ministry. Around this time, he converted to Roman Catholicism; he entered the Dominican Order in 1937. He was ordained priest six years later, taking the name Illtud after the founder of the monastery at Llantwit Major. Evans originally based himself in Cambridge. Then from 1955 to 1958, he served as prior of St Dominic's in North-West London. However, he was best known as a writer and broadcaster. He was editor of the Dominican monthly review *Blackfriars* from 1950 to 1962; he was then the driving force behind its relaunch as *New Blackfriars*. He also contributed to a variety of other publications:- *Time and Tide*, *The Tablet* (often under the pen-name Aldate), *The Times*, *The Times Literary Supplement*, *Saturday Review* and *The Observer*. His writings encompassed a variety of subjects, including religious art, literature and biography as well as penal reform. His book, *One and Many*, (Blackfriars, 1957), described Christ living in each Catholic, thus making the many into one.

Evans spent most of the 1960s in the United States. He lived first of all in New York, before becoming Preacher-General at the Dominican Provincial House of Studies, Oaklands, California, in 1966. There he taught homiletics and conducted diocesan retreats. He was also associate editor of *Faith Now*.

From the beginning of his ministry, Evans had a particular interest in everything connected with crime and punishment; he visited prisons and rehabilitation centres all over Britain. In the US, this became his main preoccupation. He visited many penal institutions, while preparing a report on the operation of parole for the William J Kirby Foundation of Washington DC. He addressed the Annual Convention of the American Correctional Association in 1961 and was appointed as a delegate to the 1961 UN Congress on the Prevention of Crime and Treatment of Offenders. Evans' writings included a major article on 'Punishment' for *The Catholic Encyclopaedia*, vol. 11, published in 1969.

He also gained a reputation for helping priests who were disturbed by the changes brought about by Vatican II; he was often able to reconcile groups who were separated by differences of tradition, training and age.

Evans' health was never good; he returned to Britain in 1970 following a stroke. He died in Athens on 22 July 1972, aged only 59. He is buried in the Catholic cemetery at Heraklion. His papers are held in UWTSU's Special Collections.

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John Silas Evans

John Silas Evans (1864-1953) was the author of popular astronomy books in English and Welsh, as well as being a priest.

Evans was a local man; he was born in Pencarreg on 11 March 1864. His father was named Evan Evans. John Silas Evans attended Alcwyn C. Evans' school in Carmarthen and then the old grammar school, Lampeter. He was awarded the Phillips and Treharne scholarships to St David's College. He graduated in 1885, having won the Welsh and science prizes. For the next year, he taught at a college in Coventry. After that he was ordained deacon in St Asaph's cathedral in 1887 and then priest in 1888. Evans had an exceptional history; it was said he could conduct services almost completely from memory.

Evans' first clerical post was as curate at Diserth, Denbighshire, from 1887 to 1890. Following this he was curate of Rhos-ddu, near Wrexham, from 1890 to 1895, vicar of St Asaph and vicar choral of the cathedral from 1895 to 1901 and vicar of Gyffylliog, west of Ruthin, from 1901 to 1909. His last post was as vicar of Llanrhaeadr-ym-Mochnant with Llanarmon Mynydd Mawr (1909 to 1938).

Llanrhaeadr-ym-Mochnant is situated in the Berwyn mountains, between Bala and Oswestry. The church's best-known former clergyman was William Morgan, who first translated the Bible into Welsh. Evans became a canon of St Asaph in 1928.



John Silas Evans, from the Welsh Portrait Collection at the National Library of Wales.

Evans was a keen astronomer, using a four-inch telescope made by Tulley. He submitted a Welsh language manuscript about astronomy to the 1920 National Eisteddfod's competition for an original new work. However, although the judges praised his contribution, they did not think it appropriate for the *belles lettres* competition. It was not considered for the prize therefore. Evans brought his work out as a book, *Seryddiaeth a Seryddwyr*, in 1923. It is divided into two parts; the first section on astronomy itself is followed by short biographies of the great astronomers. The book ends with a chapter on astronomy in Wales. A review in *Archaeologia Cambrensis* described it as the first serious work in Welsh on astronomy. Evans himself coined many of the technical terms used in it.

He followed *Seryddiaeth a Seryddwyr* with an English-language book on popular astronomy, *Marvels of the sky*, (published by A.H. Stockwell, 1931). He dedicated *Marvels of the sky* to 'my constant and faithful companion, my old Refractor telescope.'

Also, in 1931 he issued *Ad astra*, a compilation of eight sermons concerning the relationship between science and religion. In the introduction, Evans described the component items as 'a short series of sermons, or addresses, of an astronomical character, on the religious aspect of the science.' In the first talk, entitled 'In the beginning, God,' he discussed several controversial points, including the implications of scientific estimates of the age of the earth for the creation story in Genesis. The sixth sermon, 'Are the planets inhabited?' considered the possibility of alien life forms. The seventh address, 'Which was the star of Bethlehem?', examined the scientific basis of the well-known star, as well as its broader spiritual meaning.

In November 1923 Evans was elected a fellow of the Royal Astronomical Society; he remained a member until December 1932. Such was his passion that he had the roof of the nave at Llanrhaeadr-ym-Mochnant church painted with stars and planets, on a blue background.



Church of St Dogfan, Llanrhaeadr-ym-Mochnant, where Evans was vicar.

Evans' other interests included folklore and local history. He wrote a history of his parish, *Hanes Llanrhaeadr ym Mochnant*; this was published in 1940. He described local landmarks, including the Pistyll Rhaedr waterfall and a number of nearby standing stones and barrows. He recounted the area's ancient history, its religious life and its folklore. He also wrote about the interior of his church, St Dogfans, which he described as 'very old, though, naturally, it has been restored many times.'

On his retirement in 1938, Evans moved to Aberystwyth, wanting to be within easy reach of the National Library of Wales. He named his new home, Ad astra. Eventually he returned home to Pencarreg and wrote a local history of the parish. He died there on 19 April 1953 and was buried in the churchyard.

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Walter Evans

Walter Evans (1916-2007) worked as an army chaplain for almost forty years, serving in North Africa, Italy, Belgium, Germany, Malaya, Singapore, Borneo, Kenya and Oman. Known as 'Evans above', he held almost every type of army chaplaincy appointment possible.

Evans was born at his mother's family home in Eglwysrwrw in Pembrokeshire, on 2 August 1916. In a few weeks, he was brought to Lampeter; he was christened Evan Walter in St Peter's church. The register of baptisms names his parents as David, a cabinet maker, and Eleanor. The family lived in Station Terrace and young Walter attended St David's College School. They attended St Peter's church, where Walter was a choir boy (of indifferent quality).

Sadly, Walter's mother died of cancer of the liver in 1932, when he was just fifteen years old. During the twelve weeks of her illness, Walter stayed at home from school to help his father. This meant he never took his Higher School Certificate, (the equivalent of A-levels). However, as he had passed the Oxford School Certificate with eight credits, he was able to sit for a Scholarship at St David's College. He eventually graduated with a degree in history in 1936, just before he was twenty. The principal at that time was Maurice Jones, a former army chaplain who encouraged a small but steady flow of Lampeter men into the services.

After his graduation, Evans managed to pass Parts 1 and 2 of the General Ordination Examination, as well as spending a year teaching at St David's College School. After ordination, his first post was as curate in Narberth. He then moved to Cardigan, where he stayed for two years before joining the Army. He was active as an ambulance driver in the ARP, steering a large car which had been adapted to take four stretchers. He was also involved in the Home Guard as a sort of Intelligence Officer.

In 1942, Evans was accepted as a military chaplain. His intake course was short and sharp, lasting only two weeks. His first posting was back in Wales, to 184 (Army) Field Regiment, Royal Artillery, at Coed-y-Brenin Camp, a few miles north of Dolgellau. It was a huge, busy training camp. After a few months there, he was posted to 79 (Hertfordshire Yeomanry) Heavy Anti-Aircraft, Royal Artillery. He arrived at Bône (Annaba), in north-east Algeria, in February 1943. Then his regiment mounted an anti-aircraft defence of the town and port of Skikda, about 60 miles west of Bône. Every Sunday, Evans tried to give each detachment a service lasting 30 minutes. He often ended up taking eight or nine services in a day, and sometimes one or two on weekday evenings. For the men, the chaplain's visit and the service were very much a part of the week's ritual. Sickness was a significant part of life. At one stage, around 150 of the 1000 men in the regiment were hospitalized, mostly due to malaria. Later in 1943, the 79 HAA moved back to Bône. In addition to the English worship, Evans and a fellow Welsh-speaking chaplain organized monthly Welsh services in the YMCA.

At Easter 1944, the regiment sailed for Italy. Its next posting was to the airfields surrounding Foggia, near Bari on the Adriatic coast. Its role was to protect the Royal Air Force from German counter attacks. After a couple of months there, they moved north to provide fire-power for the American 5th Army in the west of Italy, and then to the 8th Army Front at Rimini. Eventually the 79 HAA was disbanded and Evans was posted for a short time to 56 Heavy Regiment, Royal Artillery, (later to achieve fame because Spike Milligan had been one of its members).

Evans' next posting was unusual; he was attached to the newly formed Jewish Independent Brigade Group. The Brigade contained escaped concentration camp prisoners, Jewish volunteers from all over the world and Jews from Palestine itself, supported by specialists from British units in Italy.

Around 20% of the brigade were from Britain; most of these were Church of England. Evans, who was based at the Field Ambulance, ministered alongside three Jewish chaplains. Evans noted that there were no Brigade Orders on the Jewish Sabbath, and that mail did not arrive then. After the war in Europe ended, the Brigade's transport was active in taking displaced Jews down through Italy, to enable them to sail for Palestine.

After a short time in Belgium and the Netherlands, Evans was posted to Germany with the Royal Horse Guards. Life in Germany in 1946 was interesting to say the least. There were thousands of displaced people and refugees, dozens of deserters, and spies of all kinds.

Later that year, while Evans was on leave in Britain, he married Peggy Evans. Peggy came from the village of Llanfihangel-ar-Arth, eleven miles south west of Lampeter. She and Walter were to have two daughters, Ann and Ruth.

Walter was demobilised early in 1947. After spending a few months in a temporary curacy, he became Rector of Didmarton with Oldbury-on-the Hill and Sopworth, a rural living on the border of Gloucestershire and Wiltshire. Evans stayed at Didmarton for five years. He became Rural District Councillor for the parish, joined the Territorial Army and became Chaplain (TA) to the Royal Wiltshire Yeomanry. However, he started to realize that he missed the structured discipline and the comradeship and common bond of the army. At this time, the Korean War was happening and military chaplains were in short supply. In July 1952, Evans rejoined the Royal Army Chaplains' Department; he was attached to The Buffs (Royal East Kent Regiment). Initially he was stationed in Dover; in February 1953, the battalion battled with the East Coast floods which did serious damage to the Thames estuary. The next month, he went with the Buffs to Kenya, then in the grip of the Mau-Mau uprising. They were first stationed in Ol-joro-orok, 9 000 feet above sea level but only four miles from the equator. Initially the role of the Buffs was to 'keep and maintain the peace'; later their task was to apprehend the Kikuyu tribesmen involved in the rebellion. In 1955, after a short time in Britain, the Buffs moved to Germany into Wuppertal Garrison. Evans remained in Germany after the Buffs had left for Aden; he was posted to Krefeld, on the Rhine. His next postings were back in Britain – to the Infantry Junior Leaders' Battalion stationed in Plymouth and then to the Royal Military Academy at Sandhurst.

In 1962 Evans was posted to Far East Land Forces, first of all to Kluang, Malaysia. As his daughters were at school, he went out alone, leaving Peggy back in Britain. Possibly because of this, he was moved around a great deal – to Brunei and to Singapore as well as Malaysia itself. In Singapore, he was warden of Church House, a small retreat and rest house on Blakang Mati Island, (now known as Sentosa). His next posting, beginning in January 1965, was to the army's own university, the Royal Military College at Shrivenham, near Swindon. He commented that this was one of the best postings available. In addition, he was awarded an MBE in the 1965 Queen's Birthday Honours. However, he was only to stay in Shrivenham two years; his next destination was the Chaplains' Depot at Bagshot in Surrey. New chaplains came there to be documented, trained and kitted out. Evans' last posting was to Hereford, the home of the SAS. The camp was run down and the church hut in a terrible state. Evans had always been an advocate of regular visiting. Going door-to-door visiting, like the milkman and postman, he aimed to visit every house about once every six or eight weeks.

By this time, the standard retirement age for army chaplains was fifty-five. It was time for Evans to return to civilian life. In January 1972, he became chaplain at The Royal Hospital, Chelsea; he remained there until he was sixty-five. Around 400 In-Pensioners lived there; the turnover was around 70 admissions and 70 deaths each year. Evans exercised a full ministry, thoroughly enjoying his work. From November 1980 to November 1981, he was also Lord Mayor's Chaplain, supporting

Colonel and Alderman Ronald Gardner-Thorpe, a former battalion CO in the Buffs. As part of his duties, he preached three times at St Paul's Cathedral, said grace at numerous dinners in the Guildhall and Mansion House, and attended the wedding of Prince Charles and Lady Diana Spencer.

In 1985, Evans moved back home to Ceredigion; he and Peggy settled in Llandysul. He died in 2007. General Sir Peter de la Billière, spoke at his funeral in the parish church of St Tysul, Llandysul.

Evans wrote of his work 'The Chaplain represents something basic to men's needs, whatever they are involved in. My task, as I saw it, was to do my best, wherever I found myself, and represent a standard which many forget in their anxiety to be something different and new in their lives.' De la Billière said of him 'A good Padre is the conscience of the Commanding Officer and the patron of the men – certainly this fits Padre Evans.'

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Richard Fawkes

Richard Brian Fawkes (1944-2020) was a playwright, author and director.

Fawkes was born in Camberley; his parents were Stanley and Dorethy. He was educated at the Royal Masonic School for Boys, Bushey. After that he spent eighteen months working with Voluntary Service Overseas as an instructor at the Outward Bound School in Kenya. He read English at St David's College Lampeter, before joining the BBC as a general trainee in 1967. He worked for the BBC until 1971, when he joined a commercials production company. After that, he went freelance as an Assistant Director. Over the rest of his career, he worked as a director on stage and screen, a playwright, and an author of nine books on classical music.

Very early in the life of Channel 4, Fawkes directed *Tom Keating on Painters*. Keating was an artist and art restorer; he admitted to painting fakes to gain revenge on traders who grew rich at artists' expense. In his television programme, he discussed his favourite artists and their styles. Writing in *The Times*, Peter Davalle described the way the series took stuffiness and pretension out of art history to leave room for genuine love and understanding. Fawkes also directed Channel 4's *Every Window Tells a Story*, in which Malcolm Miller explained and deciphered the significance of stained glass windows. Again, Davalle commented that Miller spoke in language everyone could understand; in particular, he described the cathedral as the binding of a book, with the windows as the text. *Changing Faces*, first broadcast in 1987, traced the changing roles and ideals of British portrait painters; once more the series was light without being superficial.

On stage, Fawkes' work included producing *Faust* (2005) and *The Merry Wives of Windsor* (2006) for Opera South. Working with the operetta specialist Tom Higgins, he co-devised and then directed *Waltzing in the Clouds*, based on the life and music of the composer Robert Stolz. He also wrote the libretto's for Priti Paintal's operas *Survival Song* and *Biko*. *Survival Song* portrayed the events leading up to a necklace killing in a South African township. It was written as a study for the later two-act chamber opera on the life of Steve Biko, commissioned as a co-production by Birmingham Rep. and Royal Opera Garden Venture.

Fawkes' first book, co-written with Michael Darlow, was *The last corner of Arabia*, (Quartet Books, 1976). Darlow had visited Oman at the request of the Sultan, to make a documentary about what was then a very backward, but strategically vital, country. As the previous ruler had refused to modernize, there was no proper hospital and only two miles of made up road. Fawkes accompanied Darlow as production manager. The contract included a clause that Darlow would write a book about his experiences. As Fawkes was starting off as a serious writer, the two men divided up the chapters between them. The text was accompanied by photographs, mostly taken by the cameraman, Peter Middleton.

Most of Fawkes' later volumes concerned music, particularly classical music. His next book was *Fighting for a Laugh: Entertaining the British and American Armed Forces 1939-1946* (Macdonald and Jane's, 1978), a comprehensive study of wartime entertainment. He then published *Dion Boucicault* (Quartet Books, 1979). This was the first modern biography of a versatile 19th century playwright, actor and manager, who married three times, was accused of bigamy and made and lost several fortunes.

Welsh National Opera (Julia McRae, 1986) followed the history of the company, from its early days with an amateur chorus to a major organization, able to give full freedom to exciting international producers. Most of Fawkes' text consisted of a brief analysis of every production. Writing in *The Financial Times*, Loppert commented 'But the book is at once a solid job of reporting, and something

else as well – the sense of excitement that WNO performance can inspire certainly returns in the reading.’

In *The Classical Music Map of Britain* (Elliott & Thompson, 2010), Fawkes wrote a compendium of stories about Britain’s composers, arranged by geographical location. Each entry described why a particular place was special to the composer in question, which pieces were written there, and whether it was currently open to the public. Fawkes commented ‘There’s something wonderful about being able to go and look at something connected with a composer. I would like to think that readers will keep the book in their cars and as they travel around the country use it as a guide to places of interest.’

Fawkes was also the author of two audio books, *The History of Opera* and *The History of Classical Music*, (both published by Naxos). He contributed to a wide range of publications, including *Opera Now*, *Classical Music Magazine*, *The Singer*, *Gramophone*, *The Telegraph* and *The Independent*.

Fawkes married Cherry Cole in 1971; he and Cherry had two sons and a daughter. He died in Chiswick on 8 January 2020.

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Born in Cardiff, Richard's early education was at the Church School in Llandaff. After failing the 11+ convincingly (!) he eventually went to Canton High School, and then proceeded to Lampeter - a place he always loved with a passion. Indeed much later he was on the University Council for 10 years. He graduated BA in 1966.

Reading Theology at Fitzwilliam College, and Ridley Hall Cambridge, he was ordained in 1968 - becoming curate of Skewen, and then St Augustine's Penarth. Meanwhile, he continued his studies, especially Music. Following Fellowships at the London College of Music (Organ) and Trinity College, London (Composition), in 1979 he took the Mus.B degree at Trinity College, Dublin. He followed this with the University of Wales MA (thesis on Sir John Goss at St Paul's Cathedral) studying under the enormously respected teacher Canon William Price at Lampeter. He then took a PhD in Church History ("The Free Church of England, c 1845 - c 1945"), again with Dr Price.

Music was always of great importance. He studied organ under the distinguished Welsh blind organist David Williams, and the twin loves of ministry and music took him on from his curacies to Rochester Cathedral and then St Paul's Cathedral, London. As Succentor of St Paul's he was responsible for constructing all major services - amongst them the Queen Mother's 80th Birthday Thanksgiving, and the Royal Wedding of 1981. He then spent 8 very busy years as Vicar of Ruislip, and following this moved to be Canon Precentor and Sub-Dean of Guildford Cathedral. In 1997 he was appointed Dean of Monmouth - and also Vicar of the Cathedral Parish in Newport. Again, at this time, from 1997 to 2011, he was both Chair of the Welsh Liturgical Commission, and Warden of the old-established Guild of Church Musicians.

In 2011 he was elected Bishop of St Helena by the Anglican Church of Southern Africa, and was consecrated at St Mark's Cathedral, George (Western Cape). He and Jane spent 7 years in that fascinating and mountainous South-Atlantic diocese ... Napoleon's house at Longwood is only one of so many wonderful places to explore. Again, Ascension Island was a part of his diocese. But he also made many trips to South Africa for the Synods, and travelling was a real adventure, for until 2017 the only connection was the elderly Mail Ship ... which took 5 days to the Cape (or 8 when one engine occasionally broke down!).

Music remains close to heart. Amongst some 150 solo organ concerts over the years, he has twice performed at St Paul's Cathedral London. He has also done recitals at the Cathedrals of Rochester, Guildford, Coventry, Bangor, Newport, Newcastle on Tyne – and 6 times at St Paul's Cathedral, on St Helena. Again, he has given 6 Recitals on the Lampeter Chapel Organ at the Annual Reunion.

Following retirement from St Helena he and his wife Jane (a Dental Surgeon) now live in his family home in Llandaff. Richard continues doing services and preaching Countrywide - again, he does a lot of playing, although the C19 pandemic wiped out his concerts for 2020. But as he says, "thankfully Jane and I are still here when so many have tragically left us!"

In 2019 he was elected Master of the Guild of Musicians and Singers in London. Honorary Fellows of the Guild include Rick Wakeman, Dame Patricia Routledge, Dame Mary Archer, and the late (and much loved) Dame Vera Lynn. So there's a lot to do, and thankfully he's kept very busy!

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John Fisher

John Fisher (1862-1930) worked with the more famous Rev Sabine Baring Gould on the classic work, *Lives of the British saints*.

Fisher came from Llandybie, near Ammanford; he was the eldest son of Edward and Mary Fisher. He first attended the national school, Llandeilo-Talybont (Pontardulais), before going on to Llandovery School. He was then scholar, exhibitor and prizeman at St David's College, Lampeter. He graduated with a second-class BA degree in Modern Languages and Literature in 1884, and a BD in 1891. He was ordained deacon in 1885 and priest in 1886. He held three curacies in the diocese of St Asaph, at Pontblyddyn, Llanllwchaearn, and Ruthin. In 1901, he was appointed rector of Cefn, about five miles east of Llangollen.

That same year Fisher also became the cathedral librarian for St Asaph. There he compiled a manuscript catalogue of the collection. He was made a canon and sacrist in 1916 and chancellor of the cathedral in 1927. In 1921, he was appointed Welsh examining chaplain to Archbishop Alfred George Edwards. In this role, he would have been responsible for examining candidates for ordination and advising Edwards about their suitability. From 1905 to 1909 he was Welsh examiner at St David's College. He was a member of the governing body of the Church in Wales from 1917 onwards.

Fisher was also active as a local historian and antiquarian. He joined the Cambrian Archaeological Association in 1899 and edited *Archaeologia Cambrensis* from 1917 to 1925. He was general secretary of the Association from 1914 to 1917 and vice-president from 1925 onwards. Fisher wrote a significant number of articles for *Archaeologia Cambrensis*. These included 'Some place-names in the locality of St Asaph' (6th series, v. 14, 1914); 'Wales in the time of Queen Elizabeth' (6th series, v. 15, 1915) and 'Bardsey Island and its saints' (7th series, v. 6, 1926).

In 1899, Fisher edited the Cefn Coch manuscripts, two MSS almost entirely made up of poetry, mostly by writers from North Wales. However, his major literary work, written in collaboration with Sabine Baring Gould, was *The lives of the British saints*. The subtitle defines the scope of the work: *The saints of Wales and Cornwall and such Irish saints as have dedications in Britain*. The two authors collected the traditions associated with the early saints, producing a treasure trove of facts and stories. However, Baring Gould and Fisher were sometimes uncritical of their sources, and tended to conflate unrelated saints with similar names. The four volumes they wrote were published under the auspices of the Honourable Society of Cymmrodorion between 1907 and 1913. Despite their limitations, they have not yet been superseded by any similar source. The work is dedicated to four previous scholars who had worked in the same area; one of them is Rice Rees, the first professor of Welsh at St David's College.

Fisher went on to edit a selection of the tour journals and notes the Welsh topographical writer, Richard Fenton (1747-1821) had left in manuscript. The Cambrian Archaeological Association published the work as *Tours in Wales (1804-1813)*. Fisher also edited *Allwydd Paradws* by John Hughes. His last work was an edition of William Salesbury's translation of the gospels and epistles, *Kynniver llith a Ban*. This was going through the press at the time of Fisher's death.

Fisher was elected a Fellow of the Society of Antiquities in 1918 and received an honorary D.Litt. from the University of Wales in 1920. He was a member of the Commission on Ancient Monuments (Wales) and of the court and council of the National Library of Wales. He represented the Cambrian Archaeological Association on the court of governors of the University of Wales and on its Board of Celtic Studies.

Fisher attended a committee meeting of the Cambrian Archaeological Society in Shrewsbury on 9 May 1930. He died very suddenly later that day, at his brother's house, the Rectory, Pontfadog. Fisher was buried in the graveyard of St Asaph's cathedral.

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Bill Foggitt

Bill Foggitt (1913-2004) achieved national fame as an amateur weather forecaster, whose predictions were often more accurate than those of the professionals.

Foggitt came from a family of meteorologists. His great grandfather Thomas, (ca 1810 to 1885), set out to study the weather preceding the disastrous River Tees flood of 1771. He compiled a set of statistics, including air temperature and wind direction. Thomas's son and Bill's grandfather William was an active botanist, and indeed became a fellow of the Linnean Society in 1903. Bill's father Benjamin made detailed studies of the behaviour of birds. Bill started keeping weather records at the age of twelve, when his father gave him a schoolboy diary to fill in. His first entry read 'Snow showers. King slightly better.' Sadly most of the family records have now been lost, although some were saved by the Met Office in Bracknell.

Bill was born in Thirsk and attended Thirsk Grammar School. On leaving school he started work in the family chemists' business. He was not however a good pupil and became interested in becoming a clergyman. He trained as a Methodist lay preacher, but his attempts to enter the full-time ministry ended in failure. Transferring his ambitions to the Anglican church, he entered Saint David's College Lampeter in 1939. His studies were disrupted by army service with the Royal Ordnance Corps in North Africa. However, he graduated with a BA in 1946. It was also on Boxing Day 1946 that he and his father saw a flock of waxwings eating holly berries. His father commented that this was a sign of a hard winter ahead; the birds had fled from cold weather in Scandinavia. Sure enough, 1947 proved to be one of the harshest winters anyone could remember. Foggitt junior wrote a letter to a national newspaper; it was printed alongside a drawing of a waxwing.

Sadly, the next few years were to be marked by a series of disappointments. After being rejected for the Anglican priesthood, he worked as an English and Religious Studies teacher in South Yorkshire and Stoke-on-Trent. Unsuccessful again, he did a variety of jobs in Birmingham. He married Dora Winifred Kevan in 1946; the marriage quickly failed, and he and Winifred separated. However, as devout Christians, they never divorced and Foggitt even attended his wife's funeral.

In 1966, Foggitt returned home to Yorkshire. Not only was he out of work, but he nearly lost a leg in a road accident outside his home. In the midst of his depression, his mother suggested he study the family weather records. His knowledge of country lore soon brought him a wider following. There followed a long career of natural history excursions, letters, columns and broadcasts. His predictions were based on his observations of plant and animal behaviour, and on a conviction that weather is cyclical. The family records indicated that a harsh winter comes every fifteen years and a very hot summer every twenty-two. Foggitt noticed that if the swallows returned to Britain early in April, the following summer would be warm. Frogs spawning in the deepest part of pond indicated a long spell of dry weather. Flowers closed their petals before rain to protect their pollen. He told an interviewer 'I use pine cones for short-term forecasts ... I have one hanging on the wall and when damp weather's coming or rain or wind, the scales close up Seaweed works too ... The damp atmosphere acts on salts inside it.'

In 1980, he was asked to do a nightly slot on Yorkshire television, Foggitt's Forecast. Foggitt's finest moment came in 1985. The Met Office had issued a warning that the prevailing cold snap would continue. Foggitt had seen a mole poking its nose above the snow and a bud opening on the winter jasmine. He correctly predicted that warmer weather would soon arrive. Soon he found himself lionised by national television and radio. Like the Met Office, he failed to predict the great storm of 1987. However, he had realized there might be strong winds. He remembered that 'My neighbour's

cat, Blackie, went crackers, jumping up poles and into trees. That was a sure sign.' In 1990, the English Tourist Board published a pamphlet, containing fifty of his 'Be your own forecaster tips.' British Telecom installed a phone-in line for 'Foggitt's Forecasts.' Professor John Gilbert of the University of Reading invited him to take part in a project, based on remote sensing in higher education. This became part of the national science curriculum.

Professional forecasters regarded Foggitt with sceptical amusement. However, this was before the days of powerful computers; his predictions were often as accurate as those of the conventional weather people. Yorkshire Television's Bob Rust admitted that Foggitt's forecasts were often so accurate that he and his colleagues became apprehensive when their predictions were ranged against Foggitt's. Another local television weatherman told him, '... I'm obliged to say I don't agree with you even when I know you're probably right.'

Eventually Foggitt's star faded. He was working in an unpredictable field and it was inevitable that he sometimes made mistakes. In 1993 he failed to predict one of the wettest summers on record. He endured a torrent of abuse, from readers and viewers who had suffered forty days of consecutive rain. One letter writer threatened to have him shot; Foggitt felt he needed to ask the police for their protection. He was sceptical about global warming, and more concerned about the possibility of an imminent mini ice age.

Foggitt himself had little interest in money or in the trappings of fame. With his friends, known in Thirsk as the Magic Circle, he was a regular at the Three Tuns. His other companion there was his wire-haired terrier, Polly. His biographer Mike Cresswell said of him 'As long as he had enough in his pocket to get his pint in the local pub in Thirsk and to meet up with his friends, he was happy.'

Foggitt died in Friarage Hospital in Northallerton in September 2004. His funeral was held at St James Methodist Church, Thirsk. Religious to the last, the three hymns were those he himself had chosen. The Revd. Geoffrey Bruce, who led the service, commented 'He reminded us of the world around us ... He was a warm, open and quiet personality with a fund of stories about all sorts of things. He always had a twinkle in his eye and humour was always present.'

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Bob Fonow



Bob Fonow describes himself as a turnaround manager and corporate troubleshooter; he has been advisor and mentor to executives and government officials in Asia, the Middle East, Europe and the United States.

Fonow comes from Steubenville, Ohio; he attended Steubenville Catholic Central High School. He remembers the vice principal telling him he would always be mediocre; subsequently he was determined that this would not come true! After leaving school, he entered the US Air Force. He was put into maths and physics programmes; telecoms and data communications were to become his core technical knowledge for much of his career. Fonow was sent to Japan with the Air Force Security Service, before serving in Italy and Britain.

After serving for eight years, Fonow left the Air Force in Suffolk, RAF Bentwaters, in August 1976. He arrived in Lampeter the next day to study modern history as a mature student, financed by the US' GI Bill, (the 'new deal for veterans'). His first year was hard, as he had to learn how to study and write in a British university. However, he did well after that, and managed to win a bursary to do an MSc in International Relations at London School of Economics. While Fonow studied, his British wife, Dorothy, worked as a social worker responsible for Lampeter and parts of Ceredigion. Their daughter Nia was born just two months before Bob took his finals. She was followed by a son, Jay.

After leaving LSE, Fonow worked as a Telecommunications Traffic Superintendent with British Telecom International, eventually moving into sales, sales management, and general management. However, in 1993, he founded RGI Ltd, a management consulting firm providing turnarounds, fixes and business transformations for distressed companies around the globe. A turnaround is defined as a management technique or practice that attempts to preserve the value in a troubled company. RGI attempts to resolve the issues, get the failing company back on track, and then return it to its owners. A fix is a short-term assignment to sort out a critical issue. This can be almost any unexpected situation that needs to be dealt with quickly and efficiently. Fonow has learned that the majority of problems arise through either poor decisions by senior management, or chief executives taking out more than they put in.

Fonow's assignments have taken him to China, Japan, Russia, Switzerland and the Middle East. He considers his greatest professional accomplishment to be his work in Iraq. From 2006 to 2008, he was US State Department Senior Adviser to the Government of Iraq for Telecommunications and

Internet Reconstruction. This involved coordinating teams of US, international and Iraqi experts. It was one of the reconstruction successes, still functioning well.

Fonow has also done two stints as technical adviser to the United States Trade and Development Agency in Ramallah, on the West Bank, helping the Palestinians develop their Internet and data systems. While there, he was twice given special access to the Church of the Nativity in Bethlehem and in particular to the crypt, traditionally considered the birthplace of Jesus Christ. This meant he could see the reactions of the people entering this holy place for the first time. He considers it the most extraordinary experience of his life.

Fonow recently returned to the United States after living in Beijing for ten years, where he was a non-executive director of RGI's Chinese subsidiary, Beijing Mao Rui. In addition to RGI China, Mao Rui also operates Discover Club, an after-school program in the university area of the city. It prepares students for a future that will demand fluency in English, as well as providing a blend of western and Chinese culture and education. The more academic students, who are likely to study abroad, follow a traditional curriculum, but taught in English. For those who are less intellectual, there is greater freedom. It is possible to teach to a student's own interests; one lad hated English until he learned about Formula 1 racing. Each lesson involves vocabulary and a writing exercise. Fonow still teaches daily online, considering it a duty for business and officials in the later stages of their careers to pass knowledge to following generations.

Despite his travels, he has maintained his interest in Lampeter, commenting that his heart has always remained there. However, by the mid-1990s, it was becoming obvious that Lampeter needed a partner. Fonow was involved in numerous engagements with the Senior Management at Lampeter where he proposed a number of options to support closer collaboration between the University of Wales Lampeter and Trinity College Carmarthen. Initially the scheme for a West Wales university was unfruitful; Trinity saw the scheme as a takeover rather than a merger. Fonow's ideas influenced the plan that was eventually used as a merger framework for UWTSd. In recognition of his work, he was made an honorary fellow of the university in 2012. In his acceptance speech, he talked of what he called Lampeter and Trinity St David values: struggle and self-reliance; openness that all beliefs can be practiced without prejudice; and decency, a quality of kindness, consideration and fairness.

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Juliette Foster

Juliette Foster has enjoyed a high-profile media career presenting flagship programmes for some of Britain's leading broadcasters. She has been a TV reporter, TV and radio presenter and currently runs a media communications business specialising in conference moderating, public speaking, broadcasting and media training.

Juliette was born in the UK in 1964 and attended the University of Wales, Lampeter from 1982 to 1985 where she graduated with a degree in History/Church History.

After graduating Juliette trained as a Radio Journalist at the London College of Printing. She then worked as a freelance reporter at BBC Radio London and in 1988 secured her first job in television as a researcher for the BBC current affairs programme *Brass Tacks*. Juliette was one of six people chosen by the AACRT (Asian, African Caribbean Reporters Trust) to train as a BBC television reporter. The goal of the trust, which was set up by the BBC's first black governor Dame Jocelyn Barrow, was to recruit and develop young people from Britain's ethnic minority communities and steer them towards building media careers in the Corporation.

Juliette eventually left the BBC and joined the breakfast television station TV-am as a production journalist. Two years later she was promoted to the role of Regional Reporter for the East and West Midlands. When TV-am lost its broadcast franchise, Juliette worked as a freelance reporter and later joined the US broadcaster Bloomberg Business Television where she hosted the morning, weekend and evening shows.

In 2001, she joined Sky News, initially as a business anchor, and went on to present some of the channel's flagship programmes including *Live at Five*, *Sky News at Ten*, and the award-winning breakfast programme *Sunrise*. After leaving Sky News in 2006 Juliette freelanced at the BBC where she worked as a business presenter for the BBC News Channel and BBC World. 2006 was also the year when she founded Magnus Communications, which offers media strategy, media training, conference facilitation and broadcast services. As Managing Director, she has brought over 30 years of experience to the business and built an impressive portfolio of clients including PWC, DMA, Black Rook Productions, SIBOS & the OECD (Organisation for Economic Cooperation & Development).

Juliette's work has been formally recognised by the banking giant HSBC and The European Federation of Black Women Business Owners, which honoured her with a professional award in recognition of her achievements. She was voted TV Personality of the Year at the 2014 BEFTA awards for anchoring the show *This Day Live* on the African channel Arise News.

An experienced speaker and moderator with first-class conference and debate-hosting skills, Juliette is an accomplished performer.

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Venerable Archdeacon Canon Judy French



Judith Karen "Judy" French (born 18 November 1960 in Portsmouth) is a British Anglican priest. She has been the Archdeacon of Dorchester in the Diocese of Oxford since 2014.

French was aged three when her parents and 18-month-old brother moved to Kenya for her father's job as a telecoms engineer. After an idyllic childhood spent exploring game parks and beautiful beaches, French attended public school in Bournemouth. At the age of fourteen she was confirmed at her 'home' church in Portsmouth and on finishing school she moved there and gained a Business Studies Diploma before starting her working life as an accounts clerk at an insurance firm. She started to attend the church, and became fully involved in its life and worship, becoming the youngest member of the Parochial Church Council at the age of nineteen. In her early twenties, French sensed a calling to ordained ministry in the Church of England. After passing her History A-level through taking evening classes, she was encouraged by the Church to apply for a place at university as a mature student. She spent three years studying Theology at St David's College, Lampeter and singing regularly in the College Chapel Choir. French recalls this time as a key turning point in her vocational journey: "All through university I was battling with whether God was calling me to ordination or whether it was a daft idea. One day, I was sitting in the college chapel and decided I'd had enough. I asked God to give me a sign in the next ten minutes whether he was calling me into ministry or not. Five minutes later, the chaplain came in, said she had to go out and would I take Morning Prayer for her. Well, that was it."

After graduating from Lampeter in 1989, she trained for ordination at St Stephen's House, Oxford and began her ministerial duties as a parish deacon in the Diocese of Portsmouth (1991–1994). French had the privilege of being part of a historic moment when she was one of the youngest of thirty-seven women who were among the first to be ordained priests in the Church of England in Coventry Cathedral in 1994.



Coventry Cathedral

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After ordination, she served as an assistant curate in the Diocese of Coventry (1994–1997), and then as a Vicar in the diocese of Oxford from 1997 until 2014. She also served as Area Dean of Chipping Norton (2007–2012). In 2012 she was made an Honorary Canon of Christ Church Cathedral, Oxford, and on 19th June 2014, was collated as Archdeacon of Dorchester during a service at Christ Church Cathedral, a role in which she still serves today. French’s duties are varied and include presenting ordination candidates to the bishop, inducting and installing ministers, conducting visitations of the parishes, supporting churchwardens in their office, pastoral care of clergy and provision of clergy housing, handling complaints and questions, and visiting the three hundred and twenty-six churches in the Dorchester Archdeaconry. French says of her work: “For me, the work of an archdeacon focuses on service and offering support and encouragement to our churches, clergy and people. The focus on service in this role continues to be a strong theme and it is a delight to be working alongside so many talented people.”

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R.H. Fuller

Reginald Horace Fuller (1915-2007) was a leading New Testament scholar.

Fuller was the son of Horace Fuller, an agricultural engineer, and his wife Cora Lottie née Heath. He came from Horsham in West Sussex, where he attended Collyer's School. He was a choir boy in his local parish church between the ages of nine and fifteen. After leaving school, he went on to higher education at Peterhouse, Cambridge. After taking his BA he spent a year studying at the University of Tübingen, a place renowned for its biblical radicalism. He later remembered being with a group of theologians in a small room when Adolf Hitler walked in. On returning home, he went to Queen's College Birmingham to prepare for the priesthood. While he was there, he met Ilse Barda, a native of Vienna; this was at the ordination of a fellow student, who had fled from Germany. Fuller married Ilse in 1942; they went on to have three daughters, Caroline, Rosemary and Sarah.

Fuller was ordained in 1941; he served curacies in Bakewell and then at Ashbourne-with Mapleton in Derbyshire. Following this, he returned to Birmingham; he combined teaching at Queen's with working as a curate in Edgbaston. His next role was as Professor of Theology and Hebrew at St David's College; he worked in Lampeter from 1950 to 1955. Ilse remembered that he learned 'Prayer Book Welsh' so he could take services; he became active in the surrounding parishes.

Fuller's next move was to the United States, to become Professor of New Testament Literature and Languages at the Seabury-Western Theological Seminary in Evanston, Illinois. Situated on the north shore of Lake Michigan, it was a good place to bring up a growing family. However, eventually it was time to move on; in 1966, Fuller became Baldwin Professor of New Testament at Union Seminary, New York. He stayed there six years, before being appointed as Molly Laird Downs Professor in The Episcopal Seminary in Alexandria, Virginia. He remained in Virginia for the rest of his life, becoming Professor Emeritus on his retirement in 1985. He became an American citizen in 1995.

Theologically, Fuller combined critical thinking with a 'firm commitment to the orthodox teachings of the church.' For instance, he rejected Bultmann's views on demythologisation, which he saw as undermining the Church's proclamation. Fuller emphasized the continuity between the two testaments. While recognizing the different strands in New Testament theology, he saw a coherent centre in the preaching of the risen Christ.

His first book, written in collaboration with Richard Hanson, was *The Church of Rome: a dissuasive* (SCM Press, 1948). Stephen Neill commented 'This is a useful and timely book ... The writers are young crusaders, intelligent and well-read.' Whilst Fuller was at Lampeter, he published *The Mission and Achievement of Jesus*, (SCM Press, 1954). He argued that Jesus, by what he said and did, laid a firm foundation upon which the teaching of the apostles rested squarely. Bream summed up 'This book is well worth careful study ... And the treatment is full, yet remains compact.' Fuller later wrote its sequel, bringing out *The Foundations of New Testament Christology*, (Lutterworth Press, 1965). He aimed to identify and reconstruct the various strata through which the Christology of the early church developed as it moved from first-century Jerusalem to the Council of Chalcedon in 451 CE. In 1966, Fuller brought out *A Critical Introduction to the New Testament* (Duckworth); for a while, this was a standard text in both Britain and the US. Rollins commented 'Professor Fuller has made careful selection from a broad base of opinion, to produce a balanced and unified picture of NT literary and historical-critical scholarship today.'

Fuller believed that the Bible should be proclaimed every Sunday. In *The Use of the Bible in Preaching* (Bible Reading Fellowship, 1981), he laid down some basic and concise guidelines for exegesis and preaching. He argued that the Bible has an authoritative divine message that comes in

and through its human character. The way to discover this message is through good exegetical skill. Fuller himself was noted for preaching short but profound sermons.

Fuller was prominent as a translator as well as an author. The first book he converted into English was Dietrich Bonhoeffer's modern classic, *The Cost of Discipleship*, (SCM Press, 1959). While he was at Lampeter, he worked on the first edition of *Letters and Papers from Prison*, (SCM Press, 1953). Fuller's wife Ilse has said, 'Books were hard to get during this post-war period, and we are happy to think that many people who might not have had a chance to do so otherwise heard about Bonhoeffer through Reg.' Other works he translated from German included Bultmann's *Primitive Christianity* and his essays in *Kerygma and Myth*; *Jeremias' Unknown Sayings of Jesus* and Albert Schweitzer's *Reverence for Life*.

Fuller was an active ecumenist. He was a member of the World Council of Churches Faith and Order Commission from 1957 to 1961, and of the Episcopal-Lutheran conversations between 1968 and 1980. He also assisted in Lutheran-Catholic conversations in the US. In addition, he helped the US Catholic Bishops' Conference concerned with the lectionary. He received the first annual Ecumenism Award from the Washington Theological Consortium in 2001. He was visiting professor at eight seminaries and colleges in the US, Canada and Australia. As well as receiving several honorary doctorates, he was president of the Society of New Testament Studies in 1983-84.

Fuller fell and broke his hip on 25 March 2007, the day after his 92nd birthday. He died on 4 April, following complications from the surgery on this. Martha J. Horne, the dean of Virginia Theological Seminary, said of him, 'Dr Fuller was a mentor to many, many students over the years who not only studied New Testament and Greek with him, but who witnessed his faithful life of prayer, study, fellowship, and devotion to family and friends.'

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Annie Garthwaite



Annie Garthwaite left a thirty-year international business career to become an historical novelist.

Garthwaite grew up in a working-class area of North-East England. She describes her father as a 'union man and a socialist from cap to boot soles.' Having given up her original occupation as a nurse when she got married, her mother did a variety of lowly jobs. However, Garthwaite learned to read long before starting school. Her mother loved stories and wanted to share this with her daughter. By the time, Annie was ten, she would read whatever her mother was reading, often family sagas by Catherine Cookson or romantic histories by Jean Plaidy and Georgette Heyer.

Despite passing the eleven-plus, Garthwaite attended the school across the road from her home. This was a former secondary-modern that had become comprehensive the previous year. Typically, boys expected to be employed at the steelworks, girls to build telephone exchanges for Siemens. However, Garthwaite was blessed with an inspirational history teacher, Keith Hill, who 'taught history like it happened yesterday.' Pleased to have an interested pupil for once, he started feeding Garthwaite extra books. It was through studying the Wars of the Roses for history 'A' level that she first made the acquaintance of Richard III. She also realized that the past 'isn't fixed, definitive or singular. It's the raw material of story, open to interpretation, investigation, retelling.'

Garthwaite was one of the first pupils from her school to go on to university. She studied English literature at St David's University College, Lampeter. After graduating, she took up a career in business; by the time she was in her thirties, she led European communications for an American multinational. She comments, 'I remember almost no other women at my managerial level, few enough in the company at all. I was learning first-hand how women exercise power in environments dominated by men.' In 1998, Garthwaite founded her own corporate communications and marketing company, Annie Garthwaite Communications Limited. However, all the time, her passion for history and for storytelling remained. She promised herself that when she was fifty-five, she would stop working and start writing. In 2017, she entered the University of Warwick to study for an MA in creative writing.

Garthwaite's fascination with Richard III had continued. In 2012, she visited the now famous car park in Leicester to view the hole where his body had been discovered. Three years later she stood outside Leicester Cathedral to watch his funeral on a big screen. However, alongside this, she had

developed an even stronger interest in Richard's mother, Cecily Neville (1415-1495), the only major protagonist to live through the entire period of the Wars of the Roses. In 2017, an historian, Joanna Laynesmith published her biography, *Cecily Duchess of York* (Bloomsbury Academic, 2017). Garthwaite describes begging Laynesmith to have lunch with her; the two women talked until dinner. She comments that she realized that Cecily could give anyone a lesson in how to operate in a man's world.

Garthwaite spent three years writing her novel *Cecily*, (Penguin, 2021). The story starts in 1431, when Cecily is sixteen, and ends in 1461, when her eldest son becomes king as Edward IV. Neville is pictured doing everything she can to shape the future of her family and country, whether through securing advantageous marriages for her children or by writing to the queen, Margaret of Anjou, to try to get her husband restored to the king's favour. Garthwaite herself comments, 'I don't want you to think Cecily is good. I want you to think she's extraordinary ... It's partly because she's so motivated and driven, that sometimes she doesn't see herself very clearly at all.' Such was the book's success that it was named a top pick by both *The Times* and *Sunday Times*. Antonia Senior commented, 'Cecily herself is a strong well-drawn character who springs to life in this absorbing debut. I look forward to hearing more from Annie Garthwaite and Cecily.' Linda Hill wrote, 'What a cracking historical fiction Cecily is. It's quite difficult to believe Cecily is a debut novel because it's written so compellingly ... But what gives Annie Garthwaite's Cecily the edge is the feminism; the insight into, and the appreciation of, a strong woman in a world of men.'

Garthwaite is working on a sequel, that will continue Cecily's story after her eldest son becomes King as Edward IV. She says 'Whatever position I take on some of the contested issues, I'm bound to ruffle some feathers with book two. I'll be writing not just about Cecily but about her children, including Richard III who is, after all, England's most contentious monarch.'

Garthwaite lives with her partner and collection of animals, close to the Yorkist stronghold of Ludlow.

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Professor William Gibson



William Thomas Gibson is professor of ecclesiastical history at Oxford Brookes University and a prolific author.

Gibson was educated at Huish's Grammar School, Taunton. He went on to study at University of Wales, Lampeter, where he was Butler scholar from 1978 to 1982. As this was worth £60 per annum, it was a significant addition to his grant. Gibson graduated with a BA in history. He then took an MA, writing a thesis entitled *The diocese of Bath and Wells in the eighteenth century*. After this, he trained as a teacher at Lincoln College, Oxford. Gibson taught history and politics for eleven years in Gosport and Southampton. From 1992 to 2004, he was also a registered inspector of further education for HMI, FEFC and Ofsted. Despite all this, he managed to write his PhD, *The family and the church in the eighteenth and nineteenth centuries*. This was awarded by Middlesex University in 1994. He was also given a DLitt from the University of Wales in 2003.

From 1994 to 2004, Gibson worked for Basingstoke College of Technology, first as director of Student Services and then as head of the Faculty of Arts and Professional Services. Following this, he went back to full-time academia. He was Academic Director for Lifelong Learning at Oxford Brookes University from 2004 to 2008; since 2008 he has been director of the Oxford Centre for Methodism and Church History. He was promoted to professor in 2006.

Gibson's first book was *Church, state and society, 1760-1850*, published in 1994 as part of the British history in perspective series. He has gone on to write a variety of books mostly describing 17th and 18th century church history, with a focus on Anglicanism. Gibson has sought to challenge the traditional picture of the Church of England in the long 18th century as worldly, indolent and corrupt. He has presented a more balanced picture, describing the church as efficiently organized, adaptable and committed to effective pastoral work. Gibson's most recent book is *Sex and the church in the long eighteenth century*, written in collaboration with Joanne Begiato and published in 2017. In *Enlightenment prelate, Benjamin Hoadly, 1676-1761*, Gibson wrote a major study of one of the most derided bishops in the English church. Nockles has described the book as 'fascinating, scholarly, exhaustively researched, yet not always persuasive.' [1] Gibson has also written about the history of St David's College; he was the author of *In a class by itself: the fight for survival of St David's College, Lampeter*, published in 2007. He contributed a chapter on Lampeter, 'Thomas Frederick Tout at Lampeter: the making of a historian' to *Thomas Frederick Tout: refashioning history in the twentieth century*, edited by Caroline M. Barron and Joel T. Rosenthal and published in 2019.

Gibson has edited a large number of books, several of them standard works. He and John Morgan-Guy edited *A history of religion in the diocese of St David's 1485-2011*, published in 2015. (This was the first history of the diocese of St David's to be published since 1888.) With Keith A. Francis, Gibson edited *The Oxford handbook of the British sermon, 1689-1901*, published in 2012. The most recent volume he has edited is *Teleology and modernity* (2019); his co-editors were two other academics from Oxford Brookes, Dan O'Brien and Marius Turda.

Gibson has written many journal articles and book chapters, on subjects ranging from the histories of the universities at Oxford and Cambridge through British surnames to the family of John Wesley. Further, he has contributed several articles to *Oxford dictionary of national biography*; these include pieces on John Baskett, the king's printer; Bernard Gardiner, the vice chancellor of Oxford University, and Lewis Bagot, bishop of Bristol, Norwich and St Asaph.

Gibson is a fellow of the Royal Society of Arts, the Royal Historical Society, the Burgon Society and the Society of Antiquaries. He edits *Journal of religious history, literature and culture*, published by the University of Wales Press. From 2012 onwards, he has chaired the editorial board of the Routledge Methodist studies series. He is a council member of the Oxfordshire Record Society. He has been a visiting professor at the University of Sassari, Sardinia and the University of Claremont-Auvergne.

Gibson is a long-term collaborator with UWTSO's honorary research fellow, John Morgan-Guy. He is one of Lampeter's most dedicated supporters and a contributor to *The Link*, the Lampeter Society magazine.

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Sophie Gilliat-Ray



Sophie Gilliat-Ray is the director of the Centre for the Study of Islam in the UK, and Professor in Religious and Theological Studies at Cardiff University.

Gilliat-Ray studied at St David's University College Lampeter as both undergraduate and postgraduate. She was awarded a first-class degree in Theology and Religious Studies, and then an MA (with distinction) in Interfaith Studies. Her PhD, awarded in 1994, was entitled *Perspectives on the Religious Identity of Muslims in Britain*.

After leaving Lampeter, Gilliat-Ray spent three years at the University of Warwick, as a research fellow in the Department of Sociology and a part-time tutor in the Institute of Education. In 1998 she moved to the University of Exeter, again as a research fellow in Sociology. Then, in 1999, she entered the School of Religious and Theological Studies at Cardiff University. She spent five years as a research fellow, before becoming a lecturer and then a senior lecturer. She was appointed professor in 2013.

Gilliat-Ray's research has focused on the social scientific study of religion in public life in Britain, especially in public institutions. Her work promotes the understanding of Islam and the life of Muslim communities in Britain. In 2005, she established the Centre for the Study of Islam in the UK. She has commented, 'I set up the Centre because I felt there was nowhere in the UK that gave a grassroots approach to the study of Muslim communities in Britain. There are Islamic Studies departments at Exeter, Durham, Oxford and Cambridge universities, but they don't focus on the grassroots to the same level.' The Centre has grown to become the leading academic institution for research and teaching about Islam and Muslims in Britain. The subjects it has examined include the work of Islamic legal scholars in Britain, 'Islamic Gardens' in the UK, and the work of Muslim chaplains and imams. In 2013, the centre delivered Cardiff University's first MOOC (Massive Open Online Course), entitled *Muslims in Britain: changes and challenges*. The course attracted over 22 000 learners.

Gilliat-Ray was the author of *Muslims in Britain: an Introduction*, (Cambridge University Press, 2010). She aimed 'to provide an accessible introduction to the history, the institutions and the diversity among Muslims in Britain, drawing upon the academic scholarship of the past three decades.' In a review in *Journal of Contemporary Religion*, Mckinney commented, 'This is an important book that provides a thoughtful and illuminating introduction to Muslim Britain.' Gilliat-Ray was the lead author of *Understanding Muslim Chaplaincy*, published by Ashgate in 2013. The book was based

upon the ‘first major empirical study of Muslim chaplaincy undertaken to date’; the researchers interviewed 65 chaplains active in a range of sectors. Writing in *Journal of Pastoral Care & Counselling*, Long expected the volume to remain an essential work for years to come. In addition, Gilliat-Ray is also the author of numerous book chapters and journal articles.

Gilliat-Ray was a member of the Commission on Islam, Participation and Public Life (2015-2017), chaired by Rt Hon Dominic Grieve QC. In particular, she led the Muslim leadership sub-group. She commented, ‘We will be talking to Muslims and probing what the issues are and what the barriers to public life are ... We want to come back with useful, practical suggestions, not just report back.’ The final report recommended that the British government adopt a definition of anti-Muslim prejudice, as well as commissioning an independent review of the Prevent programme. In return, it also advocated better leadership of Muslim communities, including the appointment of British-born imams.

In March 2005, Gilliat-Ray was given an ‘Award for Excellence’ by *The Muslim News* for her work in the field of education. She was elected a member of the Learned Society of Wales in 2019 and is also a member of the 2021 REF Panel for Theology and Religious Studies. She was awarded an OBE in the 2020 New Year’s Honours, for services to education and to the Muslim community in the UK.

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Michael Greed



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Michael Greed was involved in translating the Bible into Tatar, a language spoken by well over five million people in European Russia and Siberia.

Greed came to St David's University College in 1978 to study English and Theology. During his time at Lampeter, he was first treasurer and then secretary of the Christian Union. He graduated with a 2:1 in 1981.

In 1988 Greed married Teija Vormisto, a native of Tampere, in western Finland. The next year, he and Teija joined Wycliffe Bible Translators. They were quickly seconded to Wycliffe's partner organization, SIL International. SIL defines itself as a 'global, faith-based nonprofit [organization] that works with local communities around the world to develop language solutions that expand possibilities for a better life. SIL studies, develops and documents languages, particularly lesser-known languages. It aims to expand linguistic knowledge, promote literacy and translate the Bible into people's 'heart language.' Its activities may include language assessment and documentation, literacy and education, and providing health and community development resources. Some of the language groups are tiny; for instance, Orok was recently listed as having only 47 speakers and Ket just 210.

Michael, Teija and their six month old daughter moved to Leningrad, (now St Petersburg), in 1991. Then, two years later, they relocated to Kazan in central Russia, (by this time with a small son as well as a daughter). Their aim was to learn the Tatar language, so they could be involved in the project to translate the Bible into Tatar. Situated at the confluence of the Volga and Kazanka rivers, Kazan is the capital of the Russian republic of Tatarstan. The constitution of Tatarstan defines it as a multi-ethnic republic; it has two official languages, Russian and Tatar. The largest ethnic groups are Tatars, a Turkic people, and Russians. The alphabet used for the Tatar language has varied. In 1927, the Latin alphabet officially replaced Arabic as the Tatar language alphabet. However, at the end of the 1930s, Latin script was replaced by Cyrillic. More recently, perestroika triggered an active struggle for the rebirth of Tatar national identity, culture and language.

Some portions of the Bible had been translated into Tatar in the 19th and early 20th centuries. However, after the fall of the Soviet Union, the Institute of Bible Translation, SIL International and the United Bible Societies formed a team to translate the entire Bible into Tatar, working on Old and New Testaments simultaneously. The *Incil* (New Testament) was published in 2001; the first copies

of the complete Bible, the *Izge Yazma* were printed in 2016. Greed has written of the way translating ancient texts into Tatar enhanced the language and its capacity. The Bible contains writings from a wide variety of literary genres; some of these, for instance Hebrew poetry with its distinctive parallelism, were unfamiliar in Tatar. The Tatar Bible contained a number of new words, concepts and expressions, (for instance *imandaş* meaning ‘fellow believer.’ *Iman* means faith and *daş* indicates a shared experience). An academic reviewer commented that the *Izge Yazma* had expanded the capacity of the Tatar language to express a variety of terms and concepts, as well as contributing to the evolution of its literary status.

In 2000, Greed moved back to St Petersburg to become Associate Director of SIL International in the post-Soviet states. By this time, he had been able to train some Tatar colleagues to continue the translation of the Bible. Greed’s direct involvement finished at this time, therefore. In 2003, he and Teija moved to Lahti, in southern Finland. From 2008 to 2013, he was director of SIL’s work in the post-Soviet states. Then he spent three years studying for an MA in Global Leadership at Gloucester University. Since 2016, he has been Communications Director for SIL International in Eurasia. His role involves overseeing SIL’s communications from the Sahara Desert to Siberia.

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David Griffith

David Griffith (1841-1910) was a schoolmaster, curate and diarist. His writings are an invaluable source for the history of the Anglican Church in Wales.

Griffith was born at Tŷ Cnap, Bontnewydd, near Caernarfon. He attended the local church school and eventually became a pupil teacher at the school there. After that he entered the North Wales Training College, Caernarfon. Although he left without a certificate, he was given an uncertificated teacher's post at the school at Capel Curig, owing to the patronage of the dean of Bangor, James Henry Cotton. He stayed there for fourteen years; his diaries are full of information about the people, places and folklore of the area.

In 1875, he entered St David's College, Lampeter, to take the two-year certificate course. Several bishops accepted this biennial route as a qualification for ordination. Like Griffith, most of those following it were former schoolteachers, with a good knowledge of religion but little ability in Classics. He felt sorely handicapped in competition with his better educated fellow students; he also found the ex-public school pupils snobbish.

From 1877 to 1883, Griffith served as curate of St Mary's church, Aberdare, a few miles south of Merthyr Tydfil. However, he regarded his colleagues there as Romanizing priests; he also disliked the English congregation at St Elvan's church. When he became curate of the Welsh church, St Mair, he criticised the puritanism of its congregation and the influence of 'chapelisers' who had defected from the Welsh chapels. On 22 September 1881, he wrote in his diary 'English organists are the death of our Welsh psalmody.'

After his stint in Aberdare, he moved back to North Wales; from 1883 to 1896 he was curate of several parishes in Anglesey. After short stays in Gaerwen and Amlwch, he spent nine years in Pentraeth. Eventually he fell out with the wife of the rector. He noted in his diary, 'the churchkilling Rectoress pounced upon us mercilessly for introducing the office of Holy Baptism into the Public Prayer for Sunday morning.' The situation deteriorated rapidly. When Griffith refused to apologise, he was given three months' notice.

A series of other short-term posts followed; he worked at Trefdraeth still in Anglesey, Hirwaun, Deri near Bargoed and Mallwyd. His last post was at Cwmafon, a couple of miles south of Blaenavon. Griffiths appears to have been a difficult man. He was ultra-sensitive, prone to morbid imaginings and so unforgiving that he even kept anniversaries of some unpleasant incidents. He had all kinds of prejudices – against the Englishry of the Church in Wales, against the Salvation Army, against Unitarians. As he failed to gain promotion, he grew embittered against the Welsh Bishops, believing them to be out of touch with Welsh life. However, he was also extremely generous to tramps and the destitute, meaning he was always poor. He was tireless in visiting his parishioners and noted for his care of the sick and elderly. He took great interest in the history and traditions of the local church, contributing numerous articles to *Yr Haul* and the *Anglican Cymro*.

Griffiths died on 12 January 1910, still a curate. Several years later, his old parishes contributed towards adding a memorial stone to his grave. His papers are held in Bangor University Archives.

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Leslie Griffiths



Leslie Griffiths is a working peer, as well as a past president of the Methodist Conference and a former superintendent minister of Wesley's Chapel, on the edge of the City of London.

Griffiths was born in Burry Port, Carmarthenshire, in 1942. His upbringing was tough. His father Sidney was away on naval duty during the Second World War, and his parents' marriage ended in divorce. His mother, Olwen, was forced to find employment in the local tinplate factory. The work was heavy, and her health quickly broke down. Olwen was left with only National Assistance to support herself and her two small sons. The family lived in a lean-to-room in a builders' yard; the boys received free school meals throughout their compulsory education. Griffiths has commented '... term-time saw us well fed ... I can still taste and smell the mounting panic as ...

holidays drew near.' From the age of fifteen, Griffiths worked every summer: as a postman, with the Forestry Commission, helping a wholesale seller of meat products and much, much more.

Despite his family's reduced circumstances, Griffiths passed the 11-plus exam to attend Llanelli Grammar School, (the only member of his community to do so). Although the family was not religious, Griffiths was sent to a Methodist Sunday School to give his mother time to do some housework. The members of his chapel clubbed together to buy him his school uniform, pay for school outings and supply him with reference books. He says 'These Methodists became a kind of corporate and surrogate parent.'

Griffiths left school with nine O-levels and three A-levels. His fellow sixth formers included Michael Howard, the future leader of the Conservative Party. Unlike Howard, Griffiths was not put into the Oxbridge Group; his headmaster told him he wouldn't be able to cope socially. Instead, Griffiths studied at the University of Wales Cardiff, where his friends included Neil Kinnock, who was later to be leader of the Labour Party. Griffiths graduated with a good degree. After a short time as junior research fellow at Cardiff, he was appointed assistant lecturer in Medieval English at St David's College. He now describes his time in Lampeter as a blissfully happy period. He attended St Thomas', the little Methodist chapel on the market square. He was given the opportunity to preach there regularly, alongside undertaking lay preacher training. His pastoral skills developed; he sensed a call to the ministry. He left Lampeter in 1967 to train for the Methodist ministry at Wesley House Cambridge. At the same time, he took an MA in Theology. He married Margaret Rhodes, a hospital radiotherapist, in 1969; they went on to have two sons and a daughter.

Griffiths spent most of the 1970s working for the Methodist Church in Haiti and it was there that he was ordained. In 1970, Haiti was still a police state under the notorious dictator, François Duvalier, (PapaDoc). Griffiths was responsible for 48 scattered churches. Nearly all the members of his congregations were illiterate and none spoke French, Haiti's official language. Griffiths learned to speak Créole; he also learned to see the developing world through the eyes of the ordinary people rather than of the political classes. Since his return to the UK in 1980, he has been a leading campaigner for Haiti in the political and the not-for-profit sectors. Griffiths' PhD thesis, awarded by the School of Oriental and African Studies, University of London, in 1987, was entitled '*A history of Methodism in Haiti 1817-1916.*'

From 1980 onwards, Griffiths worked in several Methodist circuits in and around London. He was President of the Methodist Conference from 1994 to 1995. Then, in 1996, he was appointed superintendent of Wesley's chapel, 'the mother church of world Methodism.' He described himself as the guardian of Wesley's bones and was responsible for the Museum of Methodism. Alongside this, he was a regular broadcaster for BBC Radio, contributing to Thought for the Day, Prayer for the Day and the Daily Service for Radio 4, as well as Pause for Thought on Radio 2. In 2000, he became an honorary canon of St Paul's Cathedral. Then, in 2004, Tony Blair appointed him a Labour life peer; he took the title 'Lord Leslie Griffiths of Pembrey and Burry Port.' Griffiths described this combination of roles as a 'royal flush.'

Griffiths finally retired from the active ministry of the Methodist church in 2017. He continues to be active as a working peer. He has been vice chair of the All Party Parliamentary Group on Haiti since 2010 and on Cambodia since 2011. From 2017 to 2020, he was Opposition Spokesman (in the Lords) for Digital, Culture, Media and Sport, and also Shadow Minister for Wales. Following this, he was elected to part of the delegation from the UK Parliament to the Parliamentary Assembly of the Council of Europe, where he serves on the Migration Committee. He says of the House of Lords, 'I love it. It's such a friendly place, and the grand people I'd only previously seen on television turn out to be simple souls and breathing human beings.'

Griffiths has written eight books, including *The Aristide Factor* (Lion, 1997), a biography of Jean-Bertrand Aristide, Haiti's first democratically elected president. His own autobiography *View from the Edge* (Continuum) appeared in 2010. Griffiths was president of the Boys' Brigade from 2011 to 2020; he is a trustee of Premier Christian Radio. For the last ten years he has been Chair of the Board of Directors of the Central Foundation Schools of London with responsibilities for two inner city secondary schools – for boys in Islington and for girls in Tower Hamlets. He holds several honorary doctorates and college fellowships. In particular, he became an honorary fellow of the University of Wales Lampeter in 2006 and a fellow of the Learned Society of Wales in 2012.

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Elizabeth Haines



Elizabeth Haines is an artist, who has worked as a painter, illustrator, teacher and writer.

She trained at Brighton College of Art, and illustrated the memoirs of the Scottish writer, Lavinia Derwent, as well as a great many educational books and stories. She now concentrates solely on painting and teaching.

Haines moved to Pembrokeshire in 1968, and works in a studio on her farm in the Preseli mountains. Her pictures are rooted in the landscapes of Wales and of France, although most are no longer topographical. Her working methods have gradually evolved into a more flexible and imaginative approach, her style has becoming more abstract, more suggestive and more mysterious. She walks a tightrope between the real and the imaginary world, the figurative and the abstract, using poetry as a powerful source of ideas. Although her work is always reinforced by drawing from life, it is often described as surreal and dreamlike. She will start a painting by making what appear to be random marks and then allowing the subject to evolve. She comments, 'There usually comes a point where the music of shape and colour take on the appearance of something I once saw or experienced, perhaps forgotten since that moment, and I work on it until it feels right.' The collector William Gibbs has said of her pictures, 'You can enter them on a simple level ... but from these emerge a larger space and deeper forms, sometimes there are hints of mountains and forests, intimations of buildings and trees and the further you go into the picture the more there is to see.'



An injury to her right wrist in 1999 forced her to paint left-handed and this marked a shift in her art. She says, 'Painting with the left hand and, so we are told, with the right side of the brain, freed me from the constraints of traditional perspective and composition and allowed my work to become more uninhibited, drawing deeply on memory and imagination.' If necessary, she still paints with her left hand. Her favourite artists include the early 20th century European painters, including Klee and Kandinsky, and the British school, including Palmer, Hitchens, the St Ives painters and the Scottish colourists.

Haines has always been interested in the relationship between different strands of the arts. She comments, 'I came to philosophy not from an academic standpoint but as a practitioner in one of the arts, fascinated by the possibility of family relationships between them all.' She studied for a PhD in philosophy at University of Wales Lampeter and this was awarded in 2001. Her thesis was entitled, 'The Web of Exchange: a study of relationships between the separate arts.' She is immensely grateful to her tutor Bob Sharpe, writing 'He was a wonderful supervisor, and I was not the only person to remark ... that he was the best teacher I ever had.'

Teaching has been a long standing interest, and she has been running workshops for children and adults for over 40 years. She is particularly interested in using art to introduce philosophy to children and gives sessions in schools which combine art and thinking, 'Thinking through Art'. She extends the traditional philosophy for children activities of thoughtful and challenging discussions to looking, drawing and painting. Children are asked, 'Can we think with shapes, forms and colours as well as we can with words?' Some have commented, 'I learnt if you focus you can draw better,' 'To do art you've got to use your brain and your heart' and 'I have learnt that when you really look at a picture properly it is easier to draw it and you notice things you didn't before.'

Haines has been Artist in Residence at the National Eisteddfod, the Royal Academy of Music and at a number of schools. She has paintings in the collections of the Contemporary Art Society for Wales, the National Library of Wales and the University of Wales, as well as countless private collections at home and abroad. As well as her studio gallery, her pictures are also found in a number of smaller galleries, including The Attic Gallery, Swansea, Canfas in Cardigan, Goat Street Gallery in St David's and The Golden Sheaf Gallery, Narberth.

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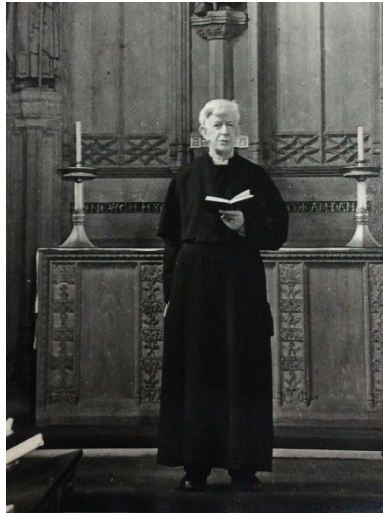
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William Henry Harris



William Henry Harris (1884-1956) was associated with Lampeter for much of his life, either as a student or an academic.

Harris was born on 28 April 1884 in Pantysgallog, just outside Merthyr Tydfil. His parents were John and Anne Harris. He attended Merthyr Tydfil County School, and then did a variety of jobs after he left school. He started studying at St David's College at the age of twenty-three. At Lampeter, he was Treharne and Senior Scholar, as well as English and Welsh (Creton) Essay Prizeman. He graduated with a first-class honours BA in Welsh in 1910. He went on to Jesus College Oxford as Meyrick Research Scholar. There, he gained a B.Litt degree, and a BA and MA in Theology.

Harris was ordained deacon in 1913 and priest in 1914. His first curacy was at Ystradgynlais, on the River Tawe. He became assistant priest of Christ Church Swansea in 1917 and of All Saints Oystermouth in 1918. Then, in 1919, he returned to Lampeter. He was appointed lecturer in theology; he was promoted to professor in 1940. In 1941, to his great satisfaction, he was appointed professor of Welsh. Generations of students referred to him as 'Pa Bill.'

Although he came from nonconformist stock, Harris became one of the leading Anglo-Catholics in Wales. At Lampeter, he was active in St David's Catholic Guild. It was largely due to his influence that a daily eucharist in the college chapel was established in 1925, and that eucharistic vestments were worn from 1933 onwards. In addition, Harris wrote two penny pamphlets in 1931, *Yr Eglwys Gatholig* and *Gweinidogaeth yr Eglwys*.

Harris was a member of the committee of *Emynau'r Eglwys* (*The Welsh church hymnal*) from its beginning in 1934. The hymnbook, published in 1941 and 1951) contains his translations of hymns from Latin and Greek, as well as some from English. The book took an extreme Catholic viewpoint and was therefore controversial. Harris was a member of the Liturgical Commission established to revise the Book of Common Prayer. He also translated 'The Office of Compline' into Welsh, *Cwmplyn, Gwasanaeth diwedydd*, (1941).

He was elected Prebendary and Canon of St Nicholas, Penffos at St David's Cathedral in 1937 and treasurer in 1948. He was a fine preacher, drawing crowds to St David's during his residence as

canon. He was twice Special Preacher of the Welsh Festival at St Paul's Cathedral, London. In the college chapel at Lampeter, he was said to preach sermons 'which were very light soufflé, embellished with lashings of Anglo-Catholic cream'. His obituary in *The Bulletin of the Lampeter Society* commented 'He read his sermons from piles of what looked like scrap paper and never varied a word from his manuscript.'

However, Harris was also a man of strong views. On 10 November 1940, the day after Neville Chamberlain's death, Professor A.E. Morris, an alderman, attended the mayoral service in the Unitarian Chapel in Lampeter. Two weeks later, Harris prefaced his sermon in college chapel with the Trinitarian verses of the Athanasian Creed and the Collect for Trinity Sunday. He described this as an act of reparation for the action of 'some among us [who] have recently associated themselves in public worship with those who deny the doctrine of the Trinity.' The dispute that followed this took up a huge amount of time over the next eighteen months. In March 1941, Morris, who was later to be archbishop of Wales, threatened legal action against Harris if he did not apologize. Most other staff were drawn into the fight, and the arguments dragged on until February 1942.

Unexpectedly, Harris was an enthusiast for Esperanto and even ran a weekly class in it at Lampeter. He preached in Esperanto at an Anglican High Mass in Birmingham in 1920, and also produced a Welsh-Esperanto dictionary. More predictably, he was a member of the Gorsedd of Bards, with the bardic name 'Arthan'.



Harris' gravestone, St Martin's church, Ruislip

Harris married Dorothy Clough in 1924; they had two daughters, Llywela and Elizabeth. Dorothy's wedding dress was used to make a set of clerical vestments for her husband. Harris's daughters presented these to the college chapel in 2005; they are now housed within Special Collections. Harris stayed on the staff of St David's College until his death on 23 January 1956. He died in hospital in London and was buried at Ruislip, Middlesex. He is commemorated in the college chapel by a chalice and paten.

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Thomas Hassall (1794-1868)

“The Galloping Parson”

Thomas Hassall was born in Coventry in 1794, the eldest child of Rowland and Elizabeth. His father was a preacher and a member of the London Missionary Society, and in 1796 he answered their appeal for fifty missionaries to sail for Tahiti on the first missionary ship to the South Seas. On August 10th 1796, aged only two years, Thomas and his family boarded the 300-ton ship *Duff*, which reached Tahiti after 208 days at sea.



The Cession of the District of Matavai in the Island of Otaheite to Captain James Wilson for the use of the Missionaries Sent Thither by that Society in the Ship Duff.
https://commons.wikimedia.org/wiki/File:The_Cession_of_the_District_of_Matavai_in_the_Island_of_Otaheite_to_Captain_James_Wilson_for_the_use_of_the_Missionaries_Sent_Thither_by_that_Society_in_the_Ship_Duff,_by_Robert_Smirke.jpg

The missionaries' arrival on the island was depicted by artist Robert Smirke in a painting commissioned by the Church Missionary Society. In the painting, Samuel (Thomas' younger brother) can be seen in the arms of his kneeling mother, whilst Thomas stands between the two gentlemen on her right.

The Hassall family stayed on the island for fifteen months before moving to Parramatta, the second oldest city in Australia. In 1813, at the age of nineteen, Thomas opened Australia's first Sunday School; teaching reading, writing and the Christian faith. Although initially held in his father's house, the school moved to St John's Church; and in December 1815, the New South Wales Sunday School Institution was established. Thomas acted as both superintendent and secretary, initiating formal "Requirements and Rules" for the guidance of the teachers, of which Thomas' father was one.

Thomas decided on a career in the Church, but a lack of opportunities for theological study in Australia meant he had to make a ten-month long journey on the *Kangaroo* to Britain in 1817. Charles Simeon, one of the founders of the Church Missionary Society, arranged with the Bishop of St. David's for Thomas to attend the licensed Grammar School in Lampeter. Its headmaster was the Revd. Eliezer Williams who, having been educated at Carmarthen and Oxford and ordained in 1778, returned to Wales at the request of Bishop Burgess to become the vicar of Lampeter. Williams established the grammar school, which by 1819 had eighty pupils, two assistant teachers and fifteen divinity students. Upon his death in 1820 he was succeeded by John Williams, and ultimately the school became affiliated with St David's College.

The theological training Thomas received was based on the Hebrew and Greek texts of the Bible, and on standard texts such as those authored by Church Fathers, Jewell's *Apologia* and Hooker's *Ecclesiastical Polity*. In his memoir, Eliezer Williams recalls that Thomas won the prize for the best abridged sermon in 1818. David Thomas Jones, another divinity student and one of Thomas's friends, later became a missionary at Canada's Red River Settlement; later returning to Lampeter to take up the position of Professor of Welsh at St David's College. Whilst in Canada, David baptized a young Chipewyan boy and named him after Thomas Hassall of Lampeter.

Following his ordination in 1820 and the sudden death of his father in 1821, Thomas returned to Australia on the convict ship *Mary*. For the next two years he served as curate to Samuel Marsden, Senior Church of England Chaplain in New South Wales, and former chaplain to the convicts in Botany Bay. On the 12th of August 1822, Thomas married Samuel's eldest daughter Anne, with whom he had three sons and five daughters. Two years after their marriage, Thomas was appointed chaplain to the penal colony at Port Macquarie and given the responsibility of building its first church.



Thomas' Church, Port Macquarie by Joseph Backler, 1830's.

<http://acms.sl.nsw.gov.au/item/itemDetailPaged.aspx?itemID=826178>

Established in 1821, by 1824 over 1100 convicts in the colony were working in chain gangs, employed in agriculture or public works of construction. St. Thomas' Church at Port Macquarie was designed by Francis Greenway, an English born architect transported to Australia. The foundation stone was laid on the 8th December 1824 during a service conducted by Thomas. However, his time at Port Macquarie was short lived, as his opposition to the severe treatment of the convicts placed him in conflict with the colony's captain.

In July 1825, Thomas and his family were transferred to the Bathurst district, where he became the first chaplain to the region. He was given a property at O'Connell Plains that he named Lampeter Farm. For two years he travelled the seven miles to the township of Bathurst every Sunday to hold Divine Service; returning in the evening to preach at Salem Chapel, which he had built near his own residence. In 1827, Thomas was appointed to another new parish at Cowpastures, where he worked for the next 40 years. He purchased the large Denbeigh Estate at Cobbitty, which consisted of 83 acres of wheat and maize, an olive grove and a small vineyard.

His parish was extensive, and included such distant areas as Goulburn, 149km from Cobbitty and Bang Bang, a journey of 78 km. It was during this period that he became affectionately known as the "Galloping Parson", visiting his closer congregations on horseback weekly or monthly, and more remote ones quarterly, half-yearly or annually. His diverse congregation lived in cottages by the roadside and lonely huts deep in the bush, and Thomas's dedication to them earned him the title as the "first of Australia's 'bush parsons'". Beside his exhausting ministerial duties, Thomas was also a sheep farmer and magistrate. In 1843, his dedication and hard work was recognised by the Archbishop of Canterbury, who awarded him an M.A. degree.

Thomas died in 1868 and is commemorated by a simple plaque in the churchyard at Cobbitty.

Rev. THOMAS HASSALL, M.A.
Colonial Chaplain, and First Incumbent
who, preaching the Gospel here for
40 years, fell asleep in Jesus,
29th March, 1868,
Aged 78.

In recognition of his historical contributions to teaching and learning, Australia honoured Hassall by naming a new school after him. The Thomas Hassall Anglican College opened in 2000.

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Bishop Christopher Herbert



Christopher William Herbert was bishop of Saint Albans from 1995 to 2009.

Herbert was born in Lydney, in the Forest of Dean, in 1944. His father Walter started his working life as a foundryman and moulder in a local iron works, but went on to help run the family road haulage business. Christopher won a scholarship to Monmouth School for Boys, before reading Biblical studies and Philosophy at St David's College, Lampeter. At Lampeter he was asked by one group of people to chair the Junior Common Room, and by another group to lead the Student Christian Movement. He realized then that his calling was to religion rather than politics. After graduating in 1965, Herbert went to Wells Theological College to train for the ministry. He was also awarded a Postgraduate Certificate of Education from the University of Bristol.

Herbert was ordained in 1967; his first clerical post was as assistant curate at St Paul's, Tupsley, Hereford. The next year he married Jan Turner; (he and Jan now have two sons and four grandchildren). Also, while at Tupsley, Herbert taught religious education and social studies at the Bishop of Hereford's Bluecoat School. He became RE Adviser for the Diocese of Hereford in 1971 and Diocesan Director of Education in 1976. He became a prebendary of Hereford Cathedral in 1977.

In 1981 Herbert went back to the parish ministry, as vicar of St Thomas on the Bourne, Farnham, Surrey. In 1984 he was also appointed Director of Post-Ordination Training for the Diocese of Guildford and made a Canon of Guildford Cathedral. After St Thomas, his next post was as Archdeacon of Dorking from 1990 to 1995.

Herbert was appointed Bishop of St Albans in 1995. Mary Ann Sieghart described him as 'if anything, a gentle Anglo-Catholic,' before going on to say "he does not really belong to any party in the Church. He has a light touch, a good sense of humour and a talent for getting on with people. Perhaps this is why he always seems to be given the most contentious debates to chair at General Synod.'

During his time at St Albans, Herbert served as Chairman of the Hospital Chaplaincies Council, Chairman of General Synod, National Chairman of the Council of Christians and Jews, and Chairman of the East of England Churches Network. He entered the House of Lords in 1999. Showing particular expertise in the area of medical ethics, he was a member of the House of Lords Select Committee that scrutinised proposals relating to changing the law on euthanasia and assisted suicide. He was

also part of the House of Lords pre-legislative Scrutiny Committee that worked on human fertilisation and embryology. (In retirement Herbert has become visiting professor of Christian ethics at the University of Surrey.)

While at St Albans, Herbert also completed an MPhil in 2002 and then a PhD in 2008, both awarded by the University of Leicester. His MPhil was entitled *Shaping the resurrection in late medieval religion and theology: with special reference to the work of Hans Memling*. His PhD examined the origins of the Easter Sepulchre in pre-Reformation English churches.

Herbert was awarded an Honorary Doctorate of Letters by the University of Hertfordshire in 2003 and an Honorary Doctorate of Arts by the University of Bedfordshire in 2008, both for services to the community. Also, in 2008, he was made an Honorary Citizen of St Albans' twin city, Fano, province of Pesaro and Urbino, Italy. This was in recognition of his role in building inter-church and community relationships between the two cities.

Herbert left St Albans in 2009, to take up what seems to have been an exceedingly active retirement. He became a voluntary Non-Executive Director of the Abbeyfield Society, a charity providing sheltered housing and care homes for elderly people. He serves as honorary assistant bishop in the dioceses of Guildford, Salisbury and Winchester and is also a voluntary Non-Executive Director of the Royal Hospital for Neuro-disability, Putney.

Herbert is a prolific author, writing a wide range of books for both adults and children. *Seeing & believing: praying with paintings of the life, death and resurrection of Christ* is based on talks he gave around his diocese. He realized the power of images to capture the imagination and convey the Christian faith far more effectively than any sermon. In *Foreshadowing the Reformation: art and religion in the fifteenth-century Burgundian Netherlands* (Routledge, 2017), he sought to correct the contemporary tendency to underplay the religious context of late Medieval art. For Herbert, 'paintings are the history of ideas in visual form'; in 15th century northern Europe, those ideas were religious as well as political and economic. He examined a selection of paintings, mixing well-known favourites such as Van Eyck's Ghent Altarpiece, with lesser known works, including Memling's Last Judgement, now in Gdansk.

Many of Herbert's books concern prayer and spirituality and he has written several prayer books, including *Pocket prayers for children* and *Pocket prayers for commuters*. *The prayer garden* is a compendium of prayers for every day of a child's life, ranging over a wide variety of themes.

Herbert lectures regularly on Christian art, particularly the art of the Middle Ages. He has been a guest speaker at the National Gallery, the Courtauld Institute, King's College London, the University of Leicester, Westminster Abbey and the Arts Society, as well as church groups. He also gives expert guided tours round the major London art galleries. Neil MacGregor, the former director of the National Gallery, has said of him 'He talks wonderfully of paintings. He really understands the fact that there are truths that can be explored better visually than in words.'

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The Venerable Andrew 'Andy' Herrick



Born and raised in Gainsborough, Lincolnshire, Herrick exchanged the flat features of the Trent valley for the undulating topography of the valley of the Teifi, arriving in Lampeter, to read Theology, in 1977. From a family with deep Methodist roots, he initially planned a career in England as a minister of that denomination, but his future was to be as a servant of the people of the Church in Wales.

Entering St David's College at the same time, to read Welsh and Geography, was Sara Pollard. Coming from Llandaff, the cathedral suburb of Cardiff, she and Herrick were destined to share a future ministry in Wales, being married a few weeks after they both graduated in the summer of 1980.

After two years further study at Wycliffe Hall, Oxford, he was ordained deacon in 1982 and priest in 1983. During all of this, he had learned enough of the Welsh language, so that on being appointed curate to the Benefice of Aberystwyth in 1982, he worked almost exclusively in Eglwys St Mair, the town's Welsh language parish church.

From 1985, two three-year stints as Rector of Ceredigion rural and seaside parishes, saw him ministering to a diverse population of locals and holidaymakers, as well as the staff of the RAE Missile Research Establishment at Aberporth. Additionally, Herrick spent the years of 1984-88 leading work among young people, as St Davids Diocesan Youth Officer.

Cathedral duties then occupied Herrick, when he was appointed Succentor of St Davids Cathedral, where for three years between 1991-94, he was responsible for the organisation of worship in the cathedral's calendar of services, events and special occasions.

His next position provided a contrasting challenge, as vicar in the post-industrial landscape of the Carmarthenshire town of Ammonford. Here, he encountered widespread unemployment and the challenges presented by concomitant social issues.

Ever enthusiastic, between 1988 and 2000 Herrick undertook a number of responsibilities above and beyond his parochial duties. Chaplaincies to RAF Air Cadets at Aberporth, Dyfed Army Cadets, and local military families, were combined with duties on the Governing Body of the Church in Wales and the Bishop's Pastoral Commission.

The new millennium took Herrick back to Aberystwyth, where for fifteen years his ministry as team vicar was, firstly, centred at St Michael's Church, being largely responsible for evangelistic work amongst university students and other young people, as well as the all-age worship team. As vicar of St Anne's Church, in the town's Penparcau area, with a large area of social housing, Herrick's ministry was notable for providing the physical and support necessities, otherwise lacking in an area of poverty and deprivation. Throughout this time in Aberystwyth, Herrick served as Assistant Chaplain to the large Bronglais hospital.

Appointed an honorary canon of St Davids Cathedral in 2012, Herrick returned to Lampeter in 2015 as Priest in Charge of the Lampeter group of five churches, centred on the large Victorian parish church of St Peter's. Here, he embarked on a community-embracing programme of congregation growth, as well as instituting an evaluation and promotion of the significant architectural and artistic merit of St Peter's Church.

Currently, since 2018, serving as Archdeacon of Anglesey, in the Diocese of Bangor, Herrick's leadership has sought to aid and encourage the island's churches, as they look to adapt to new worship and mission challenges, as well as offering senior diocesan leadership as a member of the Bishop's Council.



Whilst at St Peter's, Lampeter, Herrick was instrumental in conserving and promoting prominent Great War memorials within the church. This reflected his long-held interest in charitable bodies supporting members, past and present, of the armed forces and their families. Combining this support with his love of long-distance endurance walking, he undertakes regular treks around the battlefields of Belgium and France, often in the company of his daughter Rachel.

Regretfully retiring from regular rugby playing at the age of 38, Herrick remains an active supporter from the touch line and having played for the college between 1977 and 1980, still turns out for the college's old boys' team, Lampeter Old Codgers.

Retiring in 2022, Herrick and Sara plan to settle back in Lampeter, thereby completing a forty-five year cycle of service where it began. However, those familiar with the Herrick character, have little expectation of a sedentary retirement!

John Holdsworth



John Holdsworth is a biblical scholar, practical theologian, and former archdeacon of the dioceses of St David's and of Cyprus and the Gulf.

Holdsworth was educated at Leeds Grammar School and then University College of Wales, Aberystwyth. Following this, he trained for the priesthood at St Michael's College, Llandaff; he was ordained deacon in 1973 and priest in 1974. There followed a series of posts in South Wales. Holdsworth was curate of St Paul's Newport for four years, vicar of Abercrave and Callwen from 1977 to 1986, and then vicar of Gorseinon until 1997. Alongside this, he was Bishop's Chaplain for Theological Education from 1980 to 1997.

Holdsworth continued to study, graduating with a University College Cardiff MTh in 1975. His PhD, supervised by D.P. Davies and awarded by St David's University College, Lampeter, in 1992, was entitled 'The relationship between worship and suffering in 1 Peter and Revelation.' He examined the connections between these two New Testament books, written to communities in the same geographical area, possibly within a short time of each other.

In 1997, he went back to higher education full-time to become principal and warden at St Michael's Theological College, Llandaff. St Michael's was the sole ministerial training college for the Church in Wales. Holdsworth was widely credited with laying the foundations for its modernisation. It became a centre of diversity, excellence and practical theology. In line with one of his main interests, he inaugurated the programme for Chaplaincy Studies. Along with leading St Michael's, Holdsworth lectured in biblical studies at University of Wales Cardiff.

In 2003, Holdsworth became Archdeacon of St David's and vicar of Steynton, just outside Milford Haven. As Archdeacon, he had a senior leadership role in the diocese. His responsibilities were wide ranging, varying from overseeing the fabric of church buildings through pastoral care of the clergy to involvement in the organization of parishes and local ministries. Alongside this, he held numerous posts for CYTUN and its predecessor Council of Churches for Wales. Indeed, he has represented Wales as field officer as Strasbourg, Oslo, Basel and Israel / Palestine.

Holdsworth's next post was his first outside Wales; in 2010, he was appointed to the freshly created role of Executive Archdeacon of Cyprus and the Gulf. As well as Cyprus, the huge diocese covers the

Arabian Peninsula, Iraq and Yemen. Right Rev. Michael Lewis, the diocesan bishop, commented 'This new post is a significant role in a significant area. It calls for imagination, experience and creative flair.' Holdsworth was also chaplain of St Helena's church, Larnaca. He took formal retirement in 2019, continuing as Director of Ministry for two further transitional years; he still holds this role. At the same time, he was installed as Canon Theologian of St Paul's Cathedral, Nicosia.

Holdsworth is a prolific author, often positioning his books in the space between popular Bible study and academic introductions to theology. *Dwelling in a Strange Land* (Canterbury Press, 2003) was a Lent Book, written partly in response to the events of 11 September 2001. After examining the crisis of faith triggered by the Jewish exile in Babylon, Holdsworth went on to describe the church as a 'place for exiles.'

In *Lies, sex and politicians : communicating the Old Testament in contemporary culture* (SCM Press, 2010), he demonstrated the Old Testament's continuing relevance. He offered a guided tour of a selection of its highlights, as well as considering some of the more difficult passages. Jenson commented, 'There are few books on the Old Testament that manage to bridge the gap between past and present in a way that is neither simplistic nor ignorant, and is readable as well. This is one of them.'

Holdsworth's most recent book is *Honest sadness: lament in a pandemic age* (Sacristy Press, 2021). In a no-holds-barred engagement with suffering, he traced lament and lamentation through the Bible, from Genesis to Revelation. For him, lament is the Bible's neglected medium in response to personal, communal and global suffering. Alongside biblical material, Holdsworth described some of his own encounters with trauma, in places ranging from Lancashire to Baghdad. James Woodward described it as theology at its best, 'free of trite, formulaic short hand, tribal language and any fleeting satisfaction that we might gain from living on the surface.' John Saxbee described it as 'one of the most remarkable books I have ever read.'

Holdsworth lists broadcasting as one of his recreations; he has frequently appeared on BBC Wales and Radio 4. He was also principal presenter of religious programmes for HTV Wales from 1988 to 1998, working on some 150 items. He was a visiting professor at Wrexham Glyndŵr University from 2012 to 2018; he holds an honorary DD from Queen's College, Newfoundland.

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Graham Hoyland



Graham Hoyland is a writer, documentary maker, sailor and mountaineer. He was the fifteenth Briton to climb Everest.

Hoyland grew up in the very rural county of Rutland. He remembers climbing into an old bath tub, when he was around seven years old. He sailed down a small river, brushing past branches and seeing new vistas downstream. He decided then that he wanted to be an adventurer. He studied at Oakham School, a leading independent establishment.

Hoyland went on to read English literature at St David's University College. At Lampeter, he was a member of the student mountaineering club and also the Roof Ramblers. This was later to lead him into climbing Everest. After graduating, he joined the BBC as a producer and director. He worked on a wide variety of programmes, ranging from *Dragons' Den* to *Around the World in 80 Faiths* and *The Other Boat Race*.

Alongside this, Hoyland's fascination with mountains continued. When he was thirteen, he had met his distant relative, the mountaineer, surgeon and missionary, Howard Somervell, (known in the family as Uncle Hunch). Somervell had been a close friend of George Mallory and a member of the 1924 Everest expedition. Somervell had attempted to reach the summit with the expedition leader, Edward. F. Norton. They got within 1 000 feet of the summit, before taking the decision to turn back. On their descent, they met Mallory with his climbing companion, Sandy Irvine; Mallory outlined plans for his own attempt on the summit. He had also forgotten his camera; Somervell lent him his Vest Pocket Kodak camera. Mallory and Irvine were never to return; their fate remains mysterious. Years later, Somervell told the young Hoyland 'So if my camera was ever found, you could prove that Mallory got to the top.' The lad was entranced by the tale.

Hoyland says of Everest 'I have spent over two years of my life on that mountain, returning there again and again,' and 'It is a moral crucible in which we are tested, and usually found wanting. ... Twice Everest has nearly killed me. But I find it utterly addictive.' He first climbed the mountain in 1993, only the fifteenth (or seventeenth) Briton to do so. He has commented that the summit is little bigger than a dining room table.



Hoyland eventually persuaded the BBC to fund an expedition to search for Somervell's lost camera; the programme was commissioned in 1998. If successful, it would inevitably involve finding the body of either Mallory or Irvine. Furthermore, Kodak, the manufacturer of the camera, believed that if the film had been exposed and then kept at

sub-zero temperatures, it was likely any photographs taken could be developed. In 1975, Wang Hung-bao, a Chinese high-altitude porter was said to have found the body of an 'English dead,' at an altitude of around 26 000 feet. This could only have been either Mallory or Irvine. The American-British expedition, involving the BBC, set out to search for this corpse. Sadly, Hoyland was hit by altitude sickness and so forced to return to Base Camp. However, his fellow climbers did indeed find Mallory's corpse, face-down at the bottom of a scree slope. Having removed his possessions, they buried his body in the rocks and read over it a formal Committal Service.

In 2006, Hoyland went back to Everest, this time dressed as Mallory had been. Using the fragments recovered from Mallory's corpse, two tailors created exact replicas of Mallory's clothing in forensic detail. One suit, made to Mallory's measurements, was to be exhibited. The other set of garments was made for Hoyland; he was to test them to see if they were adequate for a successful attempt on the summit. He said 'First impressions were of beautiful natural materials ... There were something like eight layers of material around my waist and yet it all felt warm, light and comfortable.' Hoyland discovered too that he still had great freedom of movement. He believed that provided the weather remained fine, 'Mallory and Irvine could have reached the summit comfortably wearing this clothing.' However, in the end, Hoyland reluctantly concluded that appalling weather conditions and low barometric pressure meant that Mallory and Irvine could not have completed their ascent. He has written of Mallory 'What he didn't know was that the rapidly falling air pressure was effectively making the mountain higher, and that the incoming blizzard was going to make his clothing very thin indeed.'

Hoyland is an accomplished sailor, as well as a mountaineer. He comments that the two activities have some similarities, saying that 'Both ... involve uncomfortable battles with the elements interspersed with short moments of pleasure, and both seem to attract similar personalities.' Having climbed Everest and Denali (formerly known as Mount McKinley) and sailed across the Southern Ocean to Antarctica, he conceived an ambition to complete a voyage across the seven seas and to the top of the seven summits. His 'Seven Seas, Seven Summits' project involves him climbing the highest mountain in each continent, alongside sailing the seven oceans. He hopes to be the first person to achieve this. In 2009, he purchased a second-hand sailing boat; he used this to sail the North Atlantic. Thus far, he has achieved five of the seven peaks, with only Mount Vinson in Antarctica and Carstensz Pyramid in Australasia remaining. For the oceans, he has sailed the Arctic, Southern, North Atlantic and Indian Oceans, with the South Atlantic and North and South Pacific

Oceans still to go. He has said 'The sea scares me more than mountains. It can really feel like it's out to get you and sometimes you feel very vulnerable.'

Hoyland is the author of four books. As well as *The last hours on Everest: the gripping story of Mallory and Irvine's fatal ascent*, (HarperCollins, 2014), he has written *Yeti: an abominable history* (HarperCollins, 2019). After describing finding unexplained footprints in the snow, he chronicled supposed sightings of the mythical seven-foot tall beast with feet said to point backwards. He then went on to discuss other beasts featured in contemporary folklore, including the Loch Ness monster, and Bigfoot, the North American version of the yeti. Writing in *The Times*, Richard Morrison commented 'So Hoyland's book is not so much an abominable history of the yeti as of human gullibility.'

In complete contrast, Hoyland realized that the English season of Spring moves north at around the speed of a person walking. He decided to walk from the south coast to the Borders for the joy of seeing the Spring emerge in the various areas he passed through. Starting in Christchurch, a few miles east of Bournemouth, he reached the Scottish border at Gretna Green on June 20, the last day of Spring. Walking along a labyrinth of ancient footpaths, he marked every mile by planting an acorn. He described his journey in *Walking through Spring*, (HarperCollins, 2016).

Hoyland's most recent book, *Merlin: the power behind the Spitfire, Mosquito and Lancaster: the story of the engine that won the battle of Britain and WWII*, (HarperCollins, 2020), was timed to mark the eightieth anniversary of the start of the Battle of Britain. He told the story of the Rolls Royce Merlin engine that powered all the most iconic planes of the war and probably prevented Hitler from invading. Greenwood commented in *The Spectator*, 'Hoyland marries the drama and excitement with a clear focus on the technical: he puts you in the cockpit and into the very guts of the machines.'

Hoyland has written for *The Times*, *The Mail on Sunday* and *The Independent*. He has lectured on Mount Everest and his books at a variety of venues, including the Smithsonian, the Alpine Club, the Royal Geographical Society and the Duke of Edinburgh's Gold Award Ceremony at St James' Palace.

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Jules Hudson

Jules is an archaeologist, writer and broadcaster, probably best known for presenting *Countryfile* and *Escape to the country*.

Jules was born in Colchester in 1970. His father, Cliff, was a mechanical engineer and technical director at E.H. Bentall & Co., a firm producing agricultural machinery. His mother Pam ran a bed and breakfast there for forty years. He believes that *'growing up in a home where there were lots of different faces from around the world gave me the confidence to engage with people, to talk and listen to them.'* He attended Colchester Boys High School and then Ipswich High School, as a week-day boarder. His interest in archaeology developed early. For his seventh birthday, he sought nothing more than a guided tour of the Roman vaults under Colchester Castle. On leaving school, he started work at The Colchester Archaeological Trust where he realised his passion for Field Archaeology and the science of excavation.

His neighbours eventually persuaded him to apply for university; he came to University of Wales Lampeter to study archaeology. There he lived in Llanddewi Brefi, the village where the ground is said to have risen up under St David, the village which eventually became his home for more than half his life.



St David's Church, Llanddewi Brefi

https://commons.wikimedia.org/wiki/File:Eglwys_Dewi_Sant-Llanddewi-Brefi-01.jpg

Roger Kidd / Eglwys Dewi Sant, Llanddewi-Brefi, Ceredigion

Fascinated by military history, in 1993 he was accepted for Officer Training at the Royal Military Academy Sandhurst. However, after his chosen unit, the 3rd Royal Tank Regiment was cut from the army after a Defence Review, he resigned and his life took a different path. (He completed officer training much later in his life; he now serves in the Army Reserve in the Royal Monmouthshire Royal Engineers). Jules' next destination was Durham University, where he took a Masters in Archaeological Survey and then worked as a geophysicist.

In Durham, he happened to see a film crew on Castle Green, working on an adaptation of *Jude the Obscure*. He decided to try to break into television, seeing this as an outlet for both his fascination with history and his creativity. He moved to London, working ‘for very little, making tea and sweeping floors. I started from the bottom up as a runner, then junior researcher, researcher and eventually producer.’ His first TV jobs included work for the Discovery Channel and several stints on Channel Four’s *Time Team*. He was also active behind the scenes on *Horizon* and in three military history series, presented by the late Professor and Brigadier, Richard Holmes.

Jules’ career as a presenter started with Meridian’s *The making of England*, followed by *Revival*, an ITV show about historical re-enactment. Then, in 2007, the head of BBC daytime thought to capitalise on his love of country life and offered the chance to help present *Escape to the Country*, which proved to be a life changing opportunity he’s always been grateful for. On the show, prospective buyers are shown a series of dream houses, while also experiencing country life and trying their hand at traditional rural crafts and pursuits.

A keen military historian, he’s also presented a number of popular programmes on World War Two – *How we won the war*, describing the efforts of ordinary men and women on Britain’s Home Front; *Dig 1940* examining military archaeology, and *Dive WWII* telling the story of the Battle of the Atlantic. *Defenders of the sky*, shown on The History Channel H2, explored ten of Britain’s most important airfields, from the first flight to the nuclear arms race. For over a decade Jules was part of the presenting team on *Countryfile* and *Countryfile Diaries*, and has presented a number of programmes on Britain’s built heritage, not least *Britain’s Heritage Heroes* alongside John Craven.

Jules’ first book, *Walled Gardens*, was published by the National Trust in 2018 and soon became a bestseller. In it he examined the history, design and cultural heritage of walled kitchen gardens throughout the UK. This has been followed with *The Escape to the Country Handbook* (2020), also published by the National Trust, which offers practical advice about how and where to live in Britain’s countryside. In addition, he writes articles for a variety of magazines, including a regular column in *Welsh Border Life*.

Jules now lives on the Welsh Borders with his wife Tania, their son Jack and Labradors Teddy and Iolo. He was president of the Campaign for the Protection of Rural Wales between 2015 and 2018 and he was made an honorary fellow of UWTSd in 2013.

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Arthur Hughes

Arthur Hughes (1878-1965) was a writer, poet, scholar and literary critic.

Hughes came from Bryn Melyn, near Harlech. He was the eldest of the four children of John Hughes Jones, a doctor of medicine, and Annie Harriet Jones. The family lived in London but his mother was originally from Talsarnau, in the Ardudwy area. Writing under the name, Gwyneth Vaughan, Annie was a frequent contributor to Welsh language periodicals, as well as the author of four novels, and was an important influence on Arthur's literary interests. Arthur appears to have been a precocious child, early trying to learn German and Greek. From an early age he showed great enthusiasm for languages and for Plato, wanting to learn about the works of ancient philosophers such as Homer, Plato and Dante, and to familiarise himself with the literature of Shakespeare and Milton. He also learned to play the harp. However, little is known about his schooling.

Arthur became a Welsh scholar at St David's College, Lampeter, in 1902; he was awarded the Eldon Scholarship worth £20 annually. He graduated with a First Class Honours BA in 1905 with Robert Williams, a graduate of Merton College, Oxford, being his Welsh tutor in his first year at Lampeter. Hughes also contributed an article entitled *Welsh in Lampeter* to the college magazine of June 1904. He commented, 'With regard to the internal life of the College ..., perhaps one of the most encouraging signs is the interest which, on the whole, appears to be taken in Welsh questions of the day.' However, he went on to point out that although the college library contained many books about Wales, books written in Welsh were largely conspicuous by their absence. Furthermore, the Students' Reading Room did not take the various Welsh-language church periodicals, let alone *Cymru* and *Y Geninen*.

Hughes appears to have been in poor health after graduating; his mother described him as a 'confirmed invalid.' He also appears to have been asked to repay the scholarship money he had received. Possibly he had joined Lampeter intending to go into the priesthood, but later changed his mind. However, more happily, Hughes published two anthologies of Welsh literature, *Cywyddau Cymru* (Jarvis a Foster, 1908), and *Gemau'r Gogynfeirdd* (D. Caradog Evans, 1910). A review of *Cywyddau Cymru* in *The Nationalist* described Hughes as 'a young Welsh scholar of unusual promise,' concluding 'We expect great things of Mr Hughes; this his first book does him great credit. The target audience of this publication were schoolchildren and university students and its main focus was on the development of Welsh literature from the middle of the fourteenth century until the end of the nineteenth century. His next scholarly work, namely 'Gemau'r Gogynfeirdd' was printed in Pwllheli, as being the editor, he was living there at the time. One of his scholarly friends, the linguist, Ifor Williams, wrote a preface to the publication.

Sadly, Hughes' mother died in 1910. Following this sad event, Hughes was invited the next year, under the patronage of Eluned Morgan, one of his mother's friends, to emigrate to the Welsh colony in Patagonia, sailing with the last organised contingent of 113 Welsh emigrants aboard the steamer *Orita*. The ship arrived in Puerto Madryn on 27 November 1911 and in a letter home to his sister, Laura, in 1912, Hughes wrote that he was beginning to learn Spanish. He only intended to stay a few months but after Eluned Morgan returned to Wales in 1912, Hughes went to live in Fron Deg, in the Gaiman. It was later on in this period, on 10 January 1918, that he married a widow, Mrs H.M. Durrouzet. (His wife's grandfather, W.E. Williams had been the founder of the district of Treorci in Chubut). Erw Fair (his wife's home), and located in the Treorci district of Chubut became Arthur and Hannah's family home.

Hughes was a noted literary critic, and frequently reviewed books published in Wales that would be of interest to the Welsh community in Argentina. His influence on the Welsh culture of Patagonia, as a scholar, writer, poet and harpist was considerable. In particular, he was a frequent contributor to the Welsh paper in Patagonia *Y Drafod*, writing in Welsh, English and Spanish. A number of his articles were also published in *Y Gwerinwr* and *Gwilyedydd*. He also translated poems into Welsh from French and German and some articles were published in the Church magazine, *Yr Haul*, in 1902 about the language and literature of Hebrew. He appears to have become hard of hearing at a relatively young age. Eventually, his deafness caused him to retire from public life.

Hughes had four children, three daughters and a son. Two of the daughters were acknowledged as renowned poets, with Irma Hughes de Jones becoming a chaired bard of the colony and editor of *Y Drafod* for almost fifty-years. Hughes died on 25 June 1965.

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Joseph Hughes (Carn Ingli)

Cleric and Poet

Born in 1803, a native of Parcau, Newport in Pembrokeshire, Joseph Hughes lived most of his working life in Meltham, Yorkshire. He was educated at Carmarthen and Ystrad Meurig grammar schools, before entering St David's College in 1824. Upon graduating he was ordained deacon by the Bishop of St. David's in 1828 and made priest the following year. His only curacy in Wales was at Llanfihangel Penbedw in Pembrokeshire however, it was only a short curacy as by 1830 he was the first incumbent of the new church at Lockwood, Almondbury in Yorkshire.



The ruined church of St. Michael in Llanfihangel Penbedw

https://upload.wikimedia.org/wikipedia/commons/b/b8/Church_of_St._Michael_-_geograph.org.uk_-_572000.jpg ©Roger W Haworth / Church of St. Michael

Hughes spent seven years at Lockwood and during this period met and married Catherine Laycock with whom he had one daughter, Jane. Following a brief period working as a curate in Liverpool the couple moved back to Yorkshire, taking the curacy of Meltham where Hughes worked until his death in 1863, aged sixty-one. His obituary in the *Huddersfield Chronicle* described him as an 'amiable man and respected Christian minister... [who] by his faithful preaching, active benevolence, and his unwearied exertions wrought a gratifying change to Meltham.' This was demonstrated on the day of his funeral when the neighbouring clergy and gentry, the Local Board of Meltham, the schools and a large number of the inhabitants of the town, lined the approach to the church along which the funeral procession was to advance.

However, Hughes was not only a respected minister but an author and poet who was known in Wales as Carn Ingli, a name adopted from the mountain of his homeland in Newport.



Carn Ingli

https://upload.wikimedia.org/wikipedia/commons/c/ca/Mynydd_Carningli_-_geograph.org.uk_-_27994.jpg ©Richard Webb / Mynydd Carningli

As well as writing numerous poems Hughes was a gifted translator, translating amongst others, Bishop Herbert's missionary hymn *From Greenland's Icy Mountains* and segments of Edward Young's *Night Thoughts*. He also wrote the standard history of Meltham which he began in 1851, but which remained unfinished upon his death and was edited by his wife Catherine, and finally published in 1866. Throughout his life Hughes regularly returned to Wales to attend, and on numerous occasions conduct, the annual eisteddfod.

In fact, Hughes was one of the four promoters of the Great Llangollen Eisteddfod of 1858 which, despite quarrelling between the adjudicators and the committee over the awarding of prizes, and a pavilion full of holes which let in the rain, became instrumental in the establishment of the National Eisteddfod which continues to this day. It was widely advertised throughout England, Wales and America and attracted thousands of people who travelled by foot, canal or excursion trains from South and North Wales, Liverpool, Manchester and Birmingham. It was the first eisteddfod where the Gorsedd of Bards wore robes rather than the usual sashes on their arms, and it introduced some unusual competitions, such as the

prize of £3 for the day labourer with the most children who could read and write Welsh, and £2 for the best song accompanied by a stick tapping the stage.

Hughes was also Secretary and official Bard of the Association of the Welsh Clergy in the West Riding, a group of Welsh clergymen living in the region who began meeting in 1852 to discuss matters relating to the Church in Wales, and published their transactions in Welsh newspapers and periodicals.

Hughes is buried with his wife and daughter in St. Bartholomew's Church in Meltham.

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Joshua Hughes



THE RIGHT REV. JOSHUA HUGHES, D.D., BISHOP OF ST. ASAPH.

Joshua Hughes (1807-1889) was the first Welsh bishop of St. Asaph for almost one hundred and fifty years.

Hughes was born at New Mill, Nevern, Pembrokeshire, on 7 October 1807. His parents were Caleb Hughes, a miller, and his wife, Magdalen. He was educated at Ystrad Meurig grammar school; after that he was one of the earliest students of St David's College, Lampeter, studying there from 1828 to 1830. He was placed in the first class in the examinations every year and won prizes for Welsh and Latin essays. He was ordained deacon in 1830 and priest in 1831. Eventually, in 1868, he also graduated from Lampeter with a B.D. Two of his brothers became clergymen.

Jones married in 1832; his wife was Margaret, the widow of Captain Gun and daughter of Sir Thomas Mckenny, an Irish baronet. Through this marriage, he inherited an estate on the shores of Lake Como. He and Margaret had three sons and five daughters; of these, Joshua Pritchard Hughes was to become bishop of Llandaff and Thomas McKenny Hughes professor of geology at Cambridge.

The elder Joshua Hughes worked as a curate in Aberystwyth and then at St David's, Carmarthen. In 1838, he was appointed vicar of Abergwili, a couple of miles north-north-east of Carmarthen. The bishop's palace for St David's was in his parish and he worked closely with Bishop Thirlwall, indeed teaching him Welsh. Hughes became vicar of Llandingat, Llandovery in 1845. There he worked zealously, often riding 25 miles on a Sunday to conduct four services. Hughes's churchmanship was evangelical. He was a conscientious pastor and a fine preacher. He worked particularly hard on behalf of educational causes – church schools, Sunday schools and higher education. He eventually became rural dean and a proctor in convocation for the diocese. In the debate over the future of St David's College, he favoured a merger with Christ's College, Brecon. If this had happened, the institution formed would have been located in Brecon.

In 1870, when Bishop Thomas Vowler Short of St Asaph resigned, Gladstone, the prime minister, took immense trouble to secure a Welsh-speaking successor. Gladstone commented 'I have not since taking my present office felt more strongly the gravity of any matter of duty requiring to be done than this of the Welsh bishopric.' Hughes' old vice-principal at Lampeter, Alfred Ollivant the bishop of Llandaff, recommended him as 'a good man, a pupil of mine, with whom I have

entertained very friendly relations ever since my early connection.' After a protracted selection process, Gladstone nominated Hughes as bishop of St Asaph; he was the first Welsh man in that role since John Wynne had left in 1727. Moreover, he preached in Welsh at every opportunity. Hughes' appointment was controversial. He had not attended one of the English universities; it is thought likely that Gladstone believed Hughes to have a degree from Cambridge, having been misled by a mistake in *Crockford's Clerical Directory*. He then tried, unsuccessfully, to wriggle out of the appointment. Moreover, Hughes was little known outside Wales and his experience was confined to Welsh parochial ministry. Many of the senior diocesan clergy considered themselves superior to him in both learning and social position. The story of his fortunate marriage may also not have improved his status. However, the effect of Hughes' appointment on Welsh national feeling was profoundly stimulating. In addition, his time as bishop was successful and marked by significant progress. New churches were built as well as many church schools. Hughes introduced a diocesan board of education in 1870, a church extension society in 1871 and a diocesan conference in 1878. Despite the bitterly divided atmosphere of the time, he established good relations with nonconformists. He worked hard to find Welsh-speaking clergy for Welsh-speaking and bilingual parishes, as well as encouraging Welsh services for Welsh people living in English towns. He also insisted that Welsh-speaking parishioners should be served, even if this meant priests unable to do this were forced to employ appropriate curates.

Hughes was struck with paralysis in August 1888; in consequence, he was unable to sign a deed of resignation from his bishopric. He died on 21 January 1889 and was buried at St Asaph.

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David Lloyd Isaac

David Lloyd Isaac (1818-1876) was a prolific writer as well as a clergyman.

Isaac was born in Llanwenog, about five miles west south west of Lampeter. He became a member of Aberduar Baptist Church in Llanybydder. In 1835 he joined Abergavenny Baptist Academy to train for the ministry; the next year he moved with the college to Pontypool. He became pastor of the Tabernacle Welsh Baptist chapel in Neath in 1838. He was energetic almost trebling the number of people in his own congregation and founding new churches at Aberdulais, Glyn Neath and Pontardawe. He also started a Cymreigyddion Society in Neath. However, difficulties arose when his predecessor as minister, Titus Jones, returned to the town and started a rival congregation.

Isaac was suspected of unorthodoxy. Upset by the charge, he accepted a call to the pastorate of Trosnant church, Pontypool in 1841. The next year he married Jemima Thomas at Bethany Baptist chapel, Neath. Isaac is said to have been a magnetic figure, ministering to a church with over two hundred members. However, his time there was to be stormy. In particular, he acquired the nickname, 'Lawr ag e, (Down with him). It is said that during one of his rather frequent disputes with his congregation, an elderly lady was irritated enough to call out 'Lawr ag e.'

Isaac's ministry at Trosnant came to an abrupt end in 1853, when he controversially converted to Anglicanism. He then studied for two years at St David's College Lampeter. The minutes of the College Board for June 16 1855 report that he was awarded the Creaton Essay Prize worth £7 for "Swdwal." Isaac was ordained as deacon at Llandaff in September 1855, and then as priest in September 1856. His first curacy was at Llangattock-juxta-Neath. In 1858, Isaac moved to Llangathen, about twelve miles east-north-east of Carmarthen. He seems to have been conscientious, managing to increase the number of communicants. He was responsible for a significant restoration of St Cathen's church. The west gallery was removed, and the building re-floored, re-seated and re-roofed. As well as this, Isaac built a school and a vicarage, and rebuilt a ruined chapel. Isaac stayed in Llangathen until 1871, when he became vicar of Llangamarch in Breconshire.



Llangathen church, where Isaac was priest.

Throughout his life, Isaac was a prolific, but rather unsystematic writer on history, antiquities and philology. As a Baptist, he was a regular contributor to *Seren Gomer*; after he became an Anglican, he wrote frequently for *Yr Haul*, the official Anglican magazine. Jenkins notes his miscellany '*Lyfrgell*

Llwyd o Llangathen' (1858-59) and his article on the translators of the Bible, published in 1856. He also won an eisteddfod prize for an essay on *Hanes Llanbedr a'r Gymmydogaeth* in 1860.

In 1859, Isaac published *Siluriana*, a volume on the history of Monmouthshire and Glamorgan. The title page describes him as compiler; he had included major extracts from an unfinished and chaotic manuscript written by William Davies (1756-1823). Phillips comments that it is often impossible to distinguish the work of the two writers. The finished work is still disorganized; in the preface, Isaac explained that no consecutive history or chronological order were intended. In addition, some chapters were written independently, often for newspapers or magazines. However, despite its strange editing, the book is full of out-of-the-way information.

Isaac died at Llangamarch on 31 March 1876; there is a tablet in his memory on the south wall of the church. The National Library of Wales holds forty-four small notebooks, containing notes of his sermons.

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Professor Robert Jackson

Robert Jackson is an expert on religious and intercultural education and Founding Director of the Warwick Religions and Education Research Unit (WRERU).

Robert Mason David ('Bob') Jackson was born on 11 June 1945 in Ilkeston, Derbyshire. He attended Hallcroft School, before reading theology at St David's College, Lampeter. Following this, he took a Postgraduate Certificate in Education at Fitzwilliam College, Cambridge. At Cambridge, he was a member of Footlights, the famous university theatrical club.

Jackson's first teaching post was at Nottingham High School, where he worked from 1967 to 1971. He then moved to Coventry College of Education, beginning his long involvement in the study of education as a specific discipline. At this time, he completed an MA degree in philosophy. In 1978, Coventry College of Education was incorporated into the University of Warwick as the Westwood campus. Jackson became part of the Department of Arts Education (later the Institute of Education and then the Centre for Education Studies). His PhD, awarded in 1994, concerned the interrelationship between religious education and religious studies. Also, in 1994, Jackson became the first director of WRERU, the Warwick Religions and Education Research Unit. He was promoted to Professor of Religions and Education in 1995. He remained at WRERU until his retirement in 2012; he is still involved in the work of the unit. He was awarded a DLit by University of Wales, Lampeter in 2006 for a selection of his published work. He holds honorary doctorates awarded by the Norwegian University of Theology (MF), Oslo, and by the Norwegian University of Science and Technology (NTNU), Trondheim.



Robert Jackson

Jackson argues that if education is about understanding the full breadth of human experience, this must include religion. He sees religious education as significant for students' personal and social development. His earliest research was ethnographic work on Hindu families in Britain, undertaken with Eleanor Nesbitt. Following this, he wrote a series of books on Hinduism, including *Approaches to Hinduism* (1988, with Dermot Killingley); *Religions through Festivals: Hinduism* (1989), and *Listening to Hindus* (1990, with Nesbitt).

Jackson published *Religious Education: An Interpretive Approach* (Hodder and Stoughton) in 1997. He argued that, rather than following Ninian Smart's 'phenomenological' approach to religious education, a fruitful methodology might be found in anthropology. Jackson's interpretive approach examines the dynamic relationships between individual people, the groups they relate to, and wider religious traditions. There is also a reflective element, where the student considers the implications of the new learning for their own development. In *Rethinking Religious Education and Plurality* (RoutledgeFalmer, 2004), Jackson suggested that the educational potential of the study of religion in state-funded schools had been underestimated. Community schools should be seen as providing a pluralist context for educational development, rather than places of secular learning. The diversity of religions and lifestyles in state schools offers a huge scope for dialogue.

Jackson has been heavily involved in the Council of Europe's work on policy for religion and education. His role has included contributing to the Council's work on teaching about religions, intercultural education and citizenship. In particular, he conducted a study for the Council, exploring the feasibility of a European educational centre; part of its remit would be studies of religious diversity. In response to this, the European Wergeland Centre opened in Oslo in 2008. It describes itself as a resource centre on education for intercultural understanding, human rights and democratic citizenship. Jackson became its first professor, holding a visiting professorship at Oslo and Akershus University College, where it was originally located.

In addition, Jackson was a co-organiser of the first Council of Europe Exchange between leaders of faith communities and humanist associations. This was held in Strasbourg in April 2008. He was also part of the team that drafted the Recommendation by the Council of Ministers on teaching about religions and non-religious convictions, (published in 2008). His book *Signposts: Policy and Practice for Teaching About Religions and Non-Religious Worldviews* was published by the Council of Europe in 2014 to support those implementing the Council's recommendations.

Jackson edited *Resource: The Journal of the National Association of Teachers of Religious Education* from 1978 to 1996. He became editor of the *British Journal of Religious Education* in September 1996; there he improved the quality of submissions by introducing a robust system of peer review.

Jackson was elected a Fellow of the Academy of Social Sciences in 2010. In 2013 the Religious Education Association (USA) presented him with the William Rainey Harper award, (awarded to outstanding leaders whose work in other fields has had a profound impact on religious education). Jackson was also given life membership of the REA. He is a life member of the Association of University Lecturers in Religious Education. In 2017 Jackson was awarded honorary doctorates from the Norwegian University of Science and Technology in Trondheim and the Norwegian School of Theology (MF) in Oslo. He is also a visiting professor in the Department of Humanities and Social Sciences Education at Stockholm University.

As a complement to his academic activities, Jackson is a keen jazz musician. He played jazz while at Lampeter with the Teifi Valley Jazz Band. Since the 1980s, he has played trombone for a band, Spicy Jazz. In 1987, he proposed the band leader and trumpeter, Humphrey Lyttelton, for an honorary doctorate from Warwick University. Lyttelton then played as a guest with Spicy Jazz and wrote the sleeve note for their recording, *Coming of Age*. After Lyttelton's death in 2008, Jackson became a patron of the Humph Trust, established to raise money for young jazz musicians. Jackson is also a poet; a selection of his work has been published in *Narrowboat Music* (Grevatt & Grevatt).

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John James

John James (1923-1993) was a writer of historical fiction; his friend Byron Rogers described him as 'the greatest historical novelist of my time.'

James was a native of Aberavon. He read philosophy at St David's College, Lampeter, and then also completed an MA in psychology at Selwyn College, Cambridge. He became a psychologist for the Ministry of Defence; his duties included lecturing on the selection and training of air crews for the RAF at Brampton. He also worked as a teacher and then for the Scientific Civil Service. He married Helen Mary Norman in 1953; the couple had two children.

James wrote a series of historical novels. Byron Rogers wrote of him, 'John understood the past because he was able to live in it ... He knew how such a man would have dressed and what he would have eaten, but more importantly, he knew what went on in his head.' Explaining his preference for historical fiction, James commented 'If you write about the present it is very much more difficult to make things sound convincing. But writing about the past means that you are writing about a situation in which you know at least as much as anyone else.'

James' first book was *Votan* (1966), set in the 2nd century AD. Photinus, a priest of Apollo, goes on an expedition north to find amber. On his way he is found by a tribe, who think he is the god Votan or Odin. Photinus eventually reaches Asgard, where he finds that those thought to be Norse gods are merely human. Valhalla is the trading centre of the western world. In a *Daily Telegraph* review, David Holloway commented, 'Apart from a certain carelessness every now and again, Mr James writes with immense gusto. Incident piles on incident, all observed with the slightly cynical eye of Photinus/Votan. Neil Gaiman called *Votan* 'probably the best book ever done about the Norse.'

James followed up *Votan* with *Not for all the gold in Ireland*, (1968). Photinus travels to Britain and Ireland; James carefully scatters in characters from the Welsh *Mabinogion* and the Irish *Tain*. His third novel *Men went to Catteraeth* (1969) was based on *Y Gododdin*. This long poem, said to have been composed in the late 6th century AD, describes an expedition by 300 Celtic warriors from the Firth of Forth to Catteraeth (probably Catterick in Yorkshire). The Britons were then defeated by a larger Anglo-Saxon force. A reviewer of James' novel commented in *The Observer*, '... the author has conjured a novel of stark imaginative fire describing how the Romanised Celtic chivalry [sic], hosted in Edinburgh, moved confidently south via the derelict wall to extirpate the Saxon settlements, and grappled with its fate.'

The three novels were reprinted in one binding in 2014, in the Fantasy Masterworks series. The volume includes an introduction by James' admirer, Neil Gaiman.

James' later works are less well-known. He wrote one more novel set in the Roman world. In *Bridge of Sand* (1976), Juvenal, the satirist, leads Roman soldiers to conquer Ireland, travelling over a magical bridge of sand. He is helped by Vergilius, the poet Virgil. James also wrote four novels, set in the 17th and 18th centuries. In *Seventeen of Leyden* (1970), his hero, a doctor, tries to bring back five girls who had been banished to the West Indies. Crichton, writing in the *Daily Telegraph*, described it as 'a hotch-potch of the gory and the touching, with some entertaining surprises.' *Lords of Loone* (1972) is a tale of country life, set in 18th century Britain. *Talleyman* (1986) and *Talleyman on Ice* (1989) feature a naval officer in Ireland in the 1840s.

James left a ninth novel unfinished. After his death, his children eventually found in the loft a collection of 5 ¼ inch floppy disks, labelled *The Fourth Gwenevere*. The neo-pagan authors, John and Caitlin Matthews, arranged for the text to be retrieved from the files, and then completed the book.

It was published in 2014. The *Welsh Triads* wrote of King Arthur having had three previous wives, all named Gwenevere. In James' book, Arthur's fourth wife becomes the dynastic cement between the British and the Saxons. Their marriage is intended to produce a ruler who will be acceptable to both the British and the Saxons.

James also wrote one non-fiction book, *The Paladins: a social history of the RAF up to the outbreak of World War II*, published by Macdonald in 1990.

James died in Cambridge in 1993, aged sixty-nine. He is buried, as he had wanted, among Welsh princes at the ruined abbey of Strata Florida.



<https://commons.wikimedia.org/wiki/File:DSCN4297-strata-florida-arch.JPG> By William M. Connolley. / CC BY-SA
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Craig Jamieson

Craig Jamieson is keeper of Sanskrit manuscripts at the University of Cambridge.

Jamieson was born in Scarborough, Ontario and attended Sherwood Secondary School in Hamilton. However, he moved to Britain for higher education. He took his undergraduate degree in philosophy at St David's College, Lampeter, and followed it up with an MA from the University of Cambridge. His MPhil, awarded by King's College London in 1979, was entitled *Mindfulness in Santideva's Siksasamuccaya*. He went on to the University of Leicester, where he taught Buddhism. He is now based at the University of Cambridge; he is a member of the Oriental Faculty and of King's College.

His first book was *Keyguide to Information Sources in Buddhism*, published in 1990. In 2000, he brought out *A Study of Nāgārjuna's Twenty verses on the Great Vehicle (Mahāyānavimśikā) and his Verses on the heart of dependent origination (Pratītyasamutpādahrdyavyākhyāna)*, (Peter Lang). Jamieson produced critical editions of three short texts attributed to the second century CE Buddhist scholar Nagarjuna. Alongside these were English translations, mainly based on the Tibetan versions but with reference to the Sanskrit.

In *The Perfection of Wisdom* (Frances Lincoln, 2000), he selected and translated extracts from the Aṣṭasāhasrikāprajñāpāramitā. Probably written around 100 BCE, the text covers many significant Mahāyāna topics, including the career of a Bodhisattva, the nature of emptiness and the development and application of the Perfection of Insight. The doctrine is presented in the form of a dialogue between the Buddha and one of his disciples, the *arhat* Subhūti. Jamieson's text is illustrated with images from two palm-leaf manuscripts in Cambridge's collection, the 11th century CE MS Add. 1643 and the early 13th century MS Add. 1644. The Dalai Lama wrote an introduction to the volume, explaining its relevance to Buddhist thought.

Jamieson was involved in *Buddha's word: the life of books in Tibet and beyond*, Cambridge's first museum exhibition of Tibetan art and artefacts. The exhibits included early eleventh century illuminated Buddhist manuscripts, specimens of skilfully illuminated wooden covers, scroll paintings brought back from the notorious Younghusband expedition and a gift from the Dalai Lama. Many of these had never been on display before. Items were gathered from Cambridge's Museum of Archaeology and Anthropology, the Sedgwick Museum of Earth Sciences, the Fitzwilliam Museum, the University Library and Emmanuel and Pembroke Colleges.

Jamieson also participated in Cambridge's India Unboxed series, a sequence of short films celebrating the seventieth anniversary of Indian independence and the UK-India Year of Culture 2017. The first film in the series, entitled *The Perfection of Wisdom*, featured MS. Add. 1464, thought to be the world's oldest dated and illustrated Sanskrit manuscript.

He edits the Cambridge Buddhist Institute series and serves on NACIRA, the National Committee on Information Resource for Asia. Outside work, he is devoted to the music of Bob Dylan, and used to run a large online Dylan archive.

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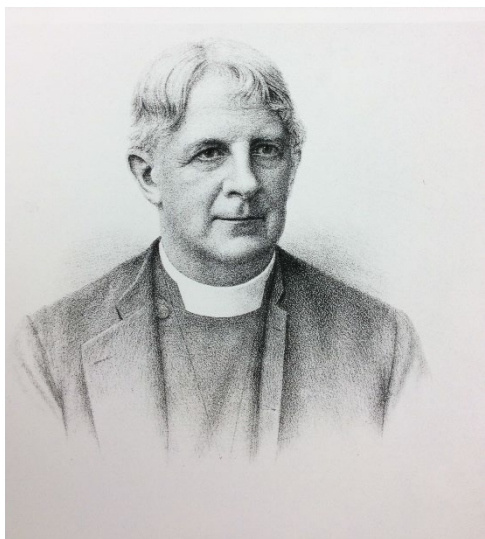
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Francis John Jayne



Francis John Jayne (1845-1921) was the second principal of St David's College and then became the longest-serving bishop of Chester in the history of the diocese.

Jayne was born in Llanelli, the eldest son of John Jayne, a colliery owner, and his second wife, Elisabeth Haines. He was educated at Rugby School and then at Wadham College, Oxford, where he rowed in the college boat. He also did well academically, achieving a triple first in Mods, Greats, and Jurisprudence and Modern History. In addition, he won the Senior Hall Houghton prize for the study of the Greek New Testament. He became a fellow of Jesus College, Oxford, in 1868; he also lectured in modern history there between 1871 and 1879. Jayne was ordained in 1870; alongside his academic work, he ministered at St Clement's Church, in a working-class area of the city. However, he resigned his curacy the next year when he was appointed to a tutorship at the newly founded Keble College. He married Emily Sarah Garland in 1872; the couple went on to have six sons and three daughters. His acquaintances at this time remembered him as 'a handsome, athletic man, with hair falling oddly over his brow, and a thoughtful, not to say reserved appearance.'

Jayne was appointed second principal of St David's College Lampeter in 1879. Price comments that he must have presented an unbelievable contrast with his elderly predecessor, Llewelyn Lewellin, who had died in post. Jayne's years in Lampeter were said to have been the greatest success of his life and he is remembered as the college's second founder. Unlike Lewellin, he was reluctant to take on wider clerical responsibilities and he threw his enormous energy in building up the college in every respect. At the time of his arrival, it had only sixty students; when he left seven years later, their number had doubled to over one hundred and twenty. During that time, new statutes were introduced and affiliation to Oxford and Cambridge was achieved. A two-year course for the licence in divinity was introduced. In 1884 the St David's College School was opened in Lampeter; one of its aims was to prepare boys for entrance to the College itself.

As the number of students increased, the existing buildings became too small. The Canterbury Building was opened on 24 June 1887; it contained two lecture rooms, a physics laboratory, 21 double sets of rooms, a bathroom and offices.



Old Canterbury building, constructed while Jayne was principal

The college chapel was rebuilt, with the floor lowered and a north aisle added. Jayne was sometimes criticized for his autocratic control of Lampeter's staff, but the academics he appointed included scholars as distinguished as T.F. Tout and Hastings Rashdall. He was friendly towards the students; on Sunday afternoons, he used to go for long walks with freshmen. He appears not to have attempted to learn Welsh; it was said of him 'Yet never a word of Welsh knows he, more than his Grace of Canterbury.'

Jayne failed to follow up the recommendations of the Aberdare Commission, recommending the establishment of a federal university of Wales. However, some years later, he moved a resolution in the House of Lords 'that it was desirable that the assent of Her Majesty be withheld from the Draft Charter of the University of Wales until such portions of the Charter be omitted as prevent the inclusion of St David's College, Lampeter, as a constituent College of the University of Wales.' Although the House of Lords carried the resolution, the government ignored it.

In 1886 Jayne was appointed Vicar of Leeds, an important role and one which was often a sign of greater things to come. In his short time there, he started special monthly services for men and built a club house for athletics in the Parish Church Recreation Club. He was also able to stabilize the parish's finances, although many of the wealthier inhabitants were departing for the suburbs.

However, after only two years, Jayne was nominated as bishop of Chester. At the time of his consecration on 24 February 1889, he was the youngest bishop in the Church of England. Interestingly, his wife's sister's husband, Revd. A.G. Edwards, became Bishop of the neighbouring diocese of St Asaph in the same year.

Jayne spent the rest of his career in Chester. He was little known outside his own diocese and his main strength lay in administration. He knew his see well and was well-known in it; he ran it with vigour and discretion. His sermons were thoughtful and interesting, rather than eloquent. Jayne loved peaceful work and disliked ostentation. His own churchmanship was moderate and it was said that his diocese was perhaps the most peaceful and orderly in England. Sometimes it was alleged that he appointed safe and hard-working clergy, rather than men of originality and breadth of view.

Jayne was best-known for his interest in temperance. One of his ambitions was to keep a public house, believing that the best way to reduce drunkenness was to reform and improve public houses.

He was an advocate of the Göteborg system favoured by Joseph Chamberlain and he founded the People's Refreshment House Association Limited. Eventually the association owned 130 inns and hotels.

Jayne rarely took a holiday. Eventually he broke down through overwork; he resigned his see in April 1919. Sadly, his health did not recover; he died at his home The Quarry, Oswestry on 23 August 1921. He was buried at Bowden in Cheshire. His obituary in *The Manchester Guardian* commented 'Simple, gentle, energetic, and unassuming, a sound scholar and a man of business, he represented a type of ecclesiastic which has been one of the chief glories of the Church of England.'

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John Stanley Jenkins

1896-1916



John Stanley Jenkins was born in Paddington, London, in 1896 to Welsh-born parents, Mary and David. Mary died when John was a young boy and with David's second marriage John gained five siblings. By 1911 'Johnny' was living with relatives in Lampeter. His aunt Elizabeth worked in a 'fruiterer's' business while his Lampeter-born uncle, David, was employed as the 'College Scout'.

John was a pupil at the College School where he played for the First XV rugby team, also acting as their Honorary Secretary. He entered the College 'proper' in October 1914 but his college career was to last just one term. John was a small man at 5' 2 $\frac{3}{4}$ " and at the outbreak of the war the height restriction was 5' 3". This was soon raised to 5' 6" but then successively reduced as demand increased for reinforcements at the front. When, in December 1914, the height was reduced back to 5' 3", John's stature was clearly *near enough* to the regulations to satisfy the recruiting officers. John wrote to his father to gain permission to join up asking: 'You would not have me be a coward, would you?' He enlisted with the Royal Naval Volunteer Reserve in January 1915.

John served initially as an Ordinary Seaman in the Benbow Battalion but was soon promoted to Able Seaman. In June 1915 he was transferred to the Anson Battalion which sailed for the Base Depot at Mudros, a strategically important location for the Allies as they attempted to seize control of the Dardanelles Straits. The Division was engaged in the fighting at Gallipoli and in February 1916 John was wounded and admitted to hospital at Mudros, before being transferred to the Hospital Ship H.S. Somali. In April he was well enough to return to the Base Depot.

John's division was transferred from the authority of the Admiralty to the War Office and re-designated the 63rd (Royal Naval) Division. The Division left Mudros and sailed for Marseilles in May 1916 to join the fighting on the Somme. In November 1916 the Division fought in the

Battle of the Ancre including the attack on Beaumont Hamel. The battle resulted in the deaths of 22,000 people in five days. John was among that number, killed in action on 13 November 1916 at the age of twenty.

John has no known grave but is commemorated on the Thiepval Memorial in France, the Lampeter Town War Memorial and on St David's College Roll of Honour.

“a bright and charming young man”

From *The Cambrian News and Merionethshire Standard*, 22nd December 1916

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Norman Jope



Norman Jope (1960-) is a widely published author who specialises in poetry. He prefers to avoid the constraints of the term ‘poet’, as he regards poetry as an activity rather than an identity and writes (less visibly) in other genres. Nor has he entered a poetry competition in his life.

Jope was born in Plymouth on 28th May 1960 and brought up in nearby Plympton. He attended Plympton Grammar School – the *alma mater* of the painters Reynolds, Eastlake, Haydon and Northcote – between 1971 and 1978. His interest in poetry began there in 1975-76 and, taking advantage of the wide range of translated poetry available in the Seventies, he began to acquaint himself with the international poetry scene.

He attended St. David’s University College between 1978 and 1982, originally to study English before switching to Philosophy (a decision, of course, completely unconnected with the additional year’s available grant). Whilst an undergraduate student, he enjoyed the lively literary scene on campus at that time and befriended other writers including Chris Bendon (also featured in this volume). In his role as secretary of the New Rhymers’ Club, he took advantage of the National Poetry Secretariat’s funding to invite several well-known poets to read in Lampeter. He also edited the poetry magazine *Outcrop* and enjoyed his first magazine publications, following this up with two chapbooks printed at the College printers: *Primal Solutions* (*Outcrop*, 1981) and *A Second Adam* (*Outcrop*, 1982). He was also a member of the College’s University Challenge team that reached the semi-finals of the competition in 1981.

After graduation, Jope moved back to Plymouth and, in 1983, to the West Midlands. He lived there for just under eight years (in Leamington Spa and Birmingham) before returning to Plymouth. After a period of writing ‘for the desk drawer’ he began to send out work again in 1988 and three further chapbooks appeared: *Spoil* (Spectrum, 1989), *Tors* (Phlebas, 1990) and *In the Absence of a Summit* (Phlebas, 1992). The rudimentary production standards of these five chapbooks reflect the technologies available at that time and a Selected Early Poems is overdue.

In 1989, Jope launched the literary and cultural magazine *Memes*, taking Richard Dawkins’ neologism for its title at a time when the word was unfamiliar to most. This ran for ten issues, up until 1994, and featured a wide range of contemporary writers and illustrators. Seeing the word constantly in use in 2020 is a source of amusement to Jope (and, no doubt, to Dawkins).

During the Nineties, Jope lived in Swindon and Bristol before returning to Plymouth in 1999. His first collection proper, *For the Wedding-Guest* (Stride, 1997), appeared during this time and one of the poems, 'The Pox in Roseland', was featured as the Independent's Poem of the Day in November 1996. By then, Jope's work had appeared in a variety of outlets in the UK and North America. He was also a regular contributor to the Wessex Poetry Festival, which took place annually in Blandford Forum, Dorset under the auspices of the international literary magazine *Tears in the Fence* and its editor David Caddy.

On his return to Plymouth, Jope became involved with what was then the Plymouth Poetry Exchange and subsequently evolved into the Plymouth Language Club (February 2000 to the present day). Along with Steve Spence, he is now one of the co-ordinators of this reading series which, with over one hundred events to its name, is one of the longest-running live poetry events in the UK. An associated discussion group met between 2003 and 2014 at a range of venues across Plymouth and South Devon. Jope has also read frequently at Kenny Knight's Cross-Country Writers reading series in Plymouth. In 2006 he co-edited the anthology *In the Presence of Sharks: New Poetry from Plymouth* (Phlebas, 2006) with the late Ian Robinson, bringing together work from twelve prominent Plymouth poets. His activities as a literary promoter have recently led the local daily newspaper, the *Plymouth Herald*, to dub him one of the fifty 'coolest Plymothians.'

Jope has worked as an administrator at what is now Plymouth Marjon University since March 2002. During that time, he has had three further poetry collections published in the UK: *The Book of Bells and Candles* (Waterloo Press, 2009): *Dreams of the Caucasus* (Shearsman Books, 2010): and *Aphinar* (Waterloo Press, 2012). In addition, he has continued to publish his writing in a number of journals (paper and online) and, in 2005, his work was included in a selection of contemporary British prose-poetry in the American magazine *Sentence*. *Portland: A Triptych* (with Tim Allen and Mark Goodwin) was published by Knives, Forks and Spoons in 2018 and further collections are awaiting publication. In particular, *The Rest of the World* is due to be issued by Shearsman Books in November 2021; much of it concerns information found through virtual explorations, particularly Google Street View. Other pieces examine Jope's first-hand knowledge of Plymouth, Hungary and elsewhere.

In 1996 his partner, the artist Lynda Stevens, moved to Budapest where she still lives. Jope has written about Budapest and Hungary ever since, although his knowledge of the challenging Hungarian language remains rudimentary. A collection of poems and texts about Hungary, translated by Zoltán Tarcsay, entitled *Gólyák és rétesek* (Storks and Strudels) was published in 2018 by FISz-Apokrif and launched at the Budapest Book Week. A follow-up event was held in early 2019 at the Írók Boltja (Writer's Bookshop), the most prestigious literary bookshop in Budapest. Jope was also invited to read his work at the Bucharest Union of Writers in October 2008 and individual pieces have been translated into several languages including Romanian, French and Hebrew.

Jope has written literary criticism for *Tears in the Fence*, *Stride* and other outlets and co-edited a *Critical Companion to Richard Berengarten* (Salt, 2011 and Shearsman, 2016). This international collaboration, celebrating the work of the prominent English, Jewish and international poet formerly known as Richard Burns, constitutes a sustained critical response to the poet's work that runs to over five hundred pages.

Jope's own work, which has moved between the categories of 'poetry' and 'prose-poetry' since he began writing, can perhaps be best classified as 'continuing modernism'. Whilst it responds to a range of influences up until the present day, the major international voices of the mid twentieth century are focal and there is relatively little postmodernist detachment and irony. The English Romantic Poets are also a constant, if sometimes submerged influence – the title of Jope's first book naturally refers to fellow-Devonian Coleridge's *Ancient Mariner*.

Themes of travel, location and place are prominent in Jope's writing and he is particularly interested in the ways in which places relate to each other in a national and transnational context. It is a poetry that is not afraid to name places and people, moving freely between the abstract and the concrete as well as between specific frames of reference.

Writing of Jope's work, David Pollard has noted that 'this is a poetry of exile, of the wandering Jew, of the traveller that knows that what he does is better than to arrive yet yearns, nonetheless, to be, to find a topos and to know....'. Todd Swift has described Jope as 'one of the more intriguing innovative poets now writing in the UK' and has noted that 'his work is at times satisfyingly strange, exotic and linguistically rich'. Writing of *Dreams of the Caucasus*, Donald Gardner notes that 'Jope's reach is romantic and wide, not only geographically – from the Sahara to the Hungarian *puszta* and on to the Arctic Circle. As with much travel writing, there is a goal beyond the journey. These texts are an attempt to read nature for signs and they also represent a quest for the elemental in himself, a sort of spiritual geology'. Alan Morrison has written that 'for me, the ringing glory of Jope's poetry – and (...) his poetic prose – is the seemingly effortless way in which he is able to balance his modernist sensibilities with an immediately attractive, painterly and musical application of language'.

Jope's long-term intention is to join his partner in Budapest, finally learn Hungarian, and exchange the Plym and the Tamar for the Danube... whilst keeping all three rivers in mind.

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Right Rev Alwyn Rice Jones

Alwyn Rice Jones (1934-2007) was archbishop of Wales for eight years in the 1990s. During this time, he steered the Church in Wales through a period of radical change.

Jones was very much a man of North Wales. He was born in Capel Curig in the heart of Snowdonia into a Welsh-speaking community, and Welsh remained Jones's first language. Sadly, by the time he was fourteen, both his parents, John and Annie, were dead.

Jones attended Llanrwst Grammar School and then won a scholarship to read Welsh at St David's College, Lampeter. He graduated in 1955. Following this, he went on to Fitzwilliam House, Cambridge, to study theology. He achieved a BA in 1957 and an MA in 1961. He trained for the priesthood at St Michael's College, Llandaff, and was ordained deacon in 1958 and priest in 1959.

His first clerical post was as assistant curate at Llanfairisgaer in Caernarfonshire, on the shore of the Menai Strait. He worked there from 1958 to 1962. After this, he became secretary for the Student Christian Movement and SCM in Schools. In 1965, his mentor, Bishop Gwilyn Williams, appointed him director of education for the diocese of Bangor. Williams also made Jones his youth chaplain, warden of ordinands, examining chaplain and honorary chaplain of Bangor Cathedral.

In addition to these roles, Jones was an assistant tutor in religious education at the University of Wales Bangor and a religious adviser to the Welsh committee of the Independent Broadcasting Committee. Later, in 1991, he became chair of the Religious Advisory Channel of S4C, the Welsh language channel.

Jones married Meriel Thomas in 1968 and the couple had a daughter named Nia.

In 1975, Jones moved back to parish ministry, becoming vicar of Porthmadog. This gave him a chance to sharpen his pastoral skills as a jobbing clergyman. However, it was clear that he was destined for promotion. After four years at Porthmadog, he was appointed dean of Brecon Cathedral. Together with Bishop Benjamin Vaughan, he worked hard to raise the profile of the cathedral and establish it as a place of prayer and pilgrimage.

In 1982, Jones was appointed Bishop of St Asaph. In addition to this, he was Archbishop of Wales from 1991 until his retirement in 1999. In this role, he attended two Lambeth conferences. At the 1998 conference, he hosted a Welsh cultural evening, persuading each Welsh bishop, including the future Archbishop of Canterbury Rowan Williams, to entertain the assembled company either by singing or telling jokes.

Jones additionally represented his church at the World Council of Churches assembly in Canberra in 1991 and served as president of the Churches Council for Britain and Ireland from 1997-2000. A theological liberal, he was a committed ecumenist and advocate for social justice. He criticized the bombing of Kosovo and strongly supported the creation of a national assembly for Wales.

At times, he could be controversial. A year after the death of Diana, Princess of Wales, he told his clergy that he considered too much had been made of her status. He was content for individual clergy to decide whether prayers should be said in churches to mark the anniversary of her passing. In 1997, he called for an end to the law requiring schools to include prayer and worship in daily assemblies. He felt assemblies were not effective and that children did not necessarily understand or appreciate them.

Jones was a gifted pastor and deeply loyal to his parishioners, bishops and fellow clergy. Because of this, he was able to introduce considerable change. The clergy of the Church in Wales governing body blocked the ordination of women to the priesthood in 1994. However, Jones, a strong supporter of women clergy, managed to resurrect the measure. When the ordination of women was eventually approved in 1996, it was backed by all six bishops and 68 per cent of the clergy. Unlike England, no clergy left the Church in Wales over the issue; due, in no small measure, to Jones's graciousness towards his opponents. Jones also guided through the legislation allowing the remarriage of divorcees in church, ending years of uncertainty.

Jones remained in St Asaph after his retirement. He died suddenly on 12 August 2007. His successor as Archbishop of Wales, Dr Rowan Williams, commented 'Alwyn Rice Jones led the Church in Wales with courage and warmth and vision through some challenging years. I think all would agree he was one of the most entirely loveable of church leaders.'



Brecon Cathedral ©David Merrett [https://commons.wikimedia.org/wiki/File:Brecon_Cathedral_\(5726564531\).jpg](https://commons.wikimedia.org/wiki/File:Brecon_Cathedral_(5726564531).jpg)



Capel Curig ©Noel Walley <https://commons.wikimedia.org/wiki/File:Capel-PA052376.JPG>

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Reverend David Thomas Jones

From missionary work in Canada's Red River Settlement to
Professor of Welsh at St David's College.

The information regarding David Thomas Jones's early life is sparse and inconsistent, he was born between 1795 and 1799 and in his own words came from 'farming stock'. He spent two years studying at Lampeter Grammar School under its founder Reverend Eliezer Williams, and it was during this period that he was accepted by the Christian Missionary Society as a candidate for missionary work. The annual stipend of £40 which the society provided enabled Jones to complete his studies at Lampeter, following which he continued his theological training under Reverend Thomas Sharpe at Mattishall.

By August 1823, having been ordained deacon and priest, Jones was aboard the Hudson Bay Company's ship *Prince of Wales* bound for Canada.



The Hudson's Bay Company Ships Prince of Wales and Eddystone bartering with the Inuit off the Upper Savage Islands, Hudson Strait, Canada by Robert Hood, held at Library and Archives, Canada
https://commons.wikimedia.org/wiki/File:HBC-Upper_Savage_Islands-Hudson_Strait.jpg

It was intended that the inexperienced Jones would work under the authority of John West, the first chaplain of the Hudson Bay Company (HBC) however, West having made himself unpopular with the George Simpson, Governor of the HBC's Northern Department, had been recalled home. Jones however was considered by Simpson to be 'a great acquisition'¹ and so he proved to be. With the assistance of his co-worker Reverend William Cockran, who joined Jones in 1825, the presence of Protestant Christianity developed rapidly along the Red River. By 1836 they had supervised the building of St Paul's (known as Middle Church) and St Andrews (known as the Upper Church) as well as establishing an Indian Mission serving the Salteaux Indians. The Church Missionary Society reported that the average Sunday congregation was in excess of 450 people and that there were over 600 baptized

¹ Johnson, S.M. and T.F. Bredin. Jones, David Thomas, *Dictionary of Canadian Biography*:
http://www.biographi.ca/en/bio/jones_david_thomas_7E.html

individuals in the settlement. Jones himself was described by one of the settlers as a 'fine and eloquent preacher; tender-hearted, kind, and liberal to a fault... he was all but idolized'².

In 1828 Jones briefly returned to Britain returning the following year with his bride, Mary. Shortly after his return he suggested the building of a boarding school or academy 'for the moral improvement, religious instruction, and general education of Boys; the sons of Gentlemen belonging to the Fur Trade'³. With Governor Simpson's approval the academy was built and included a separate wing for girls which was supervised by Mary Jones. This proved to be Jones's legacy for by 1835 twenty-three boys and twenty-four girls attended the Red River Academy, which in 1833 merged with a second academy in Kildonan and in 1849 became St John's College. However, Jones and Cockran were less successful with the residential school for Indians which had been established by John West, primarily due to Governor Simpson's opposition and his refusal to allow new Indian children to attend it.



Protestant Church and Missionary School, Red River Colony,
1820-1840

https://commons.wikimedia.org/wiki/File:Protestant_Church_and_Mission_School,_Red_River_Colony.jpg © C. Heath

Wikimedia Commons

The political atmosphere at the Red River Settlement forced Jones to tread a difficult path. He was shocked by the exploitation of the fur traders but equally horrified by the Indian culture. As chaplain to the HBC and missionary for the Christian Missionary Society, he strove to avoid confrontation and maintain diplomacy. The fraught atmosphere and harsh conditions began to affect Jones's health. Missionary life in the Red River Settlement involved long hours in frozen conditions in the Fall, Winter and Spring, whilst the Summer was humid and mosquito ridden. In Jones's journal of 1837 he describes how he rose at 4 am to ride to Grand Rapids, left Cockran at 9:00 am, preached in the Indian settlement at 11:00, returning home at 9:00 pm. Another entry recounts how he and his horse fell into a river and were forced to continue their journey drenched and shivering⁴.

² Ibid.

³ Ibid.

⁴ Ibid. p.224.

In 1836 Jones suffered a series of disasters; in June he received the news that his mother had died and that the Christian Missionary Society were no longer able to provide additional support to the Red River Settlement; that summer the HBC ship arrived too late to unload necessary supplies; in August a swarm of birds ruined his barley and in October his wife Mary died during child birth, leaving Jones to care for five children all under the age of five years. On August 11th 1838 he and his family returned home and in 1839 Jones was working as curate at Lampeter Church. Later that year he was appointed Professor of Welsh at St David's College however, his teaching career was short lived as a paralytic seizure in 1843 forced him to retire to the living at Llangoedmore, where he died on October 26th 1844.

His obituary in *Yr Haul* reported that 'as a man Mr Jones was gifted...with the highest virtues; as a preacher he was gifted well above average; as a Christian he was guileless and unprejudiced'⁵.

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⁵ Ibid. p.241.

Idris Jones



Idris Jones was bishop of Glasgow and Galloway, and Primus of the Episcopal Church in Scotland.

Idris was born in the Black Country to Edward Jones and his wife Alice (née Burgess). He attended West Bromwich Grammar School; he has said he only really enjoyed his education once he reached the sixth year. However, he first felt called to the priesthood when he was only twelve years old. He remembers this was largely due to the influence of the vicar at the church where he sang in the choir.

After leaving school, Jones studied at St David's College Lampeter, graduating in 1964. He says 'The debt that I owe ... is almost beyond description. Firstly for admitting me as an undergraduate and then for the privilege of being lectured by so many outstanding members of staff and giving me a basis in higher education that has stood the test of time.' Having lived in England and Wales, his next destination was Scotland. He trained for the priesthood at New College, Edinburgh, where he was awarded a Licentiate in Theology.

Jones was ordained deacon in 1967 and priest in 1968. His first clerical post was back at home in Staffordshire; he served as an assistant curate at St Mary's Stafford for three years until 1970. Following this, he worked as Precentor of St Paul's Cathedral, Dundee, from 1970 to 1973. In this role, he was responsible for directing the cathedral's singing and choral services.

In 1973, Jones took up what was to be his last role outside Scotland; he became priest-in-charge of St Hugh's, Gosforth, in the outskirts of Newcastle-upon-Tyne. It was also in 1973 that he married Alison Margaret Williams; they went on to have two sons.

Jones moved north again in 1980 to become rector of St Mary's and St Peter's, Montrose with St David's, Inverbervie. Alongside working, he managed to find time for further study; he was awarded the Doctor of Ministry degree by New York Theological Seminary in 1987. After leaving Montrose, he spent three years as Anglican chaplain at Dundee University combined with priest-in-charge at All Souls, Invergowrie. His last role as an ordinary parish priest was as rector of Holy Trinity, Ayr, starting work there in 1992. He also completed a diploma in Person Centred Therapy, and was active as a lay psychotherapist. He was Director of Pastoral Studies at the Theological Institute of the Scottish Episcopal Church from 1995 to 1999, (while still priest at Holy Trinity).

In 1998, Jones was consecrated Bishop of Glasgow and Galloway. His new diocese covered south-west Scotland, (Wigtonshire, Kirkcudbright, Dumfriesshire, Ayrshire, Lanarkshire, Renfrewshire, Dunbartonshire and part of Stirlingshire). In 2006, he was elected Primus of the Scottish Episcopal Church, and therefore leader of Scotland's 50 000 Anglicans. At the time of Jones' selection, the bishops were divided evenly between two candidates; in the end, he was appointed by 'lot!'

Jones comments that 'presiding bishop' or 'moderator bishop' might be a better title than 'primus'. Rather than being an archbishop, the Primus is regarded as first among equals ('primus inter pares'). He is elected by the other six current Scottish bishops to act as convenor at their meetings and as chief consecrator for Bishops. He also represents them and the wider church at home and throughout the Anglican Communion. Jones was one of the 657 bishops who attended the fourteenth Lambeth Conference, held in Canterbury in 2008. He has commented 'And it was incredible to have experts from all areas of secular life bringing us up to speed on issues like climate change.'

Jones retired in 2009. He enjoyed golf and gardening, offered priestly ministry when needed, and occasionally played the organ for his local church. However, he has also been active in the Trades House of Glasgow. Trades House was created in 1605 to help protect and support Glasgow's crafts people; today it is a charity focusing on educational initiatives and supporting people in need. The House and its fourteen trades distribute around £600 000 a year to charity, as well as organizing craft awards and helping apprentices. Jones was Collector of the Trades House in 2012-2013, then Late Convenor in 2013-2014. After that, he was Deacon Convenor in 2014-2015. In this role, he had the honorific position of 'Third Citizen' and was involved with the Lord Provost in ceremonial functions.

Jones became an honorary fellow of University of Wales Lampeter in 2007.

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Isaac Jones

Isaac Jones (1804-1850) was a translator of English works into Welsh, working at a time when most in Wales could speak only their own native tongue.

Jones was a native of Ceredigion. He was born on 2 May 1804 in Llanychaearn, near Aberystwyth. His father, a weaver, was his first teacher; he is said to have known some Latin at the age of seven. After this he went to a school in his parish and then to grammar school in Aberystwyth. He eventually became an assistant at his senior school and then, in 1828, headmaster. At this time, the school had as many as 100 to 120 pupils. Jones is said to have been short, but very overweight. In consequence, he was known as 'Isaac the Fat.'

Jones was an early member of St David's College, Lampeter. He entered the college in 1834; he was elected Eldon Hebrew scholar there the next year. He was ordained as a deacon in September 1836 and as a priest in September 1837. His first two curacies were still around Aberystwyth – Llanfihangel Genau'r-glyn and then Capel Bangor. While at Llanfihangel, he was also headmaster of the grammar school in the village. In February 1840, Jones moved to Anglesey, to become curate of Llanedwen and Llanddaniel-fab. He remained there until his premature death.

Jones was an excellent Welsh scholar, grammarian and translator. Working with Owen Williams of Waunfawr, he was joint editor of the early Welsh encyclopedia, *Y geirlyfr Cymraeg*. (Although previous attempts at compiling a Welsh encyclopedia had been made in 1721 and 1795, this was the first successful effort at producing a Welsh language general encyclopedia.) *Y geirlyfr Cymraeg* was issued in forty-five parts; the first appeared in 1830 and the last in 1835. The complete work was published in two volumes, usually bound as one. Jones wrote the entire second volume. It became well-known and was a coveted household possession.

Jones edited the second edition of William Salesbury's New Testament; this was published in Caernarfon in 1850, a short time before his death. The works he translated into Welsh included Gurney's *Dictionary of the Bible* (1835) and Adam Clarke's *Commentary on the New Testament* (1847). Jones also helped Rev. E. Griffiths of Swansea with the translation of Matthew Henry's *Exposition*. Jones was the author of a Welsh grammar (1832, 1841) and several pamphlets and tracts.

Jones never married. He died at Llanidan, on Anglesey, on 2 December 1850; he is buried in Llanidan churchyard.

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Revd Maldwyn Lloyd Jones

Maldwyn Lloyd Jones (1917-2014) was an Anglican clergyman, missionary in South America and naval chaplain. Some of his doings resembled adventures from *The boys' own paper*.

Maldwyn was born in Fochriw, near Merthyr Tydfil. His family was close-knit and relatively secure financially. His father was an under manager in the coal fields. In 1925 the family moved to Banwen in the Neath Valley. Maldwyn was educated at Neath Grammar School and then St David's College Lampeter. Maldwyn had a lasting affection for Lampeter. He was a founder member and Vice President of the Lampeter Society; at the time of his death, he was believed to be its oldest member.

Maldwyn was ordained deacon in 1940 and priest in 1941. His first clerical post was at Gorseinon, on the outskirts of Swansea. There he learned the importance of pastoral visiting. After this, he became chaplain and mathematics teacher at Kingham boarding school, in the diocese of Oxford.

His next move took him to South America. As he was a gifted linguist, the Society for the Propagation of the Gospel recruited him to serve there. He became chaplain to the British embassy in Brazil, conscientiously serving the wider expatriate community. He was chaplain of All Saints Church Nichteroy from 1946 to 1948 and headmaster of St Paul's School, Sao Paulo, from 1948 to 1950.



Christ Church cathedral, Stanley, Falkland Islands

His next posting was to the Falkland Islands. At that time the Falkland Islands had been added to the huge Anglican diocese covering the whole of Argentina together with Eastern South America. The bishop, another Lampeter graduate Right Revd. Daniel Ivor Evans, was theoretically Dean of Stanley. However, he needed a clergyman actually living on the Falklands to look after the islands. Maldwyn was responsible for the whole archipelago. He took temporary charge of the cathedral, supported the Governor and visited his scattered community, using horseback as his means of transport.

In 1952 Maldwyn achieved his long-standing ambition of joining the Royal Navy. He worked as a naval chaplain until 1968. His aptitudes were particularly suited to naval life – a pastoral concern for everyone, a liking for order, an enjoyment of the etiquette of rank and an ability to entertain. He served on HMS *Newcastle* during the bombardment of North Korea. There he developed a disciplined regime of celebrating holy communion at 7 am; there was also a short Bible reading and prayer session at 12.25 pm. All these were announced on the ship's tannoy. Compline happened at 9.15 pm. He tried to know each of the 850 crew by their Christian names, and particularly sought out the sad and bereaved. He also served aboard HMS *Tiger*, his happiest ship.



HMS Tiger, Maldwyn's happiest ship

By Hugh Llewelyn from Keynsham, UK - HMS Tiger, CC BY-SA 2.0,
<https://commons.wikimedia.org/w/index.php?curid=74607084>

Maldwyn witnessed the trials of atomic bombs, doing lasting damage to his eyesight. He preached to British and American sailors in a crowded Honolulu Cathedral. He trained as a commando padre in the Royal Marines, earning the famous green beret. He was active in the Suez invasion, where he tended the fatally wounded on the beach. Eventually the navy made him responsible for training new chaplains.

After leaving the Royal Navy, Maldwyn went back into education. He was chaplain of Shattuck Military School, at Faribault in Minnesota, from 1968 to 1970. He then trained to teach English as a foreign language. On returning to Britain, he worked at Wandsworth College of Further Education.

Maldwyn never married. After retirement from full-time ministry in 1972, he had a General Licence from the Diocese of Bangor from 1972 to 1982. After this he lived for some years in Tirley, near Tewkesbury. He died on 27 December 2014 at the Langland Bay Care Home, Swansea. His funeral took place at Llwydcoed Crematorium; appropriately, another Lampeter graduate, Revd. Bill Fillery officiated at the service.

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Maurice Jones

Maurice Jones (1863-1957) led St David's College, Lampeter, for fourteen years, rescuing it at a time when its condition seemed desperate.

Maurice came from Trawsfynydd, a few miles south of Ffestiniog. He was the second of the seven children of William Jones, the village shoemaker, and his wife Catherine. However, although the home was humble, it was full of books. William was the only person in the village, apart from the rector, who regularly took an English newspaper. Maurice later wrote that his educational career was 'entirely due to an accident.' He was offered a free place at Friars School Bangor by its headmaster, D. Lewis Lloyd, the son-in-law of his local rector. After Friars School, he attended Christ College, Brecon when Lloyd moved there. Thus, Jones was saved from life either as a shoemaker or in the slate quarries of Blaenau Ffestiniog.

On leaving school, he went up to Jesus College, Oxford, where he took a first class degree in theology as well as coxing the college boat. He later admitted that he became a clergyman because the Church was the only body that would give him financial help whilst he was in training. However, he never regretted his choice. He was ordained deacon in 1886, only two weeks after finishing his course. He served curacies in Caernarfon and Welshpool, before applying to become an army chaplain for a stipend of £300 a year, (rather than £120 for a curate). Tragically, these years were marked by the death from tuberculosis of his first wife Catherine née Griffith and their two small children. He was to marry twice more; his second wife Emily née Longmore died in 1906. He married Jenny Bell in 1911.

Jones spent twenty-five years in the army, serving all over the world. Always good at handling men, he was particularly well suited to his role. He spent six years in Malta, where he was Chairman of the University Board of Examiners and of the Civil Commissioners. In the Boer War, he was chaplain to both Lord Roberts and Lord Kitchener. Roberts attended three services every Sunday, Kitchener only one a week (to satisfy Jones). After that, Jones spent thirteen years in home postings, followed by a spell in Jamaica. When the First World War started, he was told that, as a senior chaplain, he would remain on the Home Front. He retired from the army as first-class chaplain in 1914.

Jones' next career was as a country clergyman; he was appointed to the Jesus College living of Rotherfield Peppard, a few miles west of Henley-on-Thames in Oxfordshire. He was said to have been a preacher of tremendous power. Alongside his parish work, he was able to write and to act as a university examiner at Oxford. He had continued to study wherever he was stationed. He was awarded an Oxford BA in 1907 and then a DD in 1914 for his book *St Paul the Orator*, (Hodder and Stoughton, 1910). Now, he produced several books and a string of articles in Welsh as well as English. Over the next ten years he published *The New Testament in the Twentieth Century* (Macmillan, 1914); *The Epistle to the Philippians* (Methuen, 1918); *The Four Gospels* (SPCK, 1921) and *The Epistle of St Paul to the Colossians* (SPCK, 1923).



Jones was appointed principal of a dispirited St David's College Lampeter in 1923. The scheme of his predecessor, Gilbert Cunningham Joyce, to turn it into a postgraduate theological college had failed, but it was riven by factionalism. It had only seventy students and its status and standards were lower than at any time in its history. Jones' appointment was surprising. He was almost sixty; he had twice applied for the chair of Welsh and once for the principalship without making the shortlists. He later commented 'After having been rejected on three previous occasions Lampeter in its distress had called me to come to the rescue.'

The Welsh language press was delighted at Jones' appointment. Morgan comments, 'Apart from the election of Timothy Rees to Llandaff , it is difficult to imagine a more inspired appointment within the new Church during these years.'

Jones' solution to Lampeter's problems seems to have been to increase the number of students, while leaving the college's work largely unchanged. He began his work at Lampeter with a one-man recruitment campaign, preaching all over Wales, particularly in his native north. Jones visited several secondary schools where he discovered that St David's College was completely unknown. The number of students rose from 75 in the summer of 1923 to 126 in October 1924. Under Jones, Lampeter was mostly a training place for future clergymen. He saw the college as 'a home sanctified by religious discipline as well as sound learning.'

By the time Jones retired in 1938, Lampeter had two hundred students in residence. He had managed to raise Lampeter's profile and morale, to place it on a firm financial footing, and to enhance the status of the Welsh language within it. Known as 'Prinny Bach', he was close to students. Price comments that 'it is clear that this 'wise, understanding and friendly man' often went out of his way to help those in need and distress.'

Jones became a canon of St David's cathedral in 1923. The same year, he also became a fellow of Jesus College, Oxford. In contrast, he was a member of the Gorsedd of Bards, with the bardic name Meurig Prysor. He was treasurer of the Eisteddfod from 1925 to 1938, almost becoming Archdruid in 1935. He was a vice-president of the Honourable Society of Cymmrodorion.

On his retirement, Jones moved to London, only for two homes to be bombed. In 1944, by now in his eighties, he became priest at Braden, a small village in south Northamptonshire. After three years there, he moved back to London, still leading Sunday services. He died at his home in Addington, Surrey, in December 1957. The writer of his obituary in the *Church Times* commented 'His short, stocky figure, pugnacious, with a zest for life; his amazing memory for names and faces, keen wit, sound scholarship and practical wisdom were sadly missed when, in his nineties, he found that his legs could no longer carry his heart where it longed to be.'

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Bishop Noël Jones

Noël Debroy Jones (1932-2009) was a larger than life character, who became Admiral of the Fleet and then bishop of Sodor and Man.

Jones was born on Christmas Day 1932 to Brinley and Gwendoline Jones. He was educated at Haberdashers' School, Monmouth and then St David's College, Lampeter. After graduation, he studied for ordination at Wells Theological College. He worked as a curate at St James's, Tredegar and then St Mark's, Newport.

His next move was to northern Nigeria; he became vicar of Kano, where he is said to have made a great impact in a short time. In an Islamic region, he was noted for his openness to some other Christian traditions. As he invariably wore a cassock, except when playing sports, he was an unmistakable figure.

In 1962, Jones was posted to Singapore and Brunei as a naval chaplain. This was a difficult period for the Inshore Flotilla of coastal minesweepers, as it became involved in the Brunei uprising, (against Brunei's proposed inclusion in the state of Malaysia). Jones established a remarkable rapport with the sailors; it is reported that men berthed in minesweepers away from the one in which he was conducting the Sunday service would hire water taxis to hear him preach. In Singapore, he performed the first of his naval baptisms, using the upturned bell of *HMS Puncheston* as a font.

Next Jones served in the Royal Marines, where he worked in 42 Commando and was involved in the withdrawal from Aden. (He was proud of having passed the Royal Marines Commando Course!) Jones's unit was the last to leave. Jones told a story of visiting a hospital expecting to find wounded men. Instead he encountered the enemy, recognizing them by their turbans and guns. He said that he immediately 'turned and ran like a madman for a low wall, which I hopped over just in time'

In 1969, Jones married Joyce Leelavathy Aralanandam in Singapore. The couple had two children, Vanessa and Ben.

Jones spent three years as staff chaplain at the Ministry of Defence; then from 1977 to 1980 he was Senior Chaplain for the British forces in Hong Kong. In this role, he would visit every sailor's family and introduce himself as 'your vicar'. On one occasion some excitable Chinese workers engaged in building on the *HMS Tamar* site started to riot. Jones calmly disarmed the axe-wielding leader!

By the time the Falklands War broke out, Jones was back in Britain. He had the difficult task of breaking sad news to next of kin. He is said to have done this with great compassion and skill. He was appointed an honorary chaplain to Queen Elizabeth II in 1983 and Chaplain of the Fleet and Archdeacon of the Royal Navy in 1984. He assisted at the marriage of the Duke and Duchess of York at Westminster Abbey in 1986.



Peel Cathedral, Isle of Man, where Jones was bishop.

In complete contrast, in 1989, Jones was appointed Bishop of Sodor and Man, (the Isle of Man and its adjacent islets). This is an unusual diocese; the bishop is a full voting member of the island's parliament, the Tynwald, but no right to a seat in the House of Lords. At first the post was something of a culture shock, but Jones was soon able to engage with the whole community. In this small community, it was said that everyone knew the bishop, in his purple cassock at the airport and supermarket, as well as in church. He is remembered with affection as the 'bishop in the pink dress.' He was very active in local affairs and reputedly ran the diocese 'like an aircraft-carrier!'

Jones was Anglo-Catholic in his churchmanship and a leading traditionalist in the debates about the future of the Church of England. He became a staunch opponent of women's ordination. He would listen to the arguments, but always conclude by saying 'I just have this gut feeling that it is wrong.' He also opposed church remarriage for divorcees, saying he wanted to prevent couples committing perjury at the altar. He felt the person being remarried is effectively saying 'I didn't really mean it last time.'

After retirement, Jones became an assistant bishop of York, as well as assisting in local parishes and at All Saints', York. He died from cancer at St Christopher's Hospice, Scarborough, on 28 August 2009.

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Thomas Glasfryn Jones

1884-1917



Thomas Glasfryn Jones was born seven miles north of Lampeter in Llangeitho in 1884. The third child of John and Mary Jones, his mother was the daughter of Lewis Davies, a Lampeter carpenter, and his father worked as a stone mason. Thomas attended Tregaron County School before enrolling in St David's College with an entrance scholarship in 1902. He studied for a BA in History with a Theology specialism and having graduated from Lampeter in 1905 he continued his studies at St Michaels Theological College in Aberdare. Following ordination Thomas was appointed Curate of Mostyn near Holywell where he remained for the next nine years.

In 1916 Thomas was offered the curacy of Bylchau near Denbigh but chose instead to enlist; he joined the Pembroke Yeomanry as a commissioned Chaplain 4th Class in the Army Chaplain's Department with the 11th Battalion South Wales Borderers. Over five thousand army chaplains served in WW1 of whom 179 lost their lives. Their non-military task was to attend to the spiritual and emotional needs of the soldiers, but they were frequently embroiled in the thick of the battle, witnessing the death and the destruction of war and experiencing the same atrocious conditions as their charges.

Thomas' division was engaged in battles in France and Flanders throughout the following year and on 24 March 1917, while ministering in the field to a wounded soldier, Thomas was hit by a sniper's bullet. Gunshot wounds to his lungs and spine left him paralysed and he was evacuated to the Empire Hospital. Originally established to provide care to fee-paying patients from overseas, the London hospital had been commandeered by the War Office for the treatment of officers suffering from traumatic paraplegia, and brain injuries caused by

bullet and shrapnel wounds. Less than three weeks after his admission Thomas died of his wounds. He was thirty-three years old.

Thomas' body was returned to Llangeitho for burial in St Ceitho's Churchyard. He is commemorated on the College Roll of Honour and on memorials in Llangeitho and Mostyn. Thomas is also remembered on the Roll of Honour at Holy Trinity Oswestry, the church of his fiancé Miss P. Roberts, and on the War Memorial gates at Cae Glas Park in Oswestry. During his time in Mostyn he had lodged with the Bithell family and when in 1925 Mr Bithell built a new family home, the house was named 'Glasfryn' in his honour.

“a good man and true, an eloquent and earnest preacher, and one who made the great sacrifice, and who shared all the perils and dangers of the men to whom he administered at the front”

From the report of the funeral, *County Herald* April 1917

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Professor Neil Keeble

Neil Keeble is an emeritus professor of English Studies at the University of Stirling, and an expert on early modern English literary and religious history.

Keeble studied at St David's College Lampeter, from 1963 to 1966. Like every applicant in those days, he was interviewed by the Principal, J.R. Lloyd Thomas. For Keeble, the journey from London by overnight steam train was much the most adventurous trip he had undertaken thus far. He remembers being surprised on his arrival to hear railway station staff speaking Welsh! He was also impressed by Lampeter's extraordinary situation in what appeared to him to be Arthurian hills. The College was small and precariously placed financially, with only around a couple of hundred students. In Keeble's third year, the three students in his final year honours class would meet in Professor Stanley Boorman's home in Lampeter High Street. Taken together, the location, the size and the staff-student ratio constituted a unique experience of higher education, and one that Keeble himself describes as 'pretty well ideal'.

And for him, ideal in another way too: at the start of Keeble's last academic year (1965), the College admitted female students for the first time. Lloyd Thomas was rumoured to have promised each of them 'a good degree and a good husband!' Despite the college's attempt to ban the different sexes meeting in each others' rooms, half the first intake of women met their future spouses at Lampeter! These included Jenny Bowers, a leading member of the College's Dramatic Society, dramsoc. She and Neil married in 1968. They went on to have two sons, Oliver and Owen, and a daughter, Sophie.

Having graduated with a first class degree in English, Keeble moved to Pembroke College, Oxford to work on a DPhil. His thesis, entitled *Some literary and religious aspects of the works of Richard Baxter*, examined the most influential and (after John Bunyan) best-selling 17th century Puritan clergyman and religious writer. Although Keeble was later to work on early modern English literary and religious history more widely, he maintained his particular interest in the Puritan tradition and nonconformity throughout his career.

In 1969, Keeble moved to Denmark to teach English at Aarhus University. Five years later he returned to Britain and to the University of Stirling, where he spent the rest of his career. He gradually went up the career ladder, rising from lecturer to reader to professor and then deputy principal. He spent the last seven years of his working life as senior deputy principal.

Alongside teaching and university senior management, Keeble managed to pursue an active research career. His book *Richard Baxter: Puritan man of letters*, (Oxford University Press, 1982), was a thorough study of Baxter's voluminous writings, (over 140 titles!). He outlined the course of Baxter's career as author, the aims and methods of his work, and his view of the purpose of writing. McGree described the book as 'most welcome' and fulfilling 'its purposes admirably.' He felt Keeble had produced 'a convincing, perceptive portrait of the mentality and sensibility of an extraordinary man.'

In his major work *The Literary Culture of Nonconformity in Later Seventeenth-Century England* (University of Leicester Press, 1987), Keeble meticulously explained the context of the work of Baxter, Milton, Bunyan and many lesser-known nonconformist writers, including Quakers. He argued that nonconformist writing was 'quite as interesting and innovative' as that of the Restoration playwrights and poets, and more enduringly influential. Backscheider described the book as seminal.

Keeble's *The Restoration: England in the 1660s* was part of Blackwell's 'History of Early Modern England' series, (each volume of which covered a specific decade.) Keeble examined the Restoration of Charles II to the monarchy and its consequences, political, religious and cultural, during the years

immediately following. Spurr commented 'N.H. Keeble's vivid study of the public unfolding of the process [of regime change] and its political and cultural implications can be heartily recommended to readers new to the period and those already acquainted with it.'

Keeble's interest in Richard Baxter has continued throughout his career. In 1974 he edited Baxter's *Autobiography* in the Everyman's Library series. With Geoffrey F. Nuttall, he compiled a *Calendar of the Correspondence of Richard Baxter* (1991), the first attempt to record systematically and chronologically all the 1200 or so extant letters. More recently, he was the general editor and one of the four editors of the first scholarly edition of Baxter's autobiographical papers, *Reliquiae Baxterianae*, (five volumes published by Oxford University Press, 2020). This was based on the folio published posthumously in 1696, as well as on Baxter's original manuscript, much of which survives in Dr Williams's Library and the British Library in London. Covering Baxter's life and times from the 1620s to the 1680s, this is one of the most important contemporary historical sources, and also a key document in the development of life writing and the genre of autobiography.

Keeble has edited (either solely or jointly) five volumes of original essays: – on John Bunyan, the writing of the English Revolution, the 'Great Ejection' of 1662, and on eighteenth-century book history. He also edited *The cultural identity of seventeenth-century woman*, (Routledge, 1994), an anthology of early modern texts. The volume contains 200 passages by contemporary authors, considering different aspects of the cultural construction of womanhood. Keeble wrote introductions to the seventeen sections. Sharpe described the book as 'a most useful research aid for early modern studies' and 'invaluable for seminar teaching on early modern women.'

At a more popular level, Keeble has edited John Bunyan's *The Pilgrim's Progress* in the World's Classics series and Lucy Hutchinson's *Memoirs of the Life of Colonel Hutchinson* in Everyman's Library. He has also edited two works by Daniel Defoe in Pickering & Chatto's *Complete Works*, by Andrew Marvell in Yale University Press's *Prose Works*, and (with Nicholas McDowell) by John Milton in Oxford University Press's *Complete Works*.

Keeble has written over seventy essays and articles for journals, reference works and symposia. These include twelve articles for the *Oxford Dictionary of National Biography*, including a long piece on Richard Baxter. Keeble was also an associate editor of ODNB. He is a fellow of the English Association, the Royal Historical Society and of the Royal Society of Edinburgh. In 2000, he was inducted as an honorary fellow of what was then the University of Wales Lampeter.

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Alston Kennerley

Alston Kennerley is a maritime historian.

Kennerley was born in Liverpool; however, his early years and education were split between Liverpool, Fremantle in Western Australia, Southport, and Oswestry. Although he passed eight 'O' levels, he left school aged sixteen to join the Merchant Navy as apprentice, rising to navigating officer. He passed the government examination for its Certificate of Competency as Master Mariner.

After ten years at sea, Kennerley decided on a change of direction, through, hopefully, attending university. UCAS applications for that year had already closed. The Assistant Curate at Abergele, Revd John Chalk, suggested it might be worth Alston writing a personal letter to Lloyd Thomas, the principal of St David's College. Kennerley's Lambretta 125 scooter took him down to Lampeter for his interview. Lloyd Thomas understood the value of his nautical professional qualifications and was willing to take a chance by admitting him without A-levels. Kennerley upgraded his scooter to a Lambretta 150, fitted with a side car to carry his luggage!

His four subjects in his first year were history, philosophy, Greek and biblical studies. During their first term, undergraduates were expected to sit an essay examination on alternate weeks, writing a composition on one of six subjects chalked on the board. Although at first Kennerley found this impossible, he gradually learned to write. Away from studying, he joined the hockey club; despite its small membership, the side went unbeaten through the eleven matches in Kennerley's final year. Kennerley was awarded hockey colours. He also remembers singing in the choral society and reading in chapel. Everyone took part in the annual rag day events. Kennerley still has a picture of Revd. F.J.T. David, at that time the mayor of Lampeter as well as lecturer in history and theology, being towed around the town in a chair on the college truck!

Kennerley graduated with history honours in July 1964. He moved to University College, Aberystwyth, to take a postgraduate course in education, combined with a course in biblical studies. His next post was as a Lecturer in Nautical Subjects at Plymouth College of Technology, (the former Plymouth School of Navigation). A long-established institution, Plymouth School of Navigation provided vocational education to merchant seamen. At the time of his appointment, Kennerley was the only graduate on its staff! He was subject leader for Liberal Studies (anything not on the nautical syllabus) for all 300 of the Merchant Navy cadets on the register. His second subject was navigation.

Kennerley was to stay in Plymouth for the rest of his career. Eventually, the College of Technology was to become Plymouth Polytechnic, next Polytechnic South West and most recently the University of Plymouth. Kennerley has instructed students at a variety of levels, including OND, HND and B.Sc. As well as navigation and maritime history, he has taught cargowork, seamanship, study techniques and library usage.

Kennerley's PhD, awarded in 1989, was entitled 'British seamen's missions and sailors' homes, 1815 to 1970: voluntary welfare provision for serving seafarers.' He has published numerous journal articles and book chapters on a range of nautical subjects. Book chapters included the maritime history of Devon, Cornwall and Somerset. Other themes included the education and welfare of seamen, seamen's religion, and Joseph Conrad. His official history of his own institution, *The Making of the University of Plymouth* (published by University of Plymouth) was issued in 2000. He described the process of consolidation that eventually produced a complex multi-campus university with all its opportunities and challenges. Together with Richard Harding and Adrian Jarvis, Kennerley edited *British ships in China seas: 1700 to the present day*, (National Museums Liverpool, 2004). The volume collects nineteen papers given at a conference held at the Merseyside Maritime Museum in

Liverpool. Jamieson commented, ‘Collections of conference papers can be highly variable in quality, but this particular set are of a generally high standard, with full references after most papers ... The book will be of use to both those interested in the history of British shipping and those looking at the economic development of China.’

Kennerley was also one of the three editors of *The maritime history of Cornwall*, (University of Exeter Press, 2014). Surprisingly, although the sea has been central to Cornwall’s story, this was the first full maritime history of the peninsula. Milne wrote, ‘The underlying research base of the book is very substantial, and the range of sources formidable ... The editors are to be commended for pulling so many threads together in such a capable way, and their editorial contributions certainly make the volume much more coherent than is often the case with multi-author projects on this scale. This book sets some important standards for maritime-regional studies.’ At the “Cornish Bookers” for 2015, Gorsedh Kernow’s Holyer an Gof awarded the volume the 2015 award for Non-fiction (marine, industrial heritage and environment).

Kennerley has contributed articles on Frank Thomas Bullen and Agnes Elizabeth Weston to *Oxford Dictionary of National Biography*. His biography of Bullen is in the hands of a publisher. He is a fellow of the Nautical Institute, a Churchill Fellow (1991), a member of the Society for Nautical Research, the South West Maritime History Society and the International Maritime History Association. He has been an honorary fellow of the University of Exeter since 1990. He is still an Honorary Research Associate at Plymouth University and continues with his own programme of maritime historical research.

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Omar Khalidi

Omar Khalidi (1952-2010) was a Muslim scholar, writer, activist and librarian.

Khalidi was born in Hyderabad, the eighth of ten children. His father was Abu Nasr Khalidi, a well-known scholar of Arabic and Islamic studies at Osmania University. Omar studied for a BA at Wichita State University, Kansas; he graduated in 1980. In 1991 he was awarded a Masters in Liberal Arts from the Extension School, Harvard University. His PhD, awarded by St David's University College in 1994, was entitled *Indian Muslims in the political process*.

From 1981 to 1983, Khalidi was librarian of architecture and planning at King Saud University Library, Riyadh, Saudi Arabia. He spent the rest of his career as the Aga Khan Librarian for Islamic Architecture at Rotch Library at MIT. As a librarian, he was known for his kindness and patience. His colleague, Karen Gyllensvard commented, 'He was a great reference librarian especially in his fields. He spent a lot of time with students and researchers, and was always patient and willing to take the time to help people.' Khalidi served as President of the Middle East Librarians Association in 2008-2009.

However, he was also a fine and outspoken scholar. Khalidi became a world expert in two areas, the status of Muslims in India past and present, and on mosques in the west. He published widely on these subjects, and on the history of his home city of Hyderabad. His first work, published by Hyderabad Historical Society in 1981, was *The British residents at the court of the Nizams of Hyderabad*. In *Romance of the Golconda diamonds* (Mapin Publishing, 1999), he wrote about the diamonds mined round Hyderabad, including the famous Koh-i-Nor. But Khalidi also broadened his horizons to write about the socio-economic and political issues facing India's Muslim minority. In *Indian Muslims since independence*, (Vikas, 1995), he argued that the condition of Indian Muslims had deteriorated significantly in every sector since independence. (Muslims were scattered thinly throughout the country. Urdu was not taught in schools, except in Kashmir. After partition, many middle class Muslims, who could have provided leadership, migrated to Pakistan.) In *Khaki and the ethnic violence in India* (Three Essays Collective, 2010), Khalidi discussed the ethnic composition of India's armed forces. The under-representation of Muslims was a significant theme running through the book; (he compared the treatment of Muslims with that of Sikhs, who were recruited in large numbers and sometimes rose to prominent positions). Khalidi's work is thought to have motivated the Sachar Committee to undertake a community wise census of the Indian armed forces.

Following on from this, Khalidi was also known as an activist committed to fighting for social justice for minority Muslims in India and around the world. He believed that the entrenched Hinduism in India's official machinery meant that the country was not a secular state. His vision of India was of a secular, progressive and democratic nation which guaranteed human rights for all. Khalidi was active in a range of Indian Muslim organizations in the US, including the Federation of Muslims of Indian Origin, the Indian Muslim Relief and Charities, the Indian Muslim Council and the Association of Indian Muslims.

Khalidi's interest in mosques was a natural consequence of his post as librarian for Islamic architecture. He began documenting the architecture of mosques in the United States and wrote several items about them. His influential essay 'Approaches to mosque design in North America' was included in *Muslims on the Americanization path?*, edited by Y.Y. Haddad and J.L. Esposito. He examined the feasibility of using traditional Middle Eastern patterns in American neighbourhoods. He concluded that using such designs reinforced a view of Islam as a static religion; mosque designers should construct buildings that fulfilled Muslim requirements but also met the needs of a

different environment. The US State Department tapped his architectural expertise, sending him to India twice, Pakistan twice and Afghanistan once.

Tragically Khalidi died in a freak accident at the Kendall Square MBTA station. He was a diabetic and it appears his sugar level reached abnormal levels. It is thought he was trying to catch a train to buy medicine at the next station. Sadly, he seems to have fainted and fallen in front of an oncoming engine. His wife Nigar only learned of his death when she contacted the police about his failure to come home. Khalidi was also survived by a daughter, Aliya. Nearly a thousand people attended his funeral at the Islamic Society of Boston Cultural Center in Roxbury. *Arab News* reported 'India has become a little poorer with the passing of Dr Omar Khalidi, a great scholar and the man who articulated the voice of the Indian Muslims during some of their darkest hours.'

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John C. Knapp



John C. Knapp is the president of Washington & Jefferson College, one of the United States' oldest liberal arts colleges.

Knapp is a native of Atlanta; he was educated at Decatur High School. He then attended Georgia State University, where he was awarded a BSc in urban life with a focus on communication. He went on to take an MA in Theological Studies at Columbia Theological Seminary. The thesis for his PhD, awarded by University of Wales Lampeter in 1999, was entitled *Self-deception and moral blindness in the modern corporation*. He was also an Honorary Visiting Lecturer at Lampeter.

Alongside studying, Knapp was president of Knapp Inc., a corporate communication consultancy, from 1986 to 2001. The agency helped firms, government agencies, universities and medical providers address a wide range of sensitive issues, including product safety, environmental impact, sexual harassment and racial discrimination. Then, in 2003, Knapp was appointed Professor of Ethical Leadership at Kennesaw State University, Georgia. He was also Senior Scholar in the Siegel Institute for Leadership, Ethics & Character.

Knapp was the founder of The Southern Institute for Business and Professional Ethics; he led this from 1992 until 2006 when it became a unit of the J. Mack Robinson College of Business, Georgia State University. The Southern Institute began life as an independent, community-based initiative. It aimed to raise awareness and understanding of ethics in business and professional life, and to stimulate a useful community dialogue. After its merger with Georgia State University, Knapp became a Professor there and Director of the Center for Ethics and Corporate Responsibility.

In 2008 Knapp moved to Samford University, a Christian college in Birmingham, Alabama. He became Mann Family Professor of Ethics and Leadership, as well as being founder and director of

the Frances Marlin Mann Center for Ethics and Leadership. The Mann Center aims to facilitate the understanding of Christian character, servant leadership and moral integrity in Samford students through practice. As professor, Knapp developed a new curriculum in applied ethics and led international projects in Asia, Europe, Africa and the Middle East.

Knapp became the twelfth president of Hope College, Holland, Michigan, in 2013. Hope College is a Christian liberal arts college, originally founded in the 19th century by Dutch immigrants in partnership with the Reformed Church in America. It now has 3 300 undergraduate students. Knapp led the development of 'Hope for the World:2025,' a ten-year strategic plan to enhance the institution's distinctiveness as a place of academic excellence, faith development, inclusiveness and global engagement. The Boerigter Center, which he founded in 2017, aimed to transform the college's approach to career preparation and to equip every student for career success and professional growth. Knapp himself was known for fostering a culture of inclusion, respect and support, especially for college members from underrepresented groups.

In 2017, Knapp moved to Pennsylvania, to become the thirteenth President of Washington & Jefferson College. W&J College was founded in 1781; its origins are in three log cabin colleges. According to its mission statement, it aims 'to graduate people of uncommon integrity, competence and maturity who are effective lifelong learners and responsible citizens, and who are prepared to contribute substantially to the world in which they live.' Knapp has a strong commitment to liberal arts education; he argues that a liberal arts background lays a strong foundation in which students are taught to think critically. In particular, students are taught to apply lenses from multiple disciplines, so they can address complex problems requiring thinking in the round. At W&J he has introduced the annual Symposium on Democracy, which features leaders of thought from around the world, together with programming by the college's own staff and students.

Knapp has written extensively, producing a wide range of books and articles. With David J. Siegel he edited *The Business of Higher Education*, (Praeger, 2009), a three volume-set of 35 individual essays written by a diverse range of contributors. The first volume deals with leadership and culture, the second with management and fiscal strategies and the third with issues of marketing and consumer interests. Knapp also edited *For the Common Good: the Ethics of Leadership in the 21st Century* (Praeger, 2006), in which contributors from business, education, religion and politics set out the ethical requirements of leadership. The foreword was written by former U.S. President Jimmy Carter. The volume was described as a 'stellar collection' and 'a valuable addition to the literature on leadership and professional ethics.' Another edited volume, entitled *Leaders on Ethics: Real-World Perspectives on Today's Business Challenges*, features speeches by noteworthy executives invited by Knapp to address audiences of business and community leaders. In *How the Church Fails Business People* (Eerdmans, 2012), Knapp used the findings of a survey of 230 business people. He offered a new theological framework for Christian life in the world of business and addressed the subtle tendency to devalue secular work. Knapp's most recent book is *Ghostwriting and the Ethics of Authenticity*, (Palgrave Macmillan, 2016), cowritten with Azalea Hulbert. The two authors examined the history of ghostwriting as a professional practice and explored the connection between personal authenticity and the use of ghostwriters in corporate, legal, political, higher education and scientific contexts.

Knapp has addressed academic and professional audiences all over the world. Since 2004 he has led The Oxford Conclave on Global Higher Education, an annual retreat for college and university presidents held annually in Oxford. He was director of the Stellenbosch Seboka on Higher Education & Ethical Leadership, a gathering of university leaders from throughout Southern Africa.

Knapp and his wife Kelly have five adult children, and an increasing number of grandchildren. He is an ordained elder in the Presbyterian Church (USA).

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LLEWELYN LEWELLIN

1798-1878

FIRST PRINCIPAL OF ST DAVID'S COLLEGE LAMPETER.

1822, saw the laying of the foundation stone of what was to become St Davids College, Lampeter. It also saw the graduation with First Class Honours in *Lit. Hum.* from Jesus College of one Llewelyn Lewellin. 1878, a year after the Golden Jubilee of the College saw the death of the same Llewelyn Lewellin, still in post as its first Principal and Professor both of Theology and of Greek, in which he had been lecturing his students only two days before his death.

Lewellin was born in 1798, at Tremains in Coity, Bridgend, to Richard Lewellin a tenant on the Dunraven estate and Maria, the daughter of David Jones, Rector of Llangan. Jones, a leading Evangelical cleric was associated with the Countess of Huntington. At thirteen, Lewellin entered Cowbridge Grammar School, whence he matriculated at Jesus College, Oxford in 1818. He held a Scholarship from 1821-1826. He graduated BA in Greats in 1822; proceeded MA in 1824; BCL in 1827 and DCL in 1829. He was not elected to a Fellowship, but acted a Master of the Schools in 1824 and 1825 and took private pupils among whom was Rice Rees, future Professor of Welsh at Lampeter.

During the same period he was made Deacon in 1822 and Ordained to the Priesthood in 1823, on both occasions by the Bishop of Oxford and on the title of his Scholarship. Faced in 1826 by the imminent prospect of his Scholarship coming to an end, he applied for and obtained the Headship of Bruton Grammar School, (later the King's School, Bruton). in the same year, however, he was approached by John Scandrett Harford who, acting on behalf of Bishop Jenkinson, offered Lewellin the Principalship of St David's College, Lampeter, which he accepted. Harford, a Bristol banker and owner of the Peterwell estate had offered the Castle

Field, Lampeter as a site for the College. It is worth noting that in 1825, Bishop Burgess had received a letter from Copleston, Provost of Oriel, Oxford, on behalf of a friend, commending Lewellin for a Professorship at Lampeter.

Lewellin remained in post as Lampeter's Principal, Senior Professor of Theology and Professor of Greek for fifty one years. Moreover, from 1833 until his death, he was also Vicar of Lampeter; and from 1840, again until his death he was Precentor and Dean of St Davids, appointed by Bishop Jenkinson. He had been Second Cursal Prebendary since 1827 and also in 1833, held a Prebend at Christ College, Brecon, a Collegiate Church, in succession to Archdeacon Thomas Beynon.

At the same time, he occupied civic office in Lampeter, both serving on the council and being Portreeve (Mayor) and also serving as Magistrate for the three Counties of Cardigan Carmarthen and Pembrokeshire. He sat regularly on the Lampeter Bench and did so a fortnight before his death.

Thus, any assessment of Lewellin's long tenure of his posts has to take account of several elements: his academic credentials; his teaching ability, his leadership of St David's College; his contribution to the training of Anglican clergy; his personal qualities and his familial and social context; his involvement in parochial and civil life at Lampeter; his tenure of the Precentorship and Deanery of St Davids Cathedral; and his attitude to Welsh language and culture.

His academic ability was revealed when he was admitted to Jesus College Oxford, even though he had not been one of the five Monitors at Cowbridge Grammar School. He may not have been elected to a Fellowship but his ability was affirmed by the Scholarship granted him in 1821 and the first class honours degree he was awarded in 1822 after tuition from Richard Westbury, later Lord Westfield and in a year when a certain EB Pusey of Christ Church also took a first.

His administrative ability was recognised by the University of Oxford when they made him Master of the Schools, (a Public Examiner). His potential for leadership was recognised by his appointment both as Master of Bruton and Principal of St David's College.

He was clearly a good teacher and well regarded by his pupils. who honoured him with a presentation in 1856, which took the form both of the portrait by Pickersgill which hangs in Old Hall in the College and a silver epergne.

Under his leadership the College was enabled in 1852 and 1865 to grant Bachelor of Divinity and Bachelor of Arts degrees. Lewellin was well supported by able and energetic Vice Principals, such as Ollivant, Browne, Williams, Perowne and Davy, three of whom became bishops. At the same time, his parochial ministry at Lampeter was assisted by curates, many of them recent graduates of the college. During his Vicariate the Parish Church of Lampeter was rebuilt in 1840 and in 1870. During the Summer months he was resident at St Davids as Dean and his time there saw the South Transept converted in to a parish church for the Welsh congregation, work by Butterfield on the Rood screen and the north transept window and then the major restoration between 1865 and 1873 by Gilbert Scott.

A major issue which raised its head during Lewellin's Principalship was the place given to Welsh in the activities of the College. So dissatisfied were two early benefactors, that Archdeacon Thomas Beynon changed his Will refusing to leave the tithes of the wealthy benefice of Talley to the College when he died in 1833 and Thomas Phillips put energy into the foundation of Llandovery College in 1848. It is clear that Lewellin spoke Welsh, as attested by Daniel Ddu in his poem on the opening of the college in 1827; Lewellin had addressed local Eisteddfodau in Welsh; and had at the laying of the foundation stone of the new church in 1868 given a translation into Welsh of the proceedings to the

congregation. It is also clear that after the death of Rice Rees, the first Professor of Welsh in 1839, that Welsh had a lower status at the college, the chair remaining unfilled. Lewellin having the survival of the college in view, did not discourage English and English speaking students from coming to the College.

Lewellin faced considerable hostility as he discharged his functions as Principal. Archdeacon John Williams, whom he succeeded as Vicar of Lampeter, had expected to be the first Principal but had a disagreement with Bishop Burgess over the direction of the intended College and had gone off to Scotland as the first Rector of Edinburgh Academy. He was a friend of Sir Benjamin and Lady Hall, later Lord and Lady Llanover who were fervent Welsh patriots and ready to condemn both Lewellin and Lampeter for perceived hostility to the place of Welsh in the Church in Wales. Lady Llanover gave the site for Llandovery College, of which Williams became the first Warden but Lewellin attended the opening. Phillips denied that the foundation of Llandovery meant the end of Lampeter and indeed the Intermediate Welsh Institution was seen as furnishing suitable candidates for Lampeter which had been complaining of the low educational qualifications of its entrants.

It is clear from the reactions of those around him that Lewellin possessed an autocratic streak in his character. He ran the College in its early days as if it were a Grammar School as Browne pointed out to him not least in that in the absence of a Board, he kept all governance and financial functions to himself. For example, he was both Treasurer of College and supplied it with food from his farm, the Bryn, at a rate higher than normal. He did, however, accede to Browne's requests and the governance of the college was brought more into contemporary practice. On the other hand, as he had not been a Fellow of Jesus, but a private tutor, he had no experience of corporate governance. Both students and staff, however found him personally kind hearted, even though he

himself admitted to a quick temper. The point has also to be made that the College, under Lewellin, supplied the needs not only of the Diocese of St Davids, as originally envisaged, but of the church further afield and did so by producing clergy of quality, who had taken full advantage of the opportunity offered them of a classical and theological education.

Two other factors need emphasis. When he arrived in Lampeter in 1826, he was unmarried. On 14 September 1831, he married Caroline third daughter of George Smith of Foelallt, a relative of Lord Carrington. She died in 1868. The eldest son was David, who died of heart failure in 1873 as a Superintendent of Police in Usk. In 1834, Emily was born, later the wife of the Revd OA Nares and the author of a memoir of her father; then Frances (Fanny) who died unmarried in 1866; then Llewelyn Alfred Treharne who died as an infant; and lastly George Smith Lewellin in 1840, who died as an unbeneficed clergyman and private tutor in 1919.

It was his father's attempt to create favourable academic conditions for the latter's academic career at Lampeter which led to a violent disagreement with the Vice Principal and Senior Tutor, Rowland Williams in 1860, recorded by Williams in the Tutors' Register and which led Williams to write to the editor of *The Welshman* setting out the details of the matter.

The other factor which needs to be taken into account was Lewellin's fragile health, a matter of long standing. By his own account, his father having been warned that he would not survive Oxford, he was in poor health during those years. Moreover he had been told that he would not survive five years at Lampeter. (He was seventy-seven when he said this) . In the 1860's in letters to his nephew, Charles he speaks of being confined to his bed by various illnesses as well as going to Aberystwyth for his health. This, perhaps was why he depended on others to assist him during his long career.

In furthering the interests of his family, in his use of deputies and his enjoyment of sinecures, his involvement in civic life, especially in the magistracy, Lewellin is more a representative of a long eighteenth century than a dynamic Victorian. In his earlier years he was, however an energetic and dynamic figure. As more than one of his colleagues and acquaintances pointed out, had he been able to retire at the normal time, he would have left a more fragrant memory than that of the upas tree. In the absence, however, of a pension scheme — it is difficult to see how the parlous financial situation of St David's College experienced during its early decades would have permitted it — taken together with the fact that unlike several of his Vice-Principals, he did not become a bishop, he had no option but to remain in post as long as he did.

Wyn Evans.

Advent 2021.

This short piece depends greatly on DTW Price's first volume of A History of St David's College Lampeter; Mrs Emily Nares' Pleasant Memories of Eminent Churchmen, with a Memoir of Dr. Lewellin, late Dean of St Davids, written about 1907 Mr. David Gorman's article on Lewellin in Country Quest and also on original material in the National Library of Wales and the Roderic Bowen Library at Lampeter, to whose Librarians and Staffs I am deeply indebted for their unfailing assistance as I delved into Llewelyn Lewellin's life and career.

Alexander Goldwyer Lewis

Alexander Goldwyer Lewis (1849-1904) was a local man who became Archdeacon of Bombay.

Goldwyer Lewis was born in Llandilo, Carmarthenshire; his parents were Thomas and Marie Victorie Lewis. The 1851 census return lists his mother's place of birth as Grenada. Thomas is described as a solicitor and high bailiff for Cardiganshire. After attending school in Brecon, Alexander entered St David's College, Lampeter. It was later said of him that he would have shone in any university. He became senior scholar, as well as winning the classical prize. He graduated in June 1871 with first-class honours in Classics. Despite his academic achievements, he also found time to be active on the sports field and as chairman of the debating society. (He later took his BD degree at Lampeter in 1884, while at home on furlough. He was also to become a fellow of the University of Bombay.)

Lewis was ordained deacon by the Bishop of St Asaph, Joshua Hughes, in 1872 and then priest in 1873. His first clerical post was as curate at Erbistock, a few miles south of Wrexham. After this, he worked as a curate in Oswestry from 1874 to 1875. Also in 1875, he married Annie Blaikie; the couple had a son and two daughters.

The next twenty-one years of Lewis' life were spent in India. He went east as chaplain in the Bombay Ecclesiastical Establishment. (The East India Company's charter had been renewed in 1813; this had included creating a diocese of Calcutta and an ecclesiastical framework. Following this, the dioceses of Madras and Bombay were established in the 1830s. St Thomas', consecrated in 1718 and one of the oldest churches in India, became the Anglican cathedral of Bombay.)

Lewis became chaplain of Neemuch on 4 June 1875. Neemuch is in Madhya Pradesh, in central India, and situated on an upland plateau, 500 metres above sea level. Twenty-years before it had been a centre of disturbance during the Indian mutiny.



Interior of St Thomas cathedral, Mumbai. Picture taken in the 1860s

Lewis then became acting garrison chaplain at the presidency in April 1876. He also spent some time working in Quetta. Bishop Louis George Mylne made him acting archdeacon and Bishop's commissary in 1888. He became Archdeacon of Bombay in 1890, serving in this role until 1896. In 1894 he was commissioner in charge of the diocese. At this time, Bombay (or Mumbai) was a major centre for import trade, particularly aided by the opening of the Suez Canal in 1869. The first Indian railway, from Bombay to Thana, had opened in 1853 and the first spinning and weaving mill was established in 1857. The city quickly became the centre of India's cotton industry. However, as the

population increased, so did poverty; overcrowded and insanitary conditions became more widespread.

During his time in India, Lewis wrote a pamphlet entitled *The position and prospects of the Anglican branch of the Catholic church in India*. In it, he expressed the hope for an Indian church, with its own ecclesiastical machinery and its own native leadership. In order to achieve this, he felt that 'much must be done in a way very different from that which is unhappily the stereotyped method of missionary work.' He also criticized the missionaries' common policy of directing their efforts towards the members of the lower castes, making few efforts to convert those of higher rank. The booklet was published by A.R. Mowbray sometime in the 1880s. A copy is held in UWTSU's special collections.

On his return home in 1896, Lewis became rector of Aldford, near Chester. He moved to the rectory of Davenham, near Northwich, in 1903. He represented former students at the seventy-fifth anniversary celebrations of St David's College in 1902. He remained a keen supporter of missionary work and of the Society for the Propagation of the Gospel. He was described as a vigorous and eloquent preacher, and as a moderate high churchman, 'but with views broadened and softened by wide experience of men and life generally.'

Lewis was not to live to old age. He died after a three months illness at the home of his sister-in-law, near Oswestry.

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Andy Lewis



Andy Lewis is a disc jockey, musician and record producer; his achievements include playing bass with Paul Weller.

Lewis' interest in music began early; his boyhood dream was just to be able to stand up and play for people. He thinks he did his first proper gig at a youth club in a church hall, when he was about fourteen. He came to St David's University College Lampeter in 1988 to study History and Victorian Studies. He used to DJ as a student. He remembers that he had two things no-one else had: a car and a massive collection of records. He would drive to Andy's Records in Aberystwyth and persuade Andy to get him promos to play at the Student Union discos. Lewis played a mixture of 1960s and indie material. He comments that it was a fantastic time to be discovering new music. However, he also says, 'I was the only mod in the village.'

After he graduated, Lewis went home to London. Alongside working as a postman, he got a guest spot to DJ at Wendy May's Locomotion. This was his first big break. Wendy May's club night on Friday evenings, at Kentish Town's 'Town & County Club' regularly pulled in 2000 clubbers. It features in Nick Hornby's book *31 Songs*. In 1993, Lewis helped to set up what became known as Blow Up, a Saturday night event in a room above the Laurel Tree, a pub in Camden Town. Before long, it was filled to overflowing every Saturday night. Blow Up influenced the style and sound of a generation. *Time Out's London Calling* described it as 'the breeding ground of the Brit Pop sound.' Forrest commented that it pushed you to the ground and kicked cool in your face. The clientele of Blow Up included members of the band Blur. They were impressed enough to take Lewis as support DJ on their Parklife tour. He packed his record decks into the back of his car, and followed their minibus. In 2001, he began to present a weekly show, *The Andy Lewis Indulgence*, for the Internet broadcaster www.soul24-7.com. This led to offers of work from all over the world.

However, Lewis' first love was always making music; he plays bass guitar and occasionally cello and keyboards. With Pete Twyman, Miles Chapman and Wesley Doyle, he formed the Britpop band Pimlico. Their LP, *Housebound*, came out in 1998. Later, Lewis, Twyman and Chapman, together with Alex Richards, made up the Red Inspectors. Their first album *Are we the Red Inspectors? Are we?* came out in 2011. It covers a wide variety of styles – from mod through eastern influences to easy listening. Lewis says, 'My own personal take on it is that it's a bit like watching an episode of *The Sweeney* – there's incidental music, then someone doing a turn in a pub, etc.' He has also played for Spearmint.

In 2005, Lewis signed for the Acid Jazz record label as a solo artist. His first album on his own was *Billion Pound Project*; this featured a number of guest vocalists, including Keni Burke, Bettye Lavette and Reg King. The album was successful, selling around 10 000 copies worldwide. However, Lewis still needed to do ordinary work. This included roadying for the band Dogs, at the time touring as a support act for Paul Weller. Lewis' old acquaintance Phil Jupitus introduced him to Weller and eventually Lewis showed the former leader of The Jam a copy of *Billion Pound Project* and a CD with some demos on it. Weller offered to contribute to Lewis' next album, (*You Should Be Hearing Something Now*, 2007). They collaborated on a hit single, "Are you trying to be lonely?" Following on from this, Lewis repaid the favour by playing bass and cello on Weller's album *22 Dreams*. After this, Weller invited him to join his live band as bass player; he played his first gig in March 2008. Lewis comments that he went from being a fan of Paul Weller to playing with him. As well as performing live, he contributed to the albums, *Wake up the Nation* and *Sonik Kicks*. He left Paul Weller's band in 2016.

In complete contrast, Lewis has also made an album, *Summer Dancing*, with Judy Dyble, a founding member of the folk rock group Fairport Convention. Lewis commented 'with Judy's words and my bucolic melancholia this was the kind of record I always wanted to make.' Jude Rogers commented in *The Guardian*, 'Together, this odd couple have made a fittingly odd, sweetly sunlit album, full of psychedelic pastoralism edging nervously into atmospheric electronics, sounding like a shyer take on cult late 60s bands ...'

Behind the scenes, Lewis produced Magnus Carlson's Swedish language but Northern Soul influenced LP, *Den långa vägen hem*. This shot to the top of the Swedish charts. He has worked with Bluetones, Lisa Stansfield, Louis Philippe and even Gabriella Cilmi, as well as remixing many others. He still keeps his hand in as a DJ; he presents a weekly online show on Soho Radio. He says of himself, 'I just plan to keep making records that people will like ... As long as I can keep playing records and making music, I'll be happy.'

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Leonard Glynne Lewis

1894-1917



Leonard Glynne Lewis was born in 1894 in Pontypridd where his parents, Daniel and Edith, managed the town workhouse. The eldest of seven, Leonard went to the local Boys Grammar School before boarding at Christ College Brecon. Leonard, known as 'Siwel' to his friends, enrolled at St David's College in 1912 when he was awarded a scholarship to follow a Classics degree.

Leonard was not just academically able, but a keen and gifted sportsman. He played several different positions for the 1st XV including centre, three-quarter back and fullback, and he was awarded his rugby colours. Leonard also played for the 1st XI cricket team and the hockey team, ran his own football team during the holidays called The Heracleans, and came second in the ¼ mile race on the College sports day of 1914.

Leonard did not complete his degree but joined the University and Public Schools Battalion as soon as war was declared. He was hospitalised several times during his war service. In early 1916 he was sent home for three months with trench foot and later that same year was treated for gas poisoning. In 1917 Leonard received a commission and joined the 18th Battalion Welsh Regiment as a 2nd Lieutenant when it was stationed near Cambrai, readying itself for the forthcoming battle. During the early stages of the Battle of Cambrai Leonard's actions earned him the Military Cross for gallantry. The citation, which was published in the *London Gazette* of 19 November 1917, read;

"For conspicuous gallantry and devotion to duty. He guided a raiding party to the assembly position, and thence to a gap in the enemy's wire, a distance of 800 yards. With his sergeant he was the first of his party to enter the enemy trenches. Although stunned by a bomb on entering, he led his party forward

with courage and determination, and with a small group of men continued the clearing of the trench until the time for the withdrawal.”

Leonard was killed five days later during the Battle for Bournal Wood. He was twenty-three years old.

Leonard is commemorated on the Cambrai War Memorial, at Christ College Brecon, at Pontypridd Boys Grammar School, and on the College Roll of Honour.

In the memorial issue of their *School Magazine*, former Brecon classmates remembered Leonard as quiet and reserved:

“a gallant and cheerful soul’ [with] ‘a genial and quaint sense of humour that Made him generally popular.”

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Shaun Lightman



Shaun Lightman is a race walker, who represented Great Britain at the 1968 Mexico Olympics.

Lightman was born in Hounslow during the Second World War, indeed during an air raid. After the war finished, his parents regularly cycled the 60 miles from Hounslow to Littlehampton to camp overnight. He says 'I was brought up expecting to spend hours on the road.'

Lightman remembers that he first stepped on an athletics track just after his tenth birthday. That summer, he won his first certificate for 2nd place in the 440 yards. He was educated at Hounslow College. His sports master was Bill Hamblin, who also produced the Olympic gold medal winning race walker, Don Thompson, as well as the sprinters Buster Watson and Ade Mafe. Outside school, Lightman joined Thames Valley Harriers and then the Metropolitan Walking Club. His first long race was the Garnet 10 miles on 3 February 1961; he finished 37th out of 108 finishers, in a time of 89 minutes, 1 second. He won the one mile national junior championship in 1961 and then the one mile national championship in 1963. Aged twenty, he set a world junior record of 6 minutes, 46.3 seconds for a mile walk.

Lightman studied History at St David's College, Lampeter. As well as studying, he found time to be president of the Society of St David. The college's focus on rugby union meant that keeping up his training in walking was not particularly easy. He graduated in 1966, becoming a teacher of religious instruction and physical education at Winton House Croydon. He also realized he had a chance to become an international athlete. He and his coach Tom Misson decided that his main event would be the 50k walk. Lightman comments, 'I had not got quite the speed for 20k and people can come out of nowhere but at 50k, you know people are there for a long time.' In 1967, he competed at the World Championships (Lugano Cup), coming ninth in the 50k.

In 1968 Lightman competed in the Mexico Olympic Games. This was the first Olympics to use a synthetic track and the first to be televised in colour. More importantly for the endurance athletes, it was also the first to be held at altitude. (As altitudes increase above 1600 m, maximal oxygen uptake decreases; this can adversely affect performance in long distance events). Lightman remembers breathing heavily while walking upstairs. Press articles even suggested competitors might die. For the 50k race, the altitude was about 7000 feet and the temperature 100 degrees Fahrenheit! It was said to be 'wicked going!' Probably not surprisingly, Lightman collapsed around 40k. However, he happened to see the world record holder, Gennadiy Agapov, getting into an ambulance, and thought,

‘I can pass him.’ When Lightman came into the stadium, he was convinced he was last! In reality, he had finished eighteenth out of thirty-six starters, with a time of 4 hours 52 minutes 20 seconds. He says of competing at the Olympics, ‘Outside the track really wonderful. I really enjoyed it. On the track we were not at all prepared ...’

In 1969, Lightman competed in the European Games 50 km in Athens. Again, the heat was brutal. He collapsed at 35 km; it was two hours before he came round. More happily, he competed in the 1970 Commonwealth Games in Edinburgh. He came seventh in the 20 miles race walk with a time of 2 hours 44 minutes. In 1973, he competed again at the World Championships, completing the 50k race in a personal best of 4 hours 15 minutes. This was to be his last appearance as a senior international, although he continued to make ‘B’ squads.

Lightman retired from international competition in 1979, but decided to continue as a coach and as a club walker. The walkers he has trained include Mark Easton, Chris Cheeseman and Sean Sullivan, as well as local juniors.

Professionally, Lightman taught at Royal Russell School, Croydon, from 1973 to 2006; he was instrumental there in introducing business studies, both for GCSE and A-level. He also founded Madden House for day boys, as well as becoming a team leader for the AQA examination board.

Even in his seventies, Lightman still has a coaching group and competes regularly, walking for Surrey Walking Club and for Blackheath & Bromley Harriers. He is seventh on the United Kingdom all-time list for the 20k walk for his age group.

Alongside walking, Lightman has been a reader at St Francis Church, Selsdon, since 1980. He says, ‘I found my faith gave me an extra edge with race walking as I was able to direct my thoughts over those long distances. I found the discipline needed for both athletics and religion was quite similar.’ He has been a chaplain at Southwark Cathedral and served as one of the twelve games chaplains at the 2012 London Olympics. He has been married to Andreeq for over fifty years; they have two grown up children, Sarah and Joanne and, so far, one grandchild, Bryony. Lightman comments that without the support of his wife and daughters, none of his achievements would have been possible.

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Magnus Llewelin



Magnus Llewelin is editor of *The Times* in Scotland.

Llewelin is a native of Oswestry, Shropshire; he is the son of Phil and Beth Llewelin. Magnus attended Oswestry Boys' High School, a state grammar school. After this he studied history at St David's University College, Lampeter, graduating with a 2:1 in 1986. He now says he spent three of the happiest years of his life in Lampeter.

After leaving mid-Wales, Llewelin took a postgraduate diploma in advertising at Watford College. Following this he moved north to work as a reporter for the *Ellesmere Port Pioneer*, a local paper for the industrial town on the River Mersey. He then became deputy news editor of *The Chester Chronicle*, an historic weekly newspaper first published in the 18th century.

In 1990, Llewelin moved to the first of a series of jobs in Scotland. He joined the daily newspaper *Edinburgh Evening News* newspaper as senior reporter, but was quickly promoted to become deputy news editor. He then moved to *The Daily Record*, then Scotland's best-selling daily newspaper; he first ran the Edinburgh bureau and then became assistant news editor. In 1998, Llewelin became news editor of *The Scotsman*, the Edinburgh contender to be Scotland's 'national' newspaper. In 2000, he was appointed Assistant editor of Business AM, a daily Scottish national business and current affairs newspaper and website which he helped to set up.

Llewelin's next move was to *The Herald*, one of the oldest daily papers in the world and the Glasgow candidate for Scotland's newspaper. He joined as news editor; however, he was promoted to senior assistant editor, and then became editor in 2012. While editor, he faced the challenge of the referendum on Scottish independence. *The Herald* remained neutral on the question, saying 'We shall continue to hold both sides to account and scrutinise their policies without fear or favour on our news, comment, and editorial pages.' Llewelin drew heart because the paper was attacked by supporters of both sides!

In 2015, Llewelin became editor-in-chief of the Herald & Times Group, overseeing *The Herald*, *Sunday Herald*, *The National* and *Evening Times*. In 2016, he became Scottish editor of *The Times*. John Witherow, the editor of *The Times*, commented 'Magnus is an outstanding journalist and editor

with huge experience of the Scottish newspaper and digital market. His appointment reinforces *The Times'* determination to expand in Scotland.'

Commenting on his trade, Llewellyn has said, 'We are engaged in what I believe is still a noble endeavour ... We – more than anyone else – break the news and provide the views that others follow.' He is a believer in the old tradition of knocking on doors and putting in the hard yards in pursuit of the truth. In his youth, he was told that a good journalist needed rat-like cunning and pretty thick skin!

Llewellyn is married to Katie; they have two daughters and live in Edinburgh. He has championed and is a volunteer with MCR Pathways, a school-based mentoring programme which supports young people in or on the edges of the care system to help them realise their full potential through education. His hobbies include walking and he has undertaken several long-distance treks. In 2015 he led a Herald team in the Caledonian Challenge, raising almost £10 000 for the charity Foundation Scotland. His group walked 54 miles in 24 hours, starting north of Fort William and finishing just south of Tyndrum. Llewellyn commented, 'All of us feel privileged to have been part of such an inspiring and friendly occasion.'

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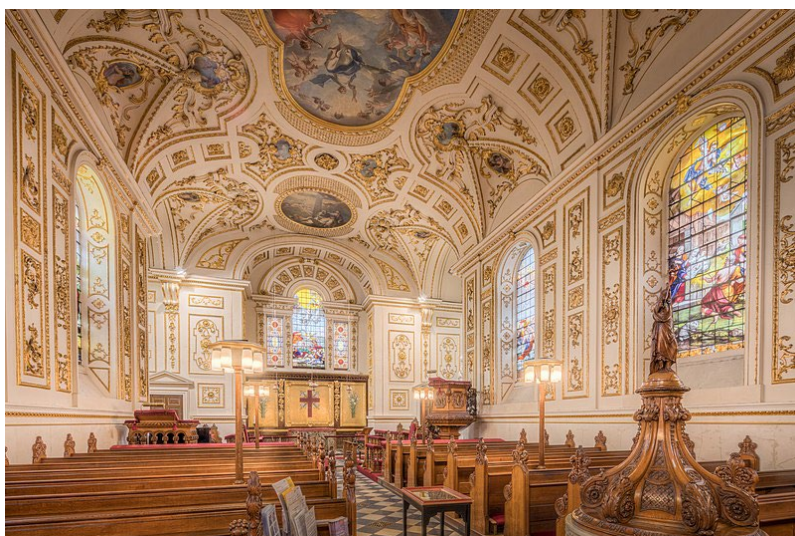
David Lockwood

David Nicholas Lockwood (1923-2006) was a country clergyman, poet and biographer.

Lockwood was a native of Scarborough. His upbringing was not easy; his father deserted his family when David was only four. Although his mother worked as a librarian, the family was very poor. David attended Drax Grammar School, but had to leave at the age of fifteen to find work. He later said that leaving school early was one of the hardest things of his life. For four years, he was employed as a gardener at the local nursery. After that, he found work at a library; this helped him to achieve his secondary school certificate. In 1948, aged twenty-five, he entered St David's College, Lampeter. He held a Phillips Scholarship for two years, and then graduated with an Honours BA in English. Price comments that Lockwood loved Lampeter.

It was also while Lockwood was at Lampeter that he met his future wife, Wilhelmina. In 1950 he was one of a group of Lampeter students who cycled across Europe to the Oberammergau Passion Play. He met a group of Dutch girls in Heidelberg, (having decided to have a beer rather than attend Evensong with his friends). One of these was Willy, then a medical student. The couple were married in 1954. They went on to have three daughters, Diana, Helena, and Laura, and an adopted son, Peter.

After leaving Lampeter, Lockwood prepared for ordination at Queen's College, Birmingham. He served curacies at Halesowen and then at Bewdley, a few miles west of Kidderminster. In 1960 he became Rector of Great Witley and Little Witley, in the Malvern Hills.



Great Witley Church, where Lockwood was rector.

He had always had literary leanings and alongside, his parochial work, he was able to find time to write. After four years, the family moved again, this time to the parishes of Hanley Castle and Hanley Swan, (still in the Malverns). They were to stay there for the next seventeen years.

Sadly, tragedy struck the family in April 1971; Helena, the middle daughter, was hit by a car and killed on her way home from school. She was only eleven years old. Although the tragedy shook Lockwood's faith deeply, he came out of it with a renewed sense of God in his life. He later wrote a book about Helena, *Love and Let Go* (Mayhew-McCrimmon, 1975), to help him cope with his grief. Lockwood commented that he wanted to 'pin Helena down, capture her as she was before time tidied up my memories of her.' Writing in the *Church Times*, Pruen commented, 'Gently and

poetically written, it is deeply personal, and is indeed one of those volumes which the author has written for his own sake as much as for that of his readers, who in a sense are eavesdroppers.'

In 1981, Lockwood took early retirement, planning to spend his time writing. In the same year, he was awarded an MA by the University of Birmingham for a thesis on Thomas Carlyle. In 1962 he had joined the Kilvert Society, celebrating the work of the Victorian clergyman and diary writer, Francis Kilvert. Lockwood marked the 150th anniversary of his birth by writing the first biography of him, *Thomas Kilvert*, (Seren Books: Poetry Wales Press, 1990). Palmer commented of Lockwood's writing, 'He has researched far and wide ... and has come up with many fascinating titbits of information.' Two years later, Lockwood followed it up with *Kilvert, the Victorian* (Seren Books, 1992). He presented a selection of extracts from Kilvert's diaries, arranged by years. Lockwood wrote an introduction to each year's selections. Price commented that he could think of no better introduction to Kilvert. Lockwood became president of the Kilvert Society in 1999. He also published several volumes of poetry: *Private View* (printed by Stanbrook, 1968), *Winter Wheat* (Gomer, 1986), *Marked Paper* (Gomer, 1995) and *The Coming of Age* (Three Peaks Press, 2004).

Lockwood died at home on 9 March 2006. A service of celebration for his life was held in St Peter's Church, Glasbury; he was buried in the churchyard of Llowes Church, a few steps from his home.

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Professor Gerard Loughlin



Gerard Loughlin is a Roman Catholic Professor of Theology and Religion at the University of Durham.

Loughlin's parents both came from Galway, in the west of Ireland. Although he was born in Liverpool, he spent most of his childhood in the English Midlands. His father was a medical doctor. He entered the University of Wales, Lampeter in 1976, to study for a degree in Theology and English. Reminiscing about his time as an undergraduate, he remembers inflicting very long essays on his tutors in the days before word limits. He was also involved in the Catholic Society. After graduating, he stayed on to take a research MA in English. His thesis was on the novels of Roman Catholic Modernism, published at the turn of the nineteenth century, and his supervisor was Barbara Dennis.

With the help of Paul Badham, he then successfully applied for a Studentship in Theology at Trinity College, Cambridge, to which he moved in 1980. His doctoral research was on the work of John Hick, then the best known philosopher of religion in the English-speaking world, and a controversial figure, noted for questioning Christian orthodoxy and promoting religious pluralism. Loughlin had four supervisors during his time at Cambridge, the first two also controversial: Bishop John A.T. Robinson of *Honest to God* fame and the so-called Christian atheist, Don Cupitt. They were followed by Nicholas Lash and Brian Hebblethwaite. Lash advised Loughlin to read Wittgenstein, and after a short time away from Cambridge, in Chicago, Loughlin's eventual thesis offered a very negative assessment of Hick's work.

After this, Loughlin stayed in Cambridge to study for a Postgraduate Certificate in Education at Homerton College. His first job was at St Dominic's Sixth Form College in Harrow. However, he continued writing articles and applying for academic posts, and was eventually offered a lectureship in religious studies at Newcastle University. Although only a very small department, it offered both BA and MA programmes, and doctoral supervision. Loughlin was head of department from 1996 to 2001. However, modern universities do not like small departments. In 2004, the department closed and the few remaining members of staff were taken in by the Durham Department of Theology, which became a Department of Theology and Religion, in recognition of the growing importance of religious studies within its provision. (At the same time, a small group of Durham linguists joined the English Department at Newcastle.) Loughlin has worked at Durham ever since.

His academic interests have always been interdisciplinary, crossing the borders between theology, philosophy and literary and cultural studies. His first book was *Telling God's story: Bible, church and narrative theology*, published by Cambridge University Press in 1996. His aim was to show that theology is 'the discipline of a practice which is first and last the following of a story: the life, death and resurrection of Jesus Christ.' Rowan Williams described the book as a 'lively and splendidly literate essay on what we might now mean by the authority of Scripture and sacrament ... [A] timely, provocative and enjoyable book.'

Loughlin's next book was *Alien sex: the body and desire in cinema and theology*, (Blackwell, 2004). For Stanley Hauerwas, the book was 'absolutely brilliant'. Arthur Bradley nominated it his book of the year (2005) within the field of religious studies, while Kent Brintnall found it 'standing head and shoulders above the existing literature in the expanding field of religion and film scholarship.'

Loughlin has edited two books on theology and sexuality. The first of these was *Sex these days: essays on theology, sexuality and society*, co-edited with Jon Davies (Sheffield Academic Press, 1997). In *Queer theology: rethinking the western body* (Blackwell, 2007), the contributors reread the Christian tradition from the perspective of queer theory. Loughlin is co-editor of the journal *Theology and sexuality* (published by Routledge), and an assistant editor of *Literature and theology*, (published by Oxford University Press).

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Venerable Canon Brian Lucas CB QHC



Brian Lucas grew up in Port Talbot, South Wales surrounded by extended family and living in a house which was 'always full of laughter'. He came to St David's College in 1959 and fully immersed himself in collegiate life. He joined the Dramatic Society, was elected as college representative to the National Union of Students and became one of the directors of Gownsmen Publications, a limited company which administered the college magazine.

Upon graduating with a BA in humanities in 1962, Lucas studied theology for two years at St Stephen's House, Oxford. He was ordained deacon in 1964 and priest in 1965, when he embarked on his first three years of ministry at Llandaff Cathedral, Cardiff. In 1967 he moved to the parish of Neath, where he was tasked with the challenge of building and establishing a new church on a large housing estate. He describes these three years as a period which prepared him 'in full measure for what was to come.'

However, a fascination with aviation and his role as Honorary Chaplain to the Neath Squadron of the Air Training Corps, changed the direction of Lucas's career. In June 1970, following the consecration by the Archbishop of Wales of the new church of St Peter and St Paul in the Cimla district of Neath, he was commissioned into the Chaplains' Branch of the Royal Air Force. The following year he was posted to RAF St Mawgan in Cornwall as station chaplain. A second posting in 1972 took Lucas to RAF Luqa, Malta where he served for three years, before returning to Britain to take up a post at RAF Honington, East Anglia.

In 1979 Lucas was appointed Staff Chaplain to the Chaplain-in-Chief at the Ministry of Defence, a role which was followed by tours in Cyprus (1982-1985) and RAF College Cranwell, Lincolnshire (1985-87). Promotion to Assistant Chaplain-in-Chief resulted in Lucas's final posting abroad, this time to Headquarters RAF Germany (1987-89). His chaplaincy responsibilities ranged from Viborg in the North of Denmark to Munich, and from Berlin to Sardinia.

After returning to take up his post as Assistant Chaplain-in-Chief at Headquarters RAF Support Command, Brampton, Lucas was appointed an Honorary Chaplain to Her Majesty The Queen (QHC). In 1991 he was promoted to the rank of Air Vice-Marshal, appointed Chaplain-in-Chief (RAF) and, by the Archbishops of Canterbury and York, as Archdeacon for the Royal Air Force. In November the same year he was installed as the Prebendal Canon of St Botolph in Lincoln Cathedral. Two years later, in the New Year's Honours list, Lucas was made Companion of the Most Honourable order of the Bath.



Lucas retired from the RAF and resigned his Canonry at Lincoln in 1995. The Archbishop of Canterbury granted him the title of Archdeacon Emeritus of the RAF. In 1996, the Bishop of Lincoln appointed him Canon Emeritus of Lincoln, when he was appointed to the Rectory of the Benefice of Caythorpe, Fulbeck and Carlton Scroop with Normanton in the Diocese of Lincoln. He retired from full-time ministry in 2003.

Despite the pressures of his professional career, Lucas was Honorary Chaplain to the Bomber Command Association, Coastal Command Association, the Worshipful Company of Horners (now Emeritus), and for many years, was Honorary President of No.3 Welsh Wing, Air Training Corps. Between 1998 and 2008 Lucas was Honorary Secretary of the Savage Club in Whitehall, having been elected a member in 1996, and was made an Honorary Life Member in 2018. In 2011 he was elected Chairman of the Governing Body of Sir William Robertson Academy, Welbourn, which he resigned from in 2018, when he was elected the first Chairman of the Board of Trustees of the Aspire Schools Trust.

Lucas has also found time to publish his memoirs, *Reflections in a Chalice*, two volumes on the great Gothic Cathedrals of France, *A Glimpse of Glory* and a selection of his sermons, *Alive in Christ*. He is married to his wife Joy, who is a graduate of the universities of Swansea and Hull, and they have three children and seven grandchildren.

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Ian Marchant



Ian Marchant is a writer, broadcaster and performer.

He grew up in Newhaven on the East Sussex coast, where he attended a comprehensive school. His father worked on the docks and his mother in a supermarket. He was the only person in his year at school to go straight on to university, without a gap period. In 1976 he entered St David's University College to study philosophy; it was as far away from the south-east as he could manage! He has since said he was looking for a place that was more real than the south. He describes the area around Lampeter at that time as the wild west, a centre of hippie culture. This was the era of the emergence of punk rock and Marchant sang in the first punk band in mid-Wales, The Repeaters. He also occasionally attended chapel, sometimes to support friends who were ordinands. However, as he had gone to university to get away from home and to enjoy himself, he did very little academic work. He recalls a professor calling him into his office and telling him 'Mr Marchant, you've been with us almost three years, yet we have no record of any written work from you.' Ian left Lampeter without a degree! Ten years later, he returned to education, to study the History of Science with a minor in Creative Writing, at Lancaster University. This time, motivated by interest in the subject, he succeeded! He did eventually achieve a qualification from Lampeter, a 'Certificate of Post-graduate Education,' (with a distinction!)

In his youth, Marchant did an assorted variety of jobs. He worked as a bookmaker's cashier, as well as selling second-hand records and smokers' accessories on Llandrindod Wells market. By the end of the 1990s, he was living in a caravan on allotments in Lancaster, writing a novel. However, his first novel, *In Southern Waters*, was published by Victor Gollancz in 1999. Writing in *The Times*, Teeman described it as a story of love, life and outrageous misadventure among a bunch of Brighton hippies. For him, it was 'one of those curios that deserves to become a cult.' Marchant's second novel was *The Battle for Dole Acre* (Weidenfeld & Nicolson, 2001). In it, TV chef Terry Whittaker is drawn into a fight to save the local donkey sanctuary from becoming a car park.

Deciding that reality is more unpredictable than made-up things, Marchant started to write non-fiction. *Parallel Lines* was published by Bloomsbury in 2003; Marchant describes it as a book about railways that has re-invented contemporary train spotting. The two parallel lines are the romantic

railways of enthusiasts' dreams, and then the real failing network of leaves on the line and the wrong kind of snow. Marchant travelled around Britain on all kinds of trains, from narrow-gauge steam railways to overcrowded commuter trains and the London Underground. He combined his railway odyssey with family memoir and social history. Nicholas Lezard's review in *The Guardian* described the book as a little classic.

Then, in 2004, Marchant and an accompanying photographer, embarked on a month-long pub crawl, starting at The Turk's Head on St Agnes in Scilly and finishing at The Baltasound Hotel in Shetland. His companion was a friend from Lampeter days, Perry Venus aka Paul Williams, the bass player in the Repeaters. En route they visited as many as possible of Britain's 60 000 hostelries. Marchant described his journey in *The Longest Crawl*, (Bloomsbury, 2007). Lezard commented, 'So he has a way of telling a story, a pleasing tone, and a way of shoving in a lot of information – and philosophy, too, at one point – without a trace of lecturing.' Simon Armitage called it 'drunkenly funny, obsessively factual, soberingly poignant.' *The Longest Crawl* achieved the unusual double of being book of the month for September 2007 in both *The Sunday Sport* and *The Church of England Newspaper*.

Something of the Night, (Simon & Schuster, 2013), is another semi-autobiographical book, this time exploring Britain's night-time activities. Marchant wrote about bonfires and fireworks, life at motorway service stations, and drunken nights out. He interviewed shiftworkers, night garage attendants and observers at asteroid lookout points. The book is scattered with details about sleep, dreams and circadian rhythms. As ever, Marchant also wrote about his own past, including his student years in Lampeter.

Later Marchant was shocked to discover that many undergraduates were alarmingly ignorant of large parts of recent British cultural history. He tried to rectify this with *A Hero for High Times: a Younger Reader's Guide to the Beats, Hippies, Freaks, Punks, Ravers, New-Age Travellers and Dog-on-a-Rope Brew Crew Crusties of the British Isles, 1956-1994*, (Vintage, 2018). The story of British counterculture is told through the prism of Marchant's friend Bob Rowberry, who lives in an old school bus in a wood in Wales. Marchant writes the story of the hippies for those too young to have been there. Writing in *The Times*, Roger Lewis described the book as 'a masterpiece for oddballs.'

Marchant has presented a variety of programmes for Radio Three and Radio Four; the subjects range from a history of barbed wire to how to take an alpaca for a walk. In between come living off grid, hair loss and the disappearance of the Sussex iron industry. He has written for most of the quality press and is a regular diarist for the *Church Times*.

Between 2002 and 2006, Marchant was co-centre director for the Arvon Foundation, a charity that encourages creative writing, based at Totleigh Barton in north Devon. He now teaches creative writing at Birmingham City University. He performs stand-up comedy as the elderly Bohemian poet, Lionel Spume FRSL. For many years, he also played with his friend Chas Ambler in the semi-legendary band, Your Dad. He lives in Presteigne, near the boundary between England and Wales, saying 'I'm a Radnorshire man, even though I'm from Surrey ... Borders are where writers should be.'

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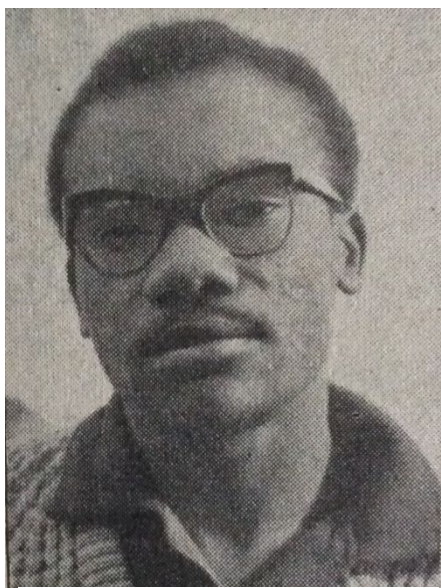
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E.A. Markham



Markham in his second year at St David's College from the *Gownsmen* Oct 25, 1963

Edward Archibald 'Archie' Markham (1939-2008) was a Montserratian poet, dramatist, novelist and academic.

Markham was born on the tiny Caribbean island of Montserrat on 1 October 1939. His parents, who were relatively prosperous, moved there from the Dutch West Indies so their son could be born British. He attended the island's only grammar school. When his parents split up in 1956, he came to Britain with his mother. Soon he was studying philosophy and English at St David's College, Lampeter. He went on to research 17th century comedy at the University of East Anglia, before becoming a lecturer at Kilburn Polytechnic.

Markham had a play, *The Masterpiece*, performed while he was still a student in Lampeter. However, although he began his literary career as a dramatist, his best work on stage was as an administrator and director. He founded the Caribbean Theatre Troupe in 1969 and ran the Caribbean Theatre

Workshop for several months. From 1972 to 1974 he built houses with a French co-operative movement. He held writing fellowships in Hull and London, as well as spending three years as writer in residence at the University of Ulster. He spent two years in Papua New Guinea, working as media co-ordinator for the Enga Provincial Government. He described this experience in *A Papua New Guinea sojourn*. In 1991 he was appointed lecturer in English literature at Sheffield Hallam University; he became professor of creative writing there in 1997.

Markham's first collections of poetry were published by small independent presses. Among these, *Crossfire* came out in 1972 and *Mad and other poems* in 1973. Eventually, in 1984, Anvil Press issued *Human rites*, a collection of his best work so far. Later collections of his work included *Living in disguise* (1986), *Towards the end of a century* (1989) and *Fragments of memory* (2003). His poetry was never predictable, except in its desire to avoid any sort of Caribbean stereotyping.

Markham went on to produce several collections of short stories, including *Something unusual* (1986) and *Taking the drawing room through customs* (2002). His novel, *Marking time* (1999), was based on his experiences at Sheffield Hallam University. When he told his students what he thought was wrong with the campus novel, they suggested he write one! He was also an excellent editor, working on, for instance, *The Penguin book of Caribbean short stories*, and the literary magazines *Artrage*, *Ambit* and *Sheffield Thursday*.



The eruption of Soufrière Hills volcano devastated Plymouth, Montserrat's capital
By giggel, CC BY 3.0, <https://commons.wikimedia.org/w/index.php?curid=54500914>

Markham never lost his Montserratian identity. Montserrat was devastated by hurricane Hugo in 1989; then, in 1997, the capital, Plymouth, was destroyed by a series of eruptions at the Soufrière Hills volcano. Markham responded with vigorous fund-raising and with some of his best poetry. *The Hugo Poems* (1993) and *A rough climate* (2002) recorded the disasters in a way that linked them with larger concerns and with Markham's own development. Markham was awarded the Certificate of Honour by the government of Montserrat in 1997.

Much of Markham's creative writing shows a theatrical ability to assume various disguises, allowing him to avoid stereotypes. Drawing on the Caribbean tradition of using masks to speak in voices in dialogue, he often published under various noms de plume. As Paul St Vincent, he transformed himself into an angry young working-class Antiguan, who had come to live in South London at the age of eight. Paul St Vincent even invented another persona, the anti-hero Lambchops. Markham rented a room in Battersea and began to write about inner-city experiences in a form of Creole. As Sally Goodman, Markham became a feminist Welsh woman. He said of Sally, 'She is Welsh, is young, is white, is blue-eyed, is blonde, is very much, in a way, like me.' The two 'poets' seemed to take on a life of their own and even to outstrip the success of their creator! Later, in his fiction, he created a regular alter ego, the learned but bumbling academic, Pewter Stapleton.

Markham resisted any attempt to pigeon-hole him either as a Caribbean or a British poet. He wrote both in standard English and in West Indian patois.

After retiring from Sheffield Hallam University in 2005, he went to live in Paris. He died suddenly of a heart attack on 23 March 2008.

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Alfred Augustus Mathews

Alfred Augustus (Alf) Mathews (1864-1946) represented Wales at rugby, while still a student at Lampeter.

Alf was born in Rhymney, a few miles south-south-west of Ebbw Vale. He was the son of Jenkin and Elizabeth Mathews; his father was chief accountant and secretary of the Rhymney Ironworks and also a magistrate. Alf was the fourth son; he had three sisters. He was educated in London, at Christ's Hospital Blue Coats School. Then, probably at the age of fifteen, he moved to Llandovery College, where he learned to play rugby. Mathews is recorded as playing for the college against Swansea; he scored a try and Llandovery won by seven tries to nil.

Mathews entered St David's College Lampeter in 1883, graduating with a BA degree in 1886. He was a good all-round sportsman, excelling at tennis and fives. He competed in the mile, steeplechase and obstacle races at the College Athletic Sports of 1885. However, his best sport was rugby. He was vice-captain of the Rugby XV in the 1884-85 season. It was said of him that he

'has contributed very largely to the success of the team both in the field and out of it. As one of the team's organisers he has been most enthusiastic and as a player most unselfish, passing often and generally at the proper time. He is not fast but makes good use of his pace. This season he was first reserve half-back for Wales. May he succeed in getting the much-coveted 'Colours' next year.'

(St David's College and School gazette, no.1, May 1885)



St David's College rugby team, season 1885-86. A.A. Mathews is seated in the centre, with the ball. E.M. Rowland, who also played for Wales, is on the extreme left in the middle row.

Mathews won his only cap for Wales in the match against Scotland, played at Cardiff Arms Park on January 9 1886. The Welsh captain, C.H. Newman, is said to have withdrawn on the morning of the match. Mathews partnered 'Buller' Stadden of Cardiff at half-back. During the match, Wales

experimented with playing four three-quarters instead of three. This was the first time this had been done at international level. However, the eight Welsh forwards played badly and were no match for the Scots with nine men there. The Welsh backs were given few opportunities to display their skills. Halfway through the match, Wales reverted to the traditional formation, but by then the damage was done. Scotland won by two goals and one try to nil. Wales jettisoned the four three quarters formation for the next four seasons.

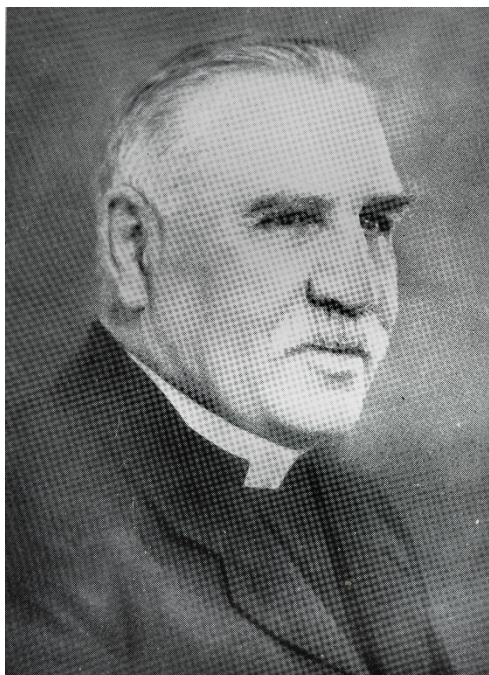
Mathews graduated with a BA degree in June 1886. He was ordained deacon in 1887 and priest in 1888. He served as curate at Holy Trinity Church Swansea from 1887 to 1892 and then as vicar there until 1897. He played regularly for Swansea during the 1887-88 and 1888-89 seasons. In particular he was part of the Swansea team that played against the New Zealand Natives, (the first overseas rugby team ever to tour). The Natives won 11-0. Mathews' first-class career did not continue long after this, although he continued to play for his parish's team. He also became a referee, gaining a reputation for being scrupulously fair.

Holy Trinity Church, where Mathews worked, was in the centre of Swansea. It had been built in 1843 to attempt to keep pace with the rapid increase in the town's population. Mathews was popular there and became quite a personality in the town. After he had finished playing competitive rugby, he formed the Trinity Football Club for the local young men. In return they gave him a bicycle. Then, in 1897, Mathews left to become vicar of Blaenavon with Capel-Newydd in Monmouthshire.

The next year Mathews married Ethel Frances Evans, the daughter of Dr Edward Beynon Evans, a Swansea GP. The couple had four daughters and one son, Kenneth, who became military chaplain on the cruiser Norfolk and was awarded a DSC. Alf and Ethel's youngest daughter, Barbara, married the conservative politician Henry Brooke, and eventually became Baroness Brooke of Ystradfellte. Their grandson, Peter Brooke, was Secretary of State for Northern Ireland from 1989 to 1992 and one of the architects of the peace process.

In 1904 Mathews moved to St Paul's Church, Newport, where he stayed until 1933. In 1930 he was also appointed Rural Dean of Newport and a Canon of Monmouth. It was said of him, 'He was a man of untiring activity and of boundless energy. Immediately on his arrival he threw himself wholeheartedly into the work of the Parish. By his genial and most sympathetic manner he soon won the confidence of his congregation and immediately set out on a programme of Church extension.' He also worked tirelessly to support the church overseas, in particular raising funds for hospitals at Peshawar and Mombassa.

Mathews' ministry meant he understood the problems caused by poverty and unemployment. In particular, he was aware of the miseries created by alcoholism. Sometime before the First World War, he took the pledge to abstain from drinking alcohol. Even in the days of his rugby career, he was wary of the demon drink, commenting, 'As a member of the Swansea football team I can testify there is no need for alcoholic drink as a stimulant in athletic games, for although a total abstainer, I never lack energy nor lose my mind, neither do I train during the week, and I believe were all to abstain from alcoholic drinks there would be no need for training.'



Rev. A.A. Mathews

In 1933, Mathews moved to his final parish, St Stephen and St Tatham at Caerwent. After his retirement, he spent the last seven years of his life at Great Milton, Llanwern, just outside Newport. He is buried with Ethel in the churchyard of St Mary's Parish Church, Llanwern. His grandson Henry Brooke remembers 'a very large kindly man, with a bristling white moustache, who did not say very much but who radiated friendliness.'

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Austin Matthews

Austin David George Matthews (1904-1977) represented England at cricket and Wales at table tennis, as well as gaining a Final Welsh Trial Cap at rugby union.

Austin came from Penarth; his parents were Frederick Harper Matthews, a coal trimmer, and his wife, Mary Margaret. After leaving school, he studied theology at Lampeter, entering in October 1925. However, he decided he was not 'really fitted for the church.' He moved to Northamptonshire, making his debut at rugby for Northampton Saints and at cricket for the county team in 1927. At rugby, he was a first class forward, who also played for East Midlands and for Penarth. He captained the Saints team in 1935. His Northampton cap is stored in the archives of Penarth RFC, together with his cap as a final Welsh rugby triallist for 1929. Matthews was later to referee the first Combined Oxford and Cambridge tour to Argentina in 1948.

As a cricketer, he bowled right-arm fast-medium with a high action. His obituary in *Wisden* commented 'he was accurate and had the cardinal merits of keeping the ball on the wicket and making it run away.' In his nine years at Northants, he took 567 wickets at an average of 26.45 runs for each. He was the county's leading wicket taker in 1936, taking 83 wickets. He was also a useful lower order batsman, hitting two first-class centuries.

Yet Northants was a weak side; it is unlikely that Matthews could have kept his place in one of the stronger teams. In 1937 he left the county after a disagreement over the terms of a new professional contract and a delay in discussions over a possible benefit year. Believing that his county career was over, he found a job coaching cricket and rugby at Stowe Public School, near Buckingham. Apart from war service in the RAF, he remained at Stowe until 1953.

At the end of the 1937 summer term, Matthews left Stowe to visit his family in South Wales. There he met up with his old friend Maurice Turnbull, the Glamorgan cricket captain. Matthews was quickly drafted into the side. Several bowlers were injured, so he agreed to turn out a few times to help out, now as an amateur. In one of his first matches for his new county, he took 14 wickets for 132 runs against Sussex at Hove. *The Times* reporter commented 'His fast medium bowling was not deadly in the last sense of that word, but it was always accurate. The ball was always doing something, and he never let the batsman feel he could relax.' He followed this up with six wickets against Somerset at Weston-super-Mare.

Less than three weeks after joining Glamorgan, Matthews was included in the England squad to play against New Zealand at The Oval. *The Times* felt that in doing this the Selectors had provided a real surprise. Other members of the team included Len Hutton, Cyril Washbrook and Denis Compton. In the event, the match, affected by rain and played on a lifeless pitch, ended in a draw. Matthews finished with respectable figures of 2 wickets for 65 runs. However, he was not to play for England again.

Matthews continued playing first-class cricket into his mid-forties, finally retiring in 1947. He took 225 wickets for Glamorgan, at an average of only 15.88 runs for each. He also coached Cambridge University from 1934 to 1950. Matthews had strong views about coaching and frequently wrote about it. In particular, he contributed a feature article 'Cricket a game – not a subject' to the 1966 edition of *Wisden*. For him, coaching was not to be over-indulged for its own sake.

Matthews died in Penrhyn Bay, Llandudno, on July 29 1977. His obituary in Stowe's alumni magazine, *The Stoic*, described 'a personality who loved people, whose enthusiasm was infectious, and whose laugh was worth going a long way to hear.'

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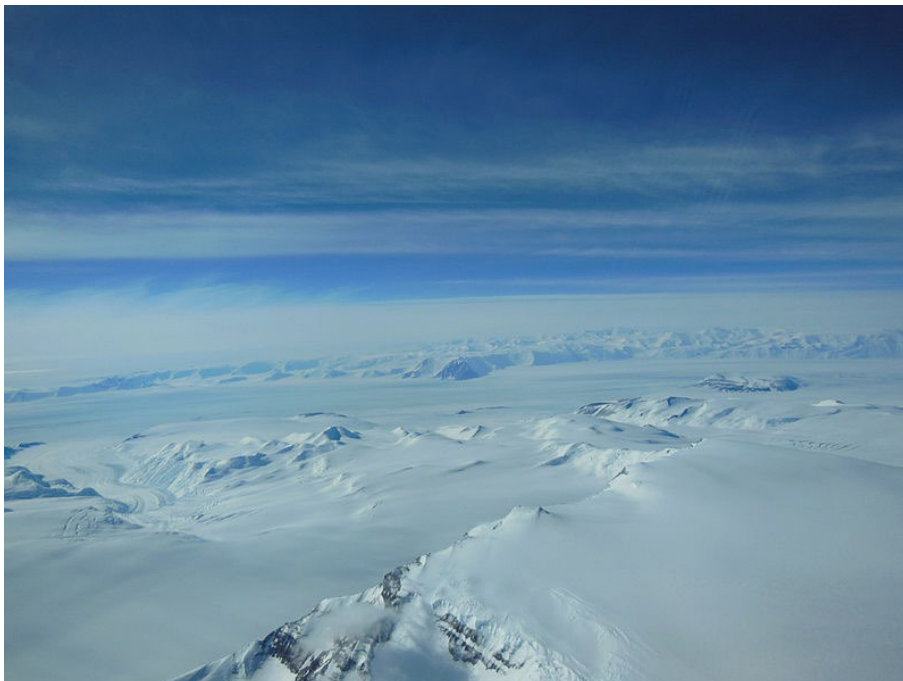
Hannah McKeand

Hannah McKeand is a polar expeditioner; in 2006 she set a world speed record for skiing solo and unsupported to the South Pole.

McKeand studied classics and ancient history at the University of Wales, Lampeter. She has said, 'I didn't want to be in a big city as I wanted to be somewhere intimate where I would get to know lots of people and be able to escape into the hills when it got too much for me ... I loved being in a small department and all the lecturers knowing me by name and I made some amazing friends during my time there.'

After leaving Lampeter, McKeand worked for several years as marketing manager for a theatre company. However, in 2001 she was left an inheritance by her godfather; she felt she should use this to do something special. She started visiting the immense Western Desert in North Africa, the world's second biggest wilderness. Then she grew curious about the largest wilderness of all, Antarctica. In 2004, she joined a guided trip to ski from the coast of Antarctica to the South Pole on the Hercules route, a distance of 690 miles. Despite McKeand's lack of experience, she completely blossomed, feeling comfortable in the hostile environment.

Two years later McKeand returned to the Antarctic, making the same journey solo and unsupported. The trek involved pulling a sledge weighing 80 kg across the snow in temperatures as low as minus 35°C. She used up to 8000 calories a day. McKeand did the trek in a time of 39 days, 9 hours and 33 minutes, breaking the world record (for both genders) by more than two days. The previous record had also been set by a British woman, Flora Thornehill. McKeand has conjectured, "There's a tradition of suffering with men. They want it to be the most savage and hard experience. But the girls' thinking is: 'Let's make it as nice as possible.'"



View of Antarctica's ice sheet and mountains

McKeand has since guided a number of individual clients to the South Pole, following the Messner route as well as the Hercules. In 2012, she was awarded a second Guinness World Record for having

completed more expeditions to the South Pole than anyone else. These have involved over 6000 miles of Antarctic sled hauling.

McKeand's most challenging situation came on a trip to the Arctic in 2008. She had hoped to become the first woman to travel solo from the north coast of Canada to the Geographic North Pole; (she attempted this unsupported and by the hardest route). However, after a fortnight's skiing she fell through a deep crack in the ice. She was trapped in the eight foot hole, having dislocated her shoulder in the accident. After an hour's struggling, she was able to escape, using her ski as a one-step ladder.

McKeand is the founder of Polar Expedition Training (PET). Based in Norway, at the heart of the Hardangervidda National Park, PET provides world-class training for would-be polar expeditioners, as well as skiing, dogsledding and snow-shoeing experiences. Her students have included Lewis Clarke, who went on to become the youngest person to ski from the coast of Antarctica to the South Pole and Mollie Hughes, the youngest female to ski solo and unsupported to the South Pole.

As well as her Antarctic adventures, McKeand has completed expeditions to South America including the Amazon, Egypt, Libya, Sudan, Namibia and Afghanistan. In 2010, she co-guided and mentored six youth ambassadors on a 200 km hike through the Amazon rain forest. Then, two years later, she co-guided five youth ambassadors on a two-week running expedition in Bolivia, completing eight marathons in eight days. She has also sailed round the world; in 2005 she took part in the Clipper Round the World Yacht Race. In 2007 she sailed the yacht *Blizzard* from Tasmania through the Southern Ocean to Southern Chile. McKeand now works as a polar field guide, logistics consultant and motivational speaker. She is a fellow of the Royal Geographical Society, a member of the Explorers Club and a board member of the International Polar Guide Association. She is also an award-winning travel writer; in 2018 she won the AITO Travel Writer of the Year Award, (article under 1500 words). Her piece, "A world in a grain of sand" for *Suitcase Magazine* described her journey to the Western Desert and the Selima Sand Sheet.

McKeand says that the most challenging places she has encountered are remote areas of the oceans, far from any land. Her favourite parts of the world are the remote and empty ones, the big deserts and the polar wastes. Of the Antarctic, she comments 'It is so completely unimaginable. I have skied to the South Pole more times than anyone ever and I still can't really get my head around the place. Every day I ski all day across empty rolling plains of ice and every night invent a small home of canvas in the white nothingness ...'

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Brendan McSharry



Brendan McSharry OBE has served as country director for the British Council in six countries in Asia and Africa. Overall, he has worked in thirteen countries across four continents.

McSharry grew up in a Roman Catholic community in North-West London. He came to St David's College because it was far away from big city life. He remembers Lampeter as an intimate place of learning and community living, set in an idyllic, rural Welsh-speaking environment. He used to hitch lifts from London to Lampeter at the start of term; once he was picked up by a lorry driver who spoke no English, only Welsh. As well as studying, McSharry captained the college cross-country team, the Harriers Club. (Later in life, he went on to run a number of marathons.)

He graduated with a BA in English and History. He believes that his time at Lampeter was formative, as the college made him 'open my mind, think critically, enjoy reading and learning, value diversity, value the past and appreciate friendship.'

On graduating, McSharry went back to London to work as an occupational training co-ordinator at the Department of Employment. Then, he went back to academia to study for a Postgraduate Certificate in Education at the University of Exeter. (A few years later he also took an MA in Linguistics and ELT at the University of Leeds.)

McSharry's career overseas began in 1975; he was to spend the next 41 years working in cultural relations, education and training, mostly for the British Council. His first destination was Sweden, where he worked as a teacher of English as a Foreign Language at the Folkuniversitetet Kursverksamheten. He went on to work as a TEFL instructor in Italy, Indonesia, Thailand, Iraq and Ecuador. He has also served as an educational and cultural programme manager in the adult and aid development sectors. He has been country director for the British Council in Yemen, Zambia, Bahrain, Iraq, Nepal, Bangladesh and Palestine. He was regional director for the Levant area in the Middle East from 2015 to 2018.

His role had its challenges. In Yemen, a member of senior staff was kidnapped, together with his wife and child. McSharry said, 'Sometimes there is inter-tribal warfare within areas of Yemen which are no-go.' The victim 'was coming to a meeting and didn't turn up. We got a message from one of my students saying what had happened.' Thankfully, the situation was safely resolved. McSharry has also coped with scud missiles in Iraq where he lived in a mortar-proof pod, the evacuation of a teacher facing death threats in Thailand, and an earthquake in Nepal. The rewarding elements have included providing skills training for disadvantaged young people, linking UK and overseas educational institutions, facilitating postgraduate study in Britain for public sector personnel from developing countries, and promoting artists with disabilities.

McSharry was awarded an MBE for services to education in Italy in 1994 and an OBE for services to education and culture in Iraq in 2012. He is a University of Cambridge CELTA & DELTA tutor and assessor, and an Associate Fellow of the Chartered Institute of Marketing. He is currently an educational advisor to the Anglo-German Institute in Stuttgart. His interests include fitness and wellbeing, military history, language learning, comparative religion and international affairs. He is a member of the Virginia Woolf Society and the Charleston House Trust. He is a committed member of the Lampeter Society and current editor of the alumni magazine, *The Link*. He is also hoping to study part-time for a UWTSd MA in creative writing.

McSharry lives with his husband in Stuttgart, Germany.

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Rev Canon Stanley Meadows

Stanley Meadows (1914-2009) or 'Canon Stan' is said to have been 'a remarkable man, who did remarkable things, in remarkable times.'

Meadows came from a privileged background. His father, Henry Richardson Meadows, was an import merchant. Stanley was one of six children. Ironically his birth certificate was German; he was born in Riesisheim in Alsace on February 23 1914. His family also had a house on Lake Como; the young Stanley learned Italian on holidays there. Meadows was educated at Wellington School, Somerset, and then joined the Coldstream Guards. In 1936 he stood guard at the funeral of George V.

However, Meadows took the decision to leave the Army and prepare for ordination. To this end, he came to St David's College Lampeter to study theology. However, his education was disrupted by the outbreak of the Second World War. He went back into the Army as a second lieutenant in the Lancashire Fusiliers. His first duty was to protect the Yorkshire coast from possible invasion at Sandsend, north of Whitby. In 1941 he was sent to North Africa; he served as an intelligence captain with the Eighth Army for the rest of the war in Europe. Indeed, he was one of the few people allowed to see the decoded intercepts of the enemy signals that came from Enigma at Bletchley Park. After the liberation of Rome in 1944, he spent several months in the eternal city.

On his return home, Meadows went back to Lampeter to pick up his studies again. Despite his upbringing, he chose to work in inner city areas, rather than in more affluent parishes. In 1948 he became a curate at St Mark's Church, Worsley; he served a second curacy at Holy Trinity, Littleborough. His next post was as rector of St George's Charlestown, Salford, from 1951 to 1961. After this, he moved to St George's with St Barnabas at Miles Platting, in a densely populated, inner city area of Manchester. There Meadows oversaw the successful union of three parishes and the building of a new church, St Cuthbert's. Alongside his other duties, Meadows was chaplain to the 45th Territorial Army Parachute Brigade, making a number of jumps himself. He was awarded the Territorial Decoration in 1961. Meadows did not attempt to hide his views. On one occasion the bishop of Manchester asked him why the cross at St Cuthbert's was offset. He replied, 'It is like the Rector – slightly left of centre.'



St Cuthbert's church, Miles Platting

Meadows was made an honorary canon in 1971. He became Rural Dean of Ardwick six years later. He went on taking services after he had retired, as well as acting as a part time guide to Manchester Cathedral.

He was an enthusiastic climber and walker. In his youth, he was an instructor at the Plas Y Brenin Centre in Snowdonia. Later he was a member of the Rucksack Club; he was president of the Manchester Pedestrians Club in 1969.

He was married three times; his first union, to Violet Smith in 1940, ended in divorce after the war. His second marriage, to Edna Walker in 1982, ended with her death. In 1989 he married Ivy Harris; she lived until 2008. He was survived by a daughter from his first marriage.

Meadows died on Easter Sunday 2009.

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Kathy Miles
Award Winning Poet



Kathy Miles was born in Liverpool in 1952. Her father, Neil Tierney, worked as a clerk in the civil service, but was also the Northern Music Critic of the Daily Telegraph, and Miles was exposed to classical music, ballet and the arts from an early age. She moved to West Wales in 1972 to study English at the University of Wales Lampeter, having spent a gap year working backstage at the Everyman Theatre in Liverpool, where future stars such as Antony Sher, Alison Steadman and Jonathan Pryce were starting out on their careers. On completing her degree, she married Peter Miles - then a lecturer in the English Department at Lampeter - and took a job in the university library, where she subsequently worked for 37 years, dealing mainly with Inter-Library Loan requests, and managing the library needs of the university's distance students. In 1980 she attended the College of Librarianship Wales in Aberystwyth, and gained a postgraduate degree in librarianship.

Miles has been writing since she was a child, and at the age of 16 had won the Honey Magazine Poetry Competition, judged by Roger McGough, who was co-incidentally also the judge when she won the Bridport Poetry Prize in 2015. In her twenties, however, Miles concentrated mainly on writing prose and drama, and had some success with the latter; a one-act play she wrote was accepted by the Drama Association of Wales, and she won the Welsh One Voice Monologue Competition. In 1984, Gillian Clarke was made a writing fellow at the university, and started the Lampeter Writers' Workshop, of which Miles and Sue Moules were founder members; the workshop continues to this day, and is the oldest writing group in Wales. The inspiration and encouragement of the group led Miles to concentrate on poetry rather than other genres, and although she still has an interest in writing short stories and creative non-fiction, most of her output these days is in the area of poetry.

In 1988 Miles published her first collection, *The Rocking Stone*. This was followed in 1995 by *The Third Day: Landscape and the Word*, which was an edited anthology of photographs and poems that highlighted and celebrated some of the historic heritage sites of Wales. Original poems were commissioned from such writers as Dannie Abse, Raymond Garlick, Peter Finch, Ruth Bidgood, Sheenagh Pugh, Gillian Clarke and RS Thomas, with an introduction from Clay Jones. The anthology also included a poem from the late Brian Morris, then Principal of Lampeter. The book was launched at the Hay on Wye Literature Festival in 1995.

Although Miles was still writing in the years between 1995 and 2009 – when her next book, *The Shadow House* was published – ill health and difficult personal circumstances meant that poetry took a back seat for a while. During this time she and Peter Miles were divorced, and Miles moved to what she describes as a 'ramshackle self-build house' in a village just outside Aberaeron. Here, her writing flourished again, and she also began to take more of an interest in the natural world and the landscapes around her. This is reflected in the change in her later poetic style, and whilst she still retains a huge interest in the outside world, her work these days concentrates very much on forging connections between human and natural environments. She very much enjoys writing anthropomorphic and zoomorphic poetry, where human/animal traits are merged together, and finds in it a way of dealing with grief and loss, both on a personal level and in relation to our vanishing landscapes and wildlife at a time of catastrophic climate change.

In 2014, Miles retired from her library job in order to take an MA in Creative Writing at Lampeter, under tutors Menna Elfyn, Samantha Wynne-Rhydderch, Dic Edwards and Jeni Williams. This proved to be life-changing, in that it enabled her to write full time, and to put the same effort and discipline into her creative work as she would previously have put into the full-time job, which – with its frequent evening and weekend shifts – had not been conducive to serious sustained writing. In the dissertation year of the MA, one of the poems she had written for her course work won the Bridport Prize, a highly prestigious national poetry competition. This gave her the confidence to continue writing, and to publish her third full collection, *Gardening With Deer*.

Since 2015, Miles has worked as a self-employed writer. She joined the team of *The Lampeter Review* as a joint editor, and has also worked as guest editor for *Artemis* poetry magazine. She has twice been a judge for the Welsh International Poetry Competition, has facilitated workshops both locally and for the Torbay Poetry Festival, and is frequently invited to give readings; her work appears widely in magazines and anthologies. At the current time she is working on another full-length collection, after which she is hoping to develop and expand her interest in creative non-fiction.

Publications

Bone House (Indigo Dreams, 2020)
Inside the Animal House (Rack Press, 2018)
Gardening With Deer (Cinnamon Press, 2016)
The Shadow House (Cinnamon Press, 2009)
The Third Day: Landscape and the Word (Gomer Press, 1995)
The Rocking Stone (Poetry Wales Press, 1988)

Recent Awards

Winner, Shepton Mallet Snowdrop Festival Competition, 2022
 Joint Winner, Broken Spine Arts Collective Competition, 2022
 Third Place, Second Light Poetry Competition, 2021
 Third Place, Welsh Poetry Book Awards, 2021
 Subscriber's Prize, Acumen Poetry Competition, 2020
 Third Place, National Memory Day Poetry Competition, 2018
 Second Place, Kent and Sussex Open Poetry Competition, 2018

Winner, Wells Literature Festival Competition, 2017
Winner, PenFro Poetry Competition, 2016
Winner, Bridport Poetry Prize, 2015
Winner, Welsh Poetry Competition, 2014

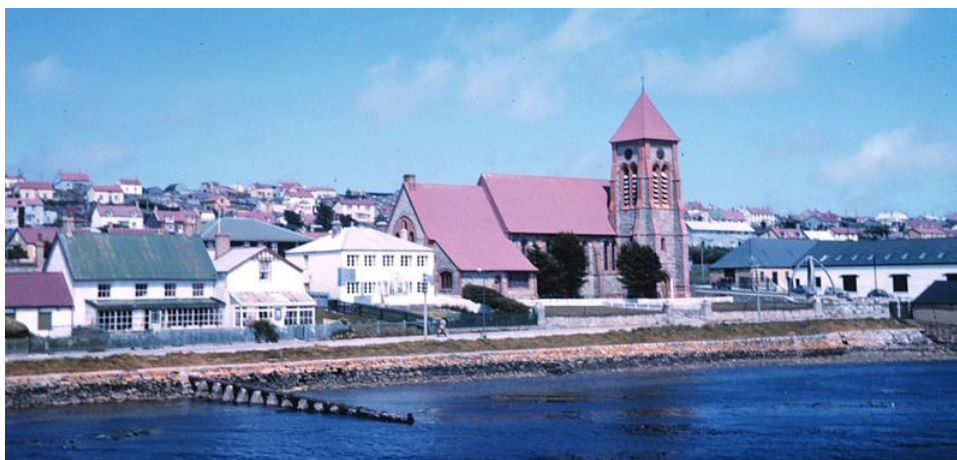
Peter Millam

Peter Millam (1936-2010) was Senior Chaplain at Christ Church Cathedral in the Falkland Islands. He hit world headlines through his involvement with the hijacked Aerolinas Argentina airline, after it landed on the racecourse in Port Stanley.

Millam's father, William Robert Millam, served in the Falklands as a Petty Officer Telegraphist. There he met Beatrice Orissa Bender, the daughter of pioneer settlers in the colony. The couple married in England in 1923 and Peter was born in Portsmouth. As a child, he met frequent guests from the islands and grew up steeped in Falklands lore. He attended Bromley County Grammar School and then Cheltenham Grammar School. After leaving school, he attended St David's College Lampeter and then Ridley College, Cambridge. He spent three years teaching English and Scripture at Tinkers Farm School, Northfield, before being ordained as a priest. He served at Gloucester Cathedral and then at Christ Church, Cheltenham.

Millam married Jillian Helen Ridgway in 1960; they went on to have four children, Rosalind Caroline, Kevin John, Sarah Elizabeth and Andrew Peter.

In 1966, Millam became senior (and only) chaplain at Christ Church Cathedral in Port Stanley, the capital of the Falkland Islands. The family were given a warm welcome; Millam later commented that he was seen as a local boy made good. As well as being officiating minister, his duties included opening the legislative council with prayers and serving the seamen's mission. Indeed, the acting judge would occasionally refer court cases to him, if it was thought the 'padre' could satisfactorily resolve domestic disputes.



Christ Church Cathedral, Port Stanley

Millam visited all over the islands, travelling by Land Rover, Beaver seaplane, boat, horseback and on foot to carry out weddings, baptisms and prayer meetings. He reached South Georgia in 1967, where he said prayers at Sir Ernest Shackleton's graveside and led a service in Grytviken church. In March 1968, he exported sixty penguins to England for Len Hill of Birdland, Gloucestershire; only one bird died en route.

Only a few months after Millam's arrival on the Falklands, he was the first of the two priests concerned with the hi-jacked Aerolinas Argentina airliner. A group of right-wing Argentine nationalists, members of the 'Condor group', captured a DC-4 plane and compelled the pilot to fly to Port Stanley. The plane then made a forced landing on the racecourse. Together with the Chief of Police and five of the Royal Marine garrison, Millam was taken hostage after he went to offer help.

The hijackers allowed him to leave to let the acting governor know they had come to 'free the islands from British oppression.' Accompanied by a Spanish speaking Catholic priest, Father Rodolfo Roel, Millam then went back to the plane to negotiate the release of the women and children. In the confusion, he was able to smuggle Terry Peck, the chief of police, on to a Land Rover by hiding him under his clerical robes! After the hijackers had spent a night in freezing cold and without food and water, the two priests were able to secure their surrender and the release of the remaining hostages. Millam later commented, 'This earned me a free drink in any Royal Marine Mess!'

The second half of the 1960s were politically turbulent for the Falklands. The British Foreign Office minister Lord Chalfont visited in October 1968, hoping to persuade the islanders to accept some sort of Argentinian involvement in their affairs. The Millams were asked to host a tea for him where he met some members of the cathedral congregation. Millam later wrote, 'Lord Chalfont confidently expected that an English-born, -bred and -trained Anglican contract priest would hold "sensible" views regarding relations with Argentina. I am proud to say that he left the deanery almost a broken man.' Later that evening, Chalfont faced a hostile public meeting in Port Stanley Town Hall. From that time onwards, Millam was a fervent supporter of the Keep the Falklands British Campaign.

Millam returned to England in June 1970. He remained unfailingly loyal to the Falklands for the rest of his life and fought tirelessly for the islands in the media and in committee. He was a founder member and welfare officer of the Falkland Islands Committee. After the Argentine invasion of 1982, he was the first person to broadcast to the islanders on the BBC World Service; he read the second lesson at the Falkland Islands Evensong in St Paul's Cathedral the following Palm Sunday. He was also involved in obtaining full British citizenship for the Falklanders, together with right of abode. Towards the end of his life, when he was seriously ill, he left his hospital bed to lead the service at the Cenotaph which commemorated the anniversary of the decisive naval victory at the Battle of the Falklands in 1914.

Millam worked as vicar of Pulloxhill with Flitton from 1970 to 1979, St Paul's Luton from 1979-1989 and then Chipping Camden with Ebrington from 1989 to 1994. In 1992 he was chaplain to the high sheriff of Gloucestershire. Ill health meant that he took early retirement in 1994. One of his letters to the *Daily Telegraph* described the sale of his library of theology books, built up over forty years, realizing only £170. In contrast, a boxed Pirelli calendar from the early 1980s, given him by his garage as a 'naughty joke', fetched £200!

Millam died at St Richard's Hospital, Chichester, on June 8 2010, aged seventy-four.

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Alfred Edwin Morris

Alfred Edwin Morris (1894-1971) said of himself, 'I was the first Englishman to become archbishop of Wales and probably I shall also be the last.'

Morris came from Lye, near Stourbridge. He was the eldest of the four sons of Alfred Morris, a jeweller, and his wife Maria Beatrice, née Lickert. His first school was at Stambermill, Worcestershire; he went on to St David's College School, Lampeter. He served in the Royal Army Medical Corps during the First World War.

Once the war was over, Morris was awarded a senior scholarship to study at St David's College, Lampeter. He became senior scholar taking a first in Theology in 1922. During his time there, he won the Hebrew prize twice, plus the Bates prize and the theological prize. He moved on to St John's College Oxford, where, two years later, he gained another first in Theology. At Oxford, he won the junior *Septuagint* prize in 1923 and the junior Greek Testament prize in 1924. His next move was back to Lampeter, where he was appointed Professor of Hebrew and Theology to follow Tyrrell Green. He was ordained deacon at St David's Cathedral later that year and priested in 1925. Also in 1925, he married Emily Louisa Davis; the couple had four sons and one daughter.

In 1932, Morris took his BD degree at Lampeter; Price wonders if this is the only example of a head of department becoming a postgraduate student in his own department! Morris could be controversial and there were some clashes with other members of staff. One colleague accused him of attempting to learn Welsh with a view to becoming a bishop. He at once gave up his efforts to acquire Welsh. In an unpublished autobiography, Morris commented 'The innuendo wounded me so deeply that I resolved there and then that I would never lend any colour to it, and I at once dropped my attempt to learn Welsh.' Morris was also involved in a longstanding quarrel with Professor William Henry Harris.

Morris was elected alderman of the borough of Lampeter in 1936 and served as mayor of Lampeter in 1942.

Morris remained at Lampeter until he was appointed bishop of Monmouth in 1945. This was the first time he had been employed by the church; he was never a parish priest. In his new role he wrote three books in fairly quick succession, *The Church in Wales and Nonconformity* (1949), *The Problem of Life and Death* (1950) and *The Catholicity of the Book of Common Prayer* (1952). In 1957, he was elected archbishop of Wales, (remaining bishop of Monmouth). Bishop W. Glyn H. Simon of Llandaff was critical of his appointment, regarding Morris as thoroughly English. However, he was forced to admit that Morris was a good theologian.

Again, Morris was not afraid of controversy. He had firm views and only rarely suppressed them to preserve the peace. Preaching in Westminster Abbey in 1952, he said that the oath the queen would take at her coronation was a state document. It did not follow that members of the Church of England should accept the phrase 'the Protestant reformed religion established by law' as a description of their own faith. He also described nonconformists and Roman Catholics as intruders, arguing that the 'Church in Wales is the Catholic Church in this land, and we cannot, without denying our very nature, yield one iota of this claim.' In 1961, he waded into a 'church v chapel' controversy about whether pubs should open on Sundays. He published a booklet arguing that alcohol was a gift from God, although for some people it was dangerous and should be avoided. 'There is no difference in drinking on Sunday and in drinking on any other day,' he said.

Morris was widely known as upright, independent and courageous. He formed his own views, after spending a considerable time in study and those views were always clearly expressed. He was a better writer than speaker; his expository style was rather dull. Even those who opposed him trusted his integrity.

Morris was a very strong supporter of St David's College all his life; he once said he loved the institution 'from the bottom of his heart'. He retired in 1967, moving back to Llanfair Clydogau, just outside Lampeter. He died at Hafdir, Lampeter, on 19 October 1971.



Alfred Edwin Morris

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Charles Herbert Morris

1892-1917



Charles Herbert Morris was born in 1892 in Welshpool, the youngest child of seventeen born to William and Jane Morris. Most of the Morris family worked in the local clothing industry, employed variously as drapers, dressmakers and milliners.

Charles, though, did not plan to follow in the family trade and having previously studied at the College School, he enrolled at St David's College in 1912 with the intention of taking Holy Orders. Charles' academic career was marked less by his academic achievements than by his sporting prowess. During his time in Lampeter Charles played for the 2nd XV rugby team, the hockey team, and the association football team; he earned his colours with the football 1st XI. As an individual athlete he took second place in the hurdle at the College sports day of 1914, and came first in the high jump.

Just five months after competing in the sports event, Charles left his studies and joined the North Wales Pals Battalion. He received a commission to the Royal Welsh Fusiliers with whom he served in many of the engagements on the Western Front. In 1916 he fought at the Somme in the Battle for Mametz Wood, where his regiment suffered an appallingly high number of casualties and deaths. In the summer of 1916, Charles was attached to the Royal Flying Corps as an observer in 59th Squadron, and the following spring he was detailed to photograph targets for the Royal Artillery in the area around Étaing in support of the Arras spring offensive.

The month of April 1917 would later become known in the Royal Flying Corps as 'Bloody April'. The RFC suffered casualties of over a third and the average life expectancy of a new subaltern on the front line dropped to just eleven days. Charles' RE8 two-seater reconnaissance and bomber biplane was one of six from Charles' squadron which was shot down in a single day by a group of six technically superior German Albatros Scouts. Led by

Rittmeister Manfred von Richthofen, 'The Red Baron'. Charles was reported missing on 13 April 1917 and his body was never recovered. He was twenty-five years old.

He is commemorated on the Flying Services memorial in Arras, on the College Roll of Honour, and on the war memorial in Rhyl where his sister lived. Charles' brother Edwin had died the previous year fighting with the Canadian Forces, and both brothers are jointly honoured on a plaque erected by their family at Christ Church in their home town of Welshpool.

'Missing' notice from the *Llangollen Advertiser*, 27th April 1917,

"Lieutenant Morris has been in much fighting on the Western Front and took part in the taking of Mametz Wood, in which engagement he was one of three officers in his regiment who came out unscathed."

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Eric Morris



Eric Morris is a military historian, who taught at the Royal Military Academy, Sandhurst before becoming a leading consultant and commentator on international geo-strategic issues, ranging from the commercial opportunities arising from the end of the Cold War, to the threat of radical terrorism. He was an early proponent of the need for cyber security to protect critical national interests.

Morris' father was a Cardiff businessman, Clifford Morris. Named after his father, the young Clifford Eric Morris attended Howardian High School, Cardiff, and then entered St David's College to study history in 1959. At this time, the professor of history at Lampeter was Daniel Dawson. Sadly, Dawson had significant disabilities, as a result of injuries from the First World War. Morris remembers collecting him from his home in Bryn Road and then seeing him back again. He comments 'Professor Danny had a profound influence on my professional life and encouraged my interest in Military History ... Without Danny's initial encouragement I doubt if those [later] opportunities would have come my way.'

After graduating, Morris went on to take a postgraduate diploma in education from University of Wales Cardiff and then an MA in West European politics from Leicester University. Morris' first academic post was as a lecturer in international history in the post-graduate school of European politics at Liverpool University. Whilst there, he was seconded to the United Kingdom Armed Forces, Headquarters Western Command, Chester. His role involved teaching military history and international relations to entrants to the Staff College. Alongside this, he was also visiting lecturer in international relations at the University of Wales Aberystwyth.

In 1970, Morris moved to the Royal Military Academy Sandhurst, where he taught a wide range of courses in Strategic Studies and International Relations. As Deputy Head of War Studies, he became part of a team of civilians teaching all future British army officers the traditions of their profession. Martin Walker has commented that the tutors were something between a think-tank and an assembly line, writing prolifically but also producing profound ideas about the nature of war itself. Increasingly, the Sandhurst academics recognized the importance of recording the memories of

former soldiers. Morris interviewed the veterans of the Salerno landings in 1943. In contrast, he also introduced and then developed crisis gaming first for the military and after that for industry at large.

Morris left Sandhurst in 1984; initially, he joined a boutique security company as an advisor to the Ministry of Foreign Affairs, Saudi Arabia. Then, two years later, he formed his own international consultancy in geopolitics and counterterrorism. Alongside writing and lecturing, he built up a team of seven full-time and several part-time staff, advising amongst others, BAE Systems on geo-political issues; writing and preparing simulation exercises for the UK's emergency services on crisis planning in the event of chemical and biological attacks; contributing to US and UK mainstream television commentary on terrorism including the BBC in London and Wales; and leading the writing and development of Janes World Insurgency and Terrorism, one of the first on-line portals for business and academics.

In 2004, Morris' consultancy joined G3, Good Governance Group, which became a leading business intelligence company in London. In his role as executive chairman, Middle East, Morris advised governments, companies and wealthy investors on geopolitical and security issues, particularly focusing on the Middle East and South Asia. He became a senior mentor and adviser to NATO High Command in civil/military relations, conflict resolution and operations in support of peace, helping prepare senior officers for operations in Afghanistan and Iraq. He also advised the House of Commons Select Committee in Defence. He was able to lead high command battlefield rides, mostly on the Second World War Italian campaign. These staff rides are formal military training activities, concentrating on the analysis of a past campaign or battle. Morris regularly lectured on a variety of geo-political, security and maritime constabulary issues, addressing UK allied intelligence agencies, defence academies, police colleges and leaders of emerging nations including those in the Gulf, Southeast Asia, Pakistan, and post-apartheid South Africa.

Morris retired from G3 in 2015, re-establishing his own company. He has since been a senior advisor to the government of Oman on foreign policy issues.

Morris is, and remains, a prolific author. His first book was *Blockade: Berlin and the Cold War*, (Hamish Hamilton, 1973), describing the role of Berlin in international affairs from 1945 to 1972. The reviewer for *The Times* commented, 'Mr Morris's world-strategic view of the city is a refreshing one.' In *The Russian Navy: myth and reality* (Hamish Hamilton, 1977), Morris reviewed the heritage, build-up and foreign policy uses of the Soviet navy. Kime commented 'The student of foreign affairs who is not a specialist in military matters will be considerably informed by Eric Morris. His book contains much that the scholar needs to know in order to gain some appreciation of the complex factors affecting the development of contemporary Soviet naval power.'

For his book *Corregidor: the nightmare in the Philippines* (Hutchinson, 1981), Morris interviewed forty American and Filipino survivors of the Philippine campaign of 1941-42. He vividly recaptured the struggles of the military and medical personnel who fought and died to buy America time to respond to the Japanese attack in the Pacific. The finished account is both intimate and highly readable. In the critically acclaimed *Circles of hell* (Hutchinson, 1993), Morris wrote a challenging account of the war in Italy 1943-1945, shaped around a harsh indictment of the Allied generals. Watkins has commented, 'Eric Morris reveals the war in Italy in all its glory and squalor, from high-level political machinations to the terrors and privations of the individual soldier, in a style of writing that immediately engages the reader's attention and holds it throughout.' Morris has also contributed to many more books and journals. He is currently researching and writing a book about his wife Pamela's father and his service as a navigator in Bomber Command. He was shot down and killed in a raid over Germany.

Morris is married to Pamela, a former teacher. They have two children, Christopher, a doctor, and Leah, who followed him into the security/intelligence business, and five grandchildren, one of whom is also an author. Outside military studies, he was a magistrate for over ten years to the Vale of Glamorgan bench.

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Adrian Mourby



Adrian Mourby is best known as a journalist, travel writer and novelist, as well as a producer of plays and operas.

Mourby's father, Roy, was a school teacher from Welshpool, who had served in the Air Ministry; his mother was Peggy, née Bradshaw. The family lived in Birmingham. Adrian entered St David's College, Lampeter, in 1975. Intent on a career in film, he was involved in the New Rhymers Club, where he directed shows. He also produced short films and tape slide shows on campus. After graduating, he went on to Bristol University Film School. While a student he had a brief acting career, playing a barman in three episodes of the detective serial *Shoestring*.

He next moved to the BBC and rose to become a producer and director of television and radio plays. In particular, he produced a television adaptation of Sir Kingsley Amis' *The old devils*, which won a number of international awards. At a less highbrow level, he both wrote for and was editor of *The Archers*. In 1992 he left the BBC to become a freelance writer and occasional director of opera.

Mourby is the author of three published novels, and currently working on a six novel sequence. His first work of fiction was *We think the world of him*, (Hodder and Stoughton, 1995). Following redundancy, Duncan Lewis becomes a house husband; his wife returns to work full time. Mourby followed this with *The four of us* (Sceptre, 1997), featuring David Mosford, a history lecturer at a Welsh university. *Wishdaughter* (Seren Press, 2004) is a darker book. An opera correspondent, Bill Wheeler, travels to Israel to investigate Richard Wagner. He discovers a letter said to be so inflammatory that it will ensure Richard Wagner's works will never be played in Israel. Mourby is currently working on a six novel sequence; of these, *Dancing in the desert*, *Faithful in my fashion* and *A dark & knowing forest* are complete and awaiting publication.

Mourby wrote two series of BBC Radio 4's comedy *Whatever happened to ...?*, describing the afterlife of various characters from children's fiction. The ugly sisters, played by Prunella Scales and Eleanor Bron, present themselves as victims of character assassination by Cinderella's secret police. The Big Bad Wolf, killer of Little Red Riding Hood and the Three Little Pigs, is declared innocent. As a window salesman, the wolf has every right to be on the roof of the pigs' house. Miss Hood's grandmother is portrayed as 'a bit of a goer' who enjoys being tied up. Mourby won the Sony Silver Award for Creative Writing on Radio for the series. He followed up with a book *Whatever happened to ...?: the ultimate sequels* (Souvenir, 1997). The characters featured included Jane Eyre, Jim Hawkins from *Treasure Island* and Dorothy Gale from *The wonderful wizard of Oz*.

Mourby is a prolific traveller and travel writer, visiting over twenty countries in 2008 for instance. He has walked on the Great Wall of China, set foot in Antarctica, sat with gorillas in Rwanda and gone on safari in Tanzania, Botswana and Namibia. In 2017 he published *Rooms of one's own: 50 places that made literary history*, (Icon Books). He followed his literary heroes round the world, attempting

to explore the living and working spaces of famous writers. The places featured ranged from J.R.R. Tolkien's Oxford to Somerset Maugham's Bangkok through James Joyce's Paris and George Sand's Venice. The volume was highly commended in the Best Narrative Travel Book category of the 2018 British Guild of Travel Writers' awards. In *Rooms with a view: the secret life of grand hotels* (Icon, 2018), Mourby told the secret stories of fifty of the world's grandest hotels. He has also written AA guides to Venice (2007) and to Brussels and Bruges (2008), as well as contributing to several Dorling Kindersley Eyewitness guides.

Mourby is possibly best known as an opera buff. He has produced several operas, including Handel's *Semele*, (staged in Malta, 2002); Mozart's *Così fan tutte* (Oxford, 2004), and Mozart's *Marriage of Figaro* (Blewbury Festival, 2006). Mourby has also written many programme essays; the companies he has worked with include the Royal Opera Covent Garden, English National Opera, Welsh National Opera, the Wienerstaatsoper and the Grand Théâtre de Genève. He is a columnist for *Opera now* magazine and was the creator and writer of *Tristan and Matilda*, a long-running comic strip in that magazine. In 2007 he won the Fondazione Festival Pucciniamo's annual *Special Award for Opera Journalism*. He leads opera tours to Italy nearly every summer.

Mourby has written for most of the British 'quality' newspapers, including many, many articles in *The Independent*, *Guardian* and *Times Educational Supplement*. He is currently a regular contributor to the *Sunday Times* travel magazine. Mourby says that, like just about every British writer, he lives in North Oxford with his wife and two cats!

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Alan Morgan

Alan Morgan (1940-2011), the Suffragan Bishop of Sherwood, was known as the ‘coalfield bishop.’

Morgan grew up in the coal valleys of South Wales, and with an understanding of pit people. When he was a teenager, one of his uncles died of the lung disease pneumoconiosis, caused by long-term exposure to coal dust. Morgan was shocked when the National Coal Board tried to take away the coal allowance from his widow. He commented ‘That was so unjust and it stayed with me for the rest of my life.’

He attended Gowerton Boys’ Grammar School, before studying philosophy and history at St David’s College, Lampeter. After graduation, he trained for ordination at St Michael’s College, Llandaff. He was ordained deacon in 1964 and priest in 1965. Also, in 1965, he married Patricia; they went on to have a son and a daughter, Jonathan and Eleanor.

Morgan’s first clerical posts were back in Swansea, as assistant curate at Llangyfelach with Morryston, and then at Cockett. After that, he moved to the West Midlands and to the parish of St Mark and St Barnabas, Coventry. In 1973 he became team vicar of St Barnabas. After this, Morgan spent five years as the Bishop’s Officer for Social Responsibility, still in the diocese of Coventry. He was Archdeacon of Coventry from 1983 to 1989. In that role, he was very active during the year long miners’ strike of 1984-85.

Morgan was appointed Suffragan Bishop of Sherwood in 1989, thus an assistant bishop responsible for sharing and supporting the diocesan Bishop of Southwell and Nottingham. This was just in time for him to witness the final collapse of the coal industry and the pit closure programme of the 1990s. Between 1980 and 1997, almost 36 000 jobs in the Nottinghamshire coalfield were lost. By 2000, just four pits and 1900 workers were left. On top of this, many thousands more jobs went in industries supplying and servicing the pits. (The last colliery, Thoresby, closed in 2015).



cc-by-sa/2.0 - Thoresby Colliery by Chris Allen - geograph.org.uk/p/3565195

Morgan did everything he could to protest against the pit closures. He chaired the Mansfield Pit Support Group and marched in protest through his town. He fought unsuccessfully for the miners on local and national television, and even met the Conservative Energy Minister Tim Eggar. Morgan later said of the closures, ‘When all that went, the whole community infrastructure collapsed. Every support structure went, as did their incomes – the only alternative employment was primarily for

women who had been used to staying at home, or low-paid security jobs and driving taxis. Heads went down. There was no pride, no hope.'

In 1997, Morgan was appointed a member of the Deputy Prime Minister, John Prescott's Coalfield Task Force. The Task Force's report, *Making the Difference*, called for action to raise educational standards, support for business start-ups and expansion, and the reclamation of 29 former colliery sites. It also recommended the formation of a network of Credit Unions, backed by funding from the National Lottery, to help alleviate household debt.

Morgan became first chairman of the Coalfields Regeneration Trust, an independent grant-making charity promoted by John Prescott and focused on former coalfield communities. The trust served an estimated 4.8 million people who lived in areas where at least 10% of jobs in 1981 had been in coal mining. Its regional workers talked to communities, found out their needs and encouraged them to apply for grants. Morgan commented 'Unlike a lot of organisations, it is not our intention to do things for the people, our goal is to enable the people to do things for themselves ... The worth of the trust is revealed in a balance sheet that shows it has brought more than GBP 27m of investment into Notts coalfield communities – not just its own money, but also additional funding from other agencies and the private sector.'

In contrast, Morgan was chairman of the Church of England Board of Social Responsibility working group that produced a report on the future of the family, *Something to Celebrate: valuing families in church and society*, (1995). This document reaffirmed the Church's commitment to marriage. However, it also called on the Church to embrace those living together outside marriage, warning against "judgmental attitudes about 'fornication' and 'living in sin'". It also urged a "ready welcome" for gay people.

Morgan was involved in a wide range of voluntary organizations. He chaired the National Council of Voluntary Organizations, was a trustee of the Charities Aid Foundation and the president of Nottinghamshire Help the Homeless. He retired in 2004; in the next year's New Year Honours he was awarded an OBE for services to the community in Nottinghamshire.

He died on October 24 2011. Paul Butler, the Bishop of Southwell and Nottingham, said of him 'Bishop Alan was a tireless campaigner on behalf of the marginalised and the poor, and his time in the diocese was marked by his passion for justice and single-minded efforts to bring people together. He was also someone with a real human touch and compassionate approach to those of much faith and those of little.'

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Paul Morgan

Paul Morgan has been a senior leader at a national mental health charity, worked as an antiquarian book expert and written novels, stories, articles and reviews.

Morgan comes from Welsh stock; his father's family have lived for generations in Llanfihangel-y-Creuddyn. He was born in London, but brought up and educated in both London and Wales. He is bilingual, speaking Welsh as well as English. After leaving school, he studied Philosophy and English at St David's University College, Lampeter. He graduated in 1976 and then completed an MA based on the novelist, Vladimir Nabokov, author of *Lolita*. His PhD, awarded in 1990, examined the writings of Richard Hughes, author of *A High Wind in Jamaica* and *The Fox in the Attic*.



In the 1980s Morgan worked as a rare book expert at the National Library of Wales, Aberystwyth; his duties included examining booksellers' catalogues to make sure that valuable editions were not sold overseas. Alongside this, he was assistant editor of *New Welsh Review* in the years after it replaced *The Anglo-Welsh Review*. *New Welsh Review* is Wales' foremost English-language literary magazine. In the early 1990s, Morgan was also an editor for *The Year's Work in English Studies*, the annual review of scholarly work on English language and literatures.

In 1991, he took the huge decision to emigrate to Australia. Soon after he arrived, Morgan met an old friend and fellow Lampeter graduate, Caroline Crosse. He and Caroline married in 1992. They feel thoroughly at home in Australia now, though they regularly spend part of the year in Europe.

Morgan comments that although his British accent still gets picked up in Australia, in Britain he is often recognised as Australian!

After emigrating, Morgan was initially employed as an information specialist at the Australian Bureau of Agricultural and Resource Economics and Sciences. This involved early use of the Internet for academic and government information. Then, in a complete change of direction, he took on a senior role at the national mental health charity, SANE Australia (originally established as Schizophrenia Australia Foundation). Morgan was Director of Communications from 1996 to 2015, as well as serving as the Deputy Director. (SANE Australia works for a better life for those affected by mental illness, through educating the wider community, applied research and campaigning for better services and improved attitudes.) Morgan was responsible for many award-winning programmes aimed at helping people with mental illness and their families. These included pioneering the use of apps. For instance, the *Talking Anxiety* app provided basic information about anxiety disorders, including details of where to get help, how to help oneself, and the opportunity to hear from others facing similar issues.

Since 2015, Morgan has been principal of his own consultancy, Morgan Communications. Through this, he provides a range of professional communications services to the health and medical, business, government, and non-government sectors.

Alongside his day job, Morgan has found time to write extensively, including a critical study and two novels. His first volume, following on from his PhD, was *The Art of Richard Hughes: a study of the novels*, (University of Wales Press, 1993). *New Welsh Review* commented, 'This is an admirable and, in my opinion, seminal work of criticism.'

Morgan has written for as long as he can remember. He describes stories as 'the lies that tell the truth.' He is fascinated by words, saying 'You can spend all day thinking about one word. It's the nearest thing we have to magic, this incredible power and emotional resonance in the simplest words.' His earliest novel was *The Pelagius Book* (Viking, 2005). Morgan recreated the life and thoughts of the fifth century British philosopher, teacher and opponent of Augustine of Hippo, Pelagius, set against a backdrop of the crumbling Roman empire. Pelagius' assistant Celestius encourages him to document his spoken words. Pelagius refuses to write the book of his teachings for fear that they might become dogma. Noted critic, Peter Pierce, described Morgan's book as elegant, as well as a serious, humanist enterprise. Such is the reputation of *The Pelagius Book* that it has been set as a school text in Australia.

In 2007 Morgan published *Turner's Paintbox*, (Viking). The book was inspired by a visit to the Tate Britain Gallery. Morgan wandered into a little side gallery, and found a paintbox belonging to the English Romantic painter, J.M.W. Turner. Morgan commented, 'It was just this ratty, paint-smeared tin like something from a kid's art class. To think that out of this little thing had come all those huge, beautiful, extraordinary paintings.' *Turner's Paintbox* plots the course of the doomed relationship between Gerard, an art consultant, and Julia, a free-spirited teacher, set against the backdrop of Turner's vast tableaux. Galer describes Morgan as a most elegant writer of a book written with immense care. A forthcoming novel, *The Winter Place*, is a wartime romance that explores themes of memory, time, loss, and love.

Morgan has published numerous short stories, articles and reviews. He is a regular contributor to *Australian Book Review*. His short stories have been included in a range of literary journals, including *Quadrant*, *Meanjin*, *Sleepers* and *Going down Swinging*, as well as in anthologies including *New Australian Stories* (Scribe). He has been a member of the Arts Development Panel of Creative

Victoria; he is currently Communications and Membership Secretary of PEN Melbourne and an active member of the PEN Writers in Prison network.

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Reverend Richard Williams Morgan (c. 1815-1889) Welsh Tractarian and Celtic Revivalist

The Reverend Richard Williams Morgan was born in Llangynfelyn, Cardiganshire circa 1815. Nephew of John Williams, the Archdeacon of Cardigan, he was educated at St. David's College in Lampeter. He was curate of Mochdre, Montgomeryshire, from 1842-53. In 1842, he was appointed perpetual curate of Tregynon, Montgomeryshire, a position he held until 1862.

A few years previously, a group of Oxford Anglican academics and clergymen had grown increasingly unhappy with the lack of seriousness the establishment seemed to give its religious duties. The resulting *Oxford Movement* authored a series of tracts establishing doctrine and reforms, which became known as Tractarianism.



St Cynon church and churchyard, Tregynon

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Challenged by many of the arguments the *Oxford Movement* set out, Morgan became one of many Welsh Tractarians. He was in no way anti-Catholic, but very much anti-Papal and anti-Roman. As this was not considered to be an extremist viewpoint, he and his fellow Tractarians were generally accepted within the Anglican church.

Like most other Welsh Tractarians, Morgan was a proud Welsh patriot, albeit with a sometimes 'prickly' nature. An outspoken campaigner for the use of the Welsh language in schools and churches, he was fiercely critical of English clergy in Wales (including his own bishop) who did not learn Welsh and only conducted services in English – a language no one understood. He contended that the administration of the sacraments in a foreign tongue "is not alone false in itself, but calumnious to the Anglo-Catholic faith," and that bishops who did this were not true church leaders, but bishops in title only.

It is likely that his continued criticism and calls for change resulted in him not only being passed over for higher church appointments, but also led to Morgan being refused communion in his own church in Tregynon in 1857. Although he did not formally resign his curacy until 1862, he never again held an ecclesiastical post in Wales.

Morgan also played a key role in the Celtic revival movement. He was one of four men responsible for organising the Llangollen Eisteddfod in 1858. This proved to be a significant historical event, for it is largely accepted that here was where the roots of the current National Eisteddfod of Wales were planted. He also contributed to *The Gorsedd of the Bards* (an association made up of poets, writers, musicians, artists and other people who have made a distinguished contribution to the Welsh nation, the language, and its culture) under his Bardic name 'Môr Meirion'.

In the late 1850's, Morgan moved to London, where he spent most of his remaining years. His passion for Celtic restoration led him to become co-founder (alongside Jules Ferrette) of the *Ancient British Church* in 1874. This religious movement promoted the restoration of the Christian church to the style practiced in the first millennium in the British Isles. It followed a contemporary Celtic or neo-Celtic Christianity – a type of faith that portrays a gentle, tolerant, 'green', meditative, egalitarian and holistic form of Christian faith and practice. Morgan was "baptised, confirmed, ordained and consecrated" by Ferrette as the first Patriarch of the Church on March 6th, 1874 and was bequeathed the religious name 'Mar Pelagius I'.

The *Ancient British Church* in the UK persisted into the mid-twentieth century. Although it no longer exists, several present-day church bodies may be said to have been derived (or partly derived) from the movement, along with less formal Celtic expressions of faith. Succession lines from Mar Pelagius I are found in the *Free Protestant Episcopal Church* (now the *Anglican Free Communion*), and within some Orthodox church branches.

A prolific author, Morgan wrote several books, articles and Bardic poetry in both Welsh and English. Arguably his most famous work was *Verities of the Church*, where he expounded on his "deep-founded affection for the Catholic faith, as guarded and propagated by the Apostolic Church of England."

In addition to his commitment to the *Ancient British Church* followers, Morgan continued to serve as a Church of England curate three more times, before his death in 1889.

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Canon Sam 'Patagonia' Morgan 1907 – 2005

Sam Morgan was born in the small village of Pinged in the parish of Penbre (Pembrey) and Llandyr in July 1907. He attended St. David's College in Lampeter in 1927 and was ordained in St. David's Cathedral after graduating in 1932. During his time at St David's he was a member and Secretary of the Harriers Club, winning his colours in 1931.



Sam is third on the left, seated

His first curacy was in Llandysul parish, a notable time as that is where he met and married his wife Babs in 1935. She faithfully supported his ministry and served alongside him for nearly 70 years.

The same year Sam and Babs were married, they sailed across the Atlantic Ocean to answer the call for Sam to serve as Chaplain for the Anglican church in Patagonia. He led churches in Llandewi and Trelew in the Chubut area in both English and Welsh. Their daughter Doreen was born there in 1936.

After spending seven years ministering through the depths of the Chubut Valley to as far away as the Rio Gallegos in South Patagonia and across the foothills of the Andes Mountains, it was time to return home to Cardiganshire. His nickname "Sam Patagonia" took root from this time and stuck with him throughout his life.

After a dangerous return trip across the Atlantic in 1942 during the height of WWII, Sam and his family settled back in Wales. He became the vicar of Llanwnen and Llanwenog, and son Gareth was born in 1943. From 1964-1978, he served as vicar for Felinfoel parish in Llanelli.

Even after retirement, Sam remained active in church and community service even right up until just a few weeks before his death in 2005, leading and preaching at services, serving diligently as Chaplain to the Burma Star (a body of former soldiers of both World Wars from the vicinity of Llanelli) and as President of his bowling club. He was also the oldest member of the Lampeter Society and unfailingly attended the reunions, taking the Welsh language services on Saturday mornings. His obituary in the societies' magazine recalls that he 'drove his car until he was well into his 90s. He also continued to smoke, quite liked a drink, and had a robust sense of fun'.

“Sam Patagonia” continued to earn his moniker posthumously; when an important historical document was discovered by his son Gareth in an English attic in 2015. The typed account about the murders of three young Welshmen by Tehuelche Indians in 1884 was authored by the only survivor, John Daniel Evans.

As the Welsh settlement in Patagonia is celebrated for being one of the first South American settlements where settlers had learned to live with the local people, rather than destroy them to steal their lands, this tragic event had long caused puzzlement. The account provided many insights, and it was discovered that it was Canon Sam Morgan himself who had carried this document back from Patagonia in 1942.

Henry Morris

As the founder of Cambridgeshire village colleges, Henry Morris (1889-1961) was one of the great pioneers of community education.

Morris was the seventh of the eight children of William Morris, a journeyman plumber, and his wife, Mary Ellen Mullin. He came from Southport. His mother died when he was twelve. When Morris was fourteen, he left school to become an office boy on the *Southport Visiter*. However, between 1906 and 1910 he took evening classes at the Harris Institute, Preston. Later in life, he was embarrassed about his lowly origins.

Aged twenty-one, Morris entered St David's College, Lampeter, hoping to train as a priest. This was during a tempestuous time for the Anglican church in Wales. In May 1912, a petition against the disestablishment of the Welsh church was circulating around the college as well as the town of Lampeter. Morris wrote anonymously to the press, complaining that students had been forced to sign it. The college principal, Llewellyn Bebb, expressed his annoyance and the students held a meeting to try to find who the letter writer had been. Two students, one of them Morris, spoke of the need for freedom of opinion; they were chased out of the meeting as far as the house of Professor Tyrrell Green. Morris took out a summons against six students for assault. He wrote twice more to the press, describing the college as 'a breeding ground for the worst type of ecclesiastical bigotry.' In the event, the magistrates dropped all the charges of assault.

Morris left Lampeter with a second class in theology moderations, and went on to Exeter College, Oxford, in 1912. During the First World War, he did military service in the Royal Army Service Corps, spending time in France and Italy. On his return home, he gained an upper second in moral sciences at King's College, Cambridge.

Morris' first post after graduating was as assistant education secretary in Kent. However, he quickly moved to Cambridgeshire; once there he was soon promoted to become county education secretary. His first achievement was an agreed religious syllabus for the county schools. He followed this with a vigorous and inspirational campaign for village colleges. In 1924, he issued a pamphlet entitled, 'The village college. Being a memorandum on the provision of educational and social facilities for the countryside, with special reference to Cambridgeshire.' At this time, agricultural areas were becoming increasingly depopulated and economically deprived. Most Cambridgeshire children were educated in all-age schools and left to start work at the age of fourteen. In the smallest schools, three to fourteen-year olds were taught by one teacher in one room.

Morris' idea was to make the rural school a centre of regional culture and a focus for educational, cultural and social activity. Rural areas should offer amenities at least as attractive as those of cities. Schools would be at the centre of local life and accessible to all ages. One school would be shared by several villages; this centralized building would be used by adults as well as children. It would contain workshops, a library, a gymnasium and a hall that could be used to stage plays or concerts. Morris suggested that ten such schools be built. In 1930 the first village college opened in Sawston.



Impington Village College

While he was studying at Oxford, Morris had been inspired by the city's fine architecture; he strongly believed in the educational importance of an aesthetically pleasing environment. Indeed, he commissioned Walter Gropius and his English collaborator Maxwell Fry to design the Impington Village College. The building, erected in 1938, became an exemplar of humanist modernism and the outstanding example of Gropius' work in the United Kingdom. Pevsner described it as one of the best buildings of its date in Britain. Other village colleges included Bottisham, Linton and Bassingbourn. Furthermore, Morris was able to inspire rising local education authority staff, who took his ideas with them when they moved to other counties. R.A. Butler, president of the Board of Education from 1941 to 1945, admired Morris' achievements and he was made a CBE in the 1942 birthday honours.

Eventually Morris acquired a national reputation. After the Second World War, he advised the Colonial Office on the provision of further education in West Africa. From 1947 the Ministry of Town and Country Planning seconded him to advise on social and cultural provision for the new towns. Morris was convinced that artists were vital for the well-being of society. He was concerned that they tended to be solitary, and that they were hampered by the rising cost of studios and the difficulty of bringing their work to public notice. One of his great achievements was the establishment of the Digswell community of artists and craftspeople. He was able to persuade the government and the Welwyn Garden City Development Corporation to establish a trust for professional artists. The trust's first home was Digswell House, a regency mansion on the edge of Welwyn Garden City. The development corporation restored the house to create artists' accommodation, studios and workshops, and then leased it to the Digswell Trust at a low rent. Some of the artists who worked there became internationally famous; they included the studio potter Hans Coper, the etcher John Brunsdon, and the sculptor John Mills.

Nan Youngman described Morris as:

‘tall, with a long pale face and wild blue eyes. His hair was mousy, sparse and straight – there was always one long wisp hanging out at the back. He had a beautiful voice, and, as many testify, he was unpredictable in his moods, but never dull.’

Morris could be difficult to work with, yet he inspired great loyalty from his close friends. He accomplished his purposes with passionate energy, brushing aside opposition and seeing the job through. During his lifetime, acquaintances were generally unaware that he was gay, although friends knew of his sexual passions and frustrations.



Commemorative plaque on The Old Granary, Silver Street, Cambridge, where Morris lived until 1946

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His health failing, Morris retired from the Ministry of Town and Country Planning at the end of 1960. He died from a combination of pneumonia and Parkinson's disease on 10 December 1961 at Hill End Hospital, St Albans. Those attending his cremation at Golders Green crematorium included Henry Moore and J.B. Priestley.

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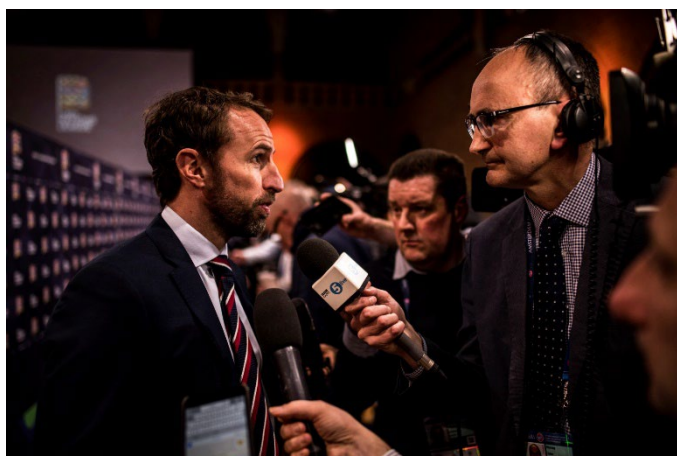
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John Murray



John Murray is the BBC's Football Correspondent.

Murray grew up on a remote hill farm in Northumberland; the family property straddles Hadrian's Wall. He attended school in Newbrough, Haltwhistle and Haydon Bridge. He played a variety of sports – rugby union and cricket, as well as football. He remembers, as a sixth former, staying in Leeds to watch a test match at Headingley. By chance, he met one of the Test Match Special production team, who introduced him to the legendary commentator, Christopher Martin-Jenkins. CMJ advised him to play as much sport as he could and to gain an understanding of how sport works and how sport is played. Around the same time, Murray did his work experience at the *Hexham Courant*.

Murray studied geography at St David's University College, Lampeter, between 1985 and 1988. Alongside academic work, he was heavily involved in the football team, serving as joint secretary for two years as well as playing in goal. Thinking of his future career, he wrote regular reports of their matches for the *Cardigan and Tivyside Advertiser*. A meeting with a careers adviser in his final year steered him towards radio journalism.

After he graduated, he did a postgraduate course in radio journalism at the Darlington College of Technology. Newly qualified, he went back to the north-east to work at TFM, a Teesside commercial radio station. His job was to report on news and sport; it was also here that he did his first football commentaries. After that, he moved to BBC Radio Cleveland and then, after a year, to BBC network radio. Murray was originally employed there as a producer. However, the quantity of football broadcast in those days was huge and he was quickly given opportunities to commentate. The first tournament he attended was the 1998 World Cup, played in France. He remembers working alongside the former England manager, Graham Taylor.

Murray became Football Correspondent in 2014, following in the footsteps of Brian Moore, Bryon Butler and Mike Ingham. He commented, 'So, since this role was created in the 1960s, I'm only the fourth person to do it,' and 'I consider it quite the honour to be part of that quartet.' Murray's role includes covering all the top football matches and every England game.

He commentates on two or three matches in an average week. He says his job as a broadcaster is to attempt to bring the listener to the event where he is working. This involves painting pictures. It is also important to let his hearers know what is happening. People can switch on the radio at any time, and they will want to know the score.

Despite the mass of statistical information available, Murray keeps his own records of every major team, including each Premier League and most Championship sides. He normally makes a mass of notes for every match he works on, far more than he is likely to use. If he is to commentate on an unfamiliar side, for instance in the FA cup, he will try to watch them play beforehand. When he is abroad, he will often talk to domestic commentators; it is all too easy to mispronounce players' names.

Murray has also reported on a range of other sports. He has worked on the Olympics and the Commonwealth Games. In 2012, he commentated on the showpiece opening and closing ceremonies of the London Olympics for Radio 5. David McCarthy said of the BBC's radio coverage of the 2016 Rio Olympics, 'It is lively, informative and paints pictures with words ... Guys like Iain Carter and John Murray are covering sports like canoeing and rowing and don't pretend to be experts ... but they are first class broadcasters.' Murray has dabbled in cricket, working for *Test Match Special* on the 2003 England tour of Sri Lanka. However, his second broadcast sport is golf. He comments, 'Heading to Augusta every year for the Masters is an absolute pleasure and I love covering the Ryder Cup.' For the Ryder Cup, the reporters are out on the course, all following individual matches. In 2010 at Celtic Manor, Murray commentated on the final rubber between Graeme McDowell of Europe and Hunter Mahan of the US. For the winning putt for Europe, he remembers 'But I was standing so close to him [McDowell] on the green that he could hear me commentating so I hushed right up, trying to let him concentrate and sometimes silence is such an effective thing on the radio. He holed that putt and it went wild.'

The Sports Journalists' Association named Murray as the Sports Commentator of the year for both 2016 and 2018. Away from sport, he has worked on the Queen's Golden Jubilee and on the wedding of Prince William and Kate Middleton. He says, 'I love those ceremonial events ... Covering something completely different does make you think about the way you do your day job.'

Murray is a committed radio listener, appreciating the format's intimacy and its immediacy. He also values being able to broadcast to many millions of people, while still retaining his anonymity. Although huge numbers know his voice, very few would recognize him in the street.

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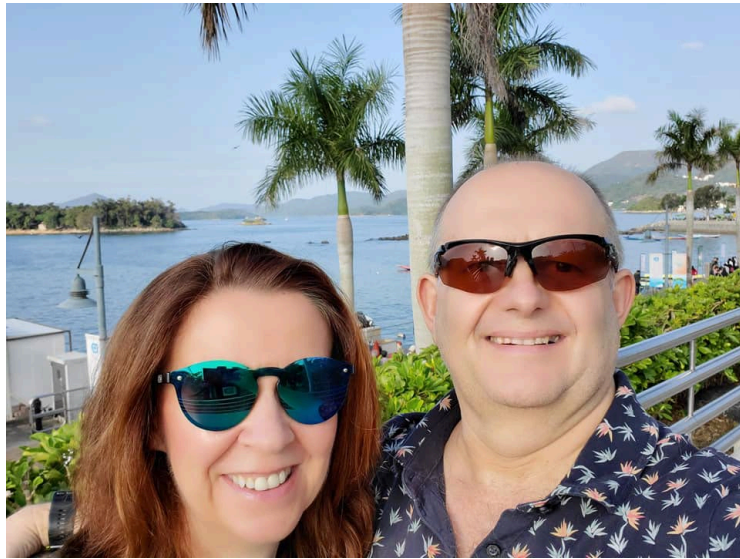
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Trevor Newman



Trevor Newman has taught geography in eight countries and three continents.

Newman was born in Folkestone and grew up in Hythe, Kent. His family ran a chain of furniture shops as well as a house removal company, (all named “Newman and Sons”). His mother worked as a cook in one of the local pubs. Trevor attended Harvey Grammar School in Folkestone. He was a senior prefect there, as well as representing the school at football and rugby union.

He was the first member of his family to go to university, arriving at St David’s University College in 1982 to study geography. This was a dynamic time for the subject at Lampeter; Newman’s lecturers included Mike Walker, Dave Kay, Dave Kirby, Paul Cloke, John Dawson and Rob Page. Away from studying, he represented the college at both football and hockey, (full back in the first of these and goalkeeper in the second). His nicknames were Blimp (always chunky) and Elder Lemon (after the colour of his goalkeeping shirt).

Newman’s years at Lampeter strengthened his ambition to become a teacher. However, he was reluctant to do a PGCE immediately, without first having experienced life outside of education. He therefore spent three years working in London as a design draughtsman. After that, he was offered redundancy, as his department relocated to Sheffield. He took the opportunity to do teacher training, (as he had always planned). He entered Swansea University in 1988, qualifying as a teacher the next year. His main subject was geography, with physical education as the subsidiary.

Newman’s first post was at a rural school in the middle of the Norfolk Broads. He remembers a tourism lesson, where he told year 10 pupils, “Hands up those that have been on holiday overseas.” He discovered that four of the class had never visited Norwich, only eighteen miles away! He also learned to play Tchoukball, (an indoor team sport invented in the 1970s and containing elements of handball, volleyball and basketball). Newman represented Great Britain at a tournament in Switzerland, as well as captaining Wales in the

first Wales v England international, played at the Ebbw Vale Garden Festival in 1992. Two other Lampeter alumni were also part of the Welsh side that day.

His next role was back in Wales, at a Catholic high school in Pontypridd. He stayed there for the next nine years; it was also at this time that he met his wife Lynda. Stuck in a motorway traffic jam, one wet evening in 1999, Lynda commented that they were stuck in a bit of a rut. Maybe they should try to do something a little different. The next year they moved to St Andrews International School, Blantyre, Malawi, for Trevor's first international teaching role. The geography was spectacular; he remembers 'field trips on top of 1500 meter plateaus and lessons interrupted by lightning strikes.' Sadly, the collapse of the Malawi economy meant that the Newmans were forced to return to Britain after one year. However, by then the travel bug had been well and truly sown.

After spending a year teaching in Kettering, in the English Midlands, Newman's second overseas post was in Kuwait, at the English School Fahaheel. This one was to be very brief, cut short by the second gulf war. Newman worked next in Yeovil, before moving to Germany to be head of the geography department at the Berlin British School, an international school offering a British education. In this role, he became a teacher and advocate of the International Baccalaureate.

In 2006 Newman moved back to Africa, to teach at the International School of Moshi on the lower slopes of Mount Kilimanjaro. His first field trip was to Tarangire National Park; he remembers waking up to an overnight lion kill 50 metres from his tent. He moved back to Europe in 2008, to become head of humanities at St Dominic's International School, Lisbon. Three years later, he moved to Renaissance College, Hong Kong; the school had been founded five years before to serve the needs of local and expatriate communities. As well as teaching, Newman was able to run trips to Bali, watch copious amounts of rugby sevens and explore just about all of South East Asia. He celebrated his fiftieth birthday by walking the Inca trail in Peru.

He left Hong Kong in 2020; his next destination is to be Bangkok, where he has been appointed to the post of Head of Geography and Global Politics at St Andrews International School. He remarks that everything he has done in his career has been possible because of the quality of learning and inspiration he received studying in the geography department at Lampeter.

Frank Newte – Lecturer and Code-breaker



Born in 1913, the youngest of three brothers, Frank Richard Newte attended Colet Court, London where he was taught for three years by George Ewart Bean, a renowned English archaeologist. Newte won a scholarship to Hertford College, Oxford where he had a distinguished academic career. He matriculated in 1932 and achieved a first in Classics moderations in 1934. The following year he won the prestigious Chancellor's Prize for Latin Verse, which was recited in the Sheldonian Theatre, Oxford and later published by Blackwells. In 1936 Newte obtained a degree in Greats and another in Theology the following year.

In 1938 Newte joined St David's College to assist Professor Harold Harris in teaching Classics. One year later he left Lampeter, purportedly to work with the Royal Artillery as a Regimental Sergeant Major. He returned to the College in 1946 where he continued to teach for the next thirty-one years.

The publication in 2011 of Asa Briggs's *Secret Days: Code-breaking in Bletchley Park*, revealed that Newte had in fact been in the Army Intelligence Corps. Part of a hand-picked team he was attached to SIXTA, an acronym for Number 6 Intelligence School Traffic Analysis. In May 1942 SIXTA were transferred to Bletchley Park, Buckinghamshire, where they played a crucial role in the breaking of the Enigma Code. Like many of the staff working at Bletchley, Newte remained silent about his war time role.

Upon his return to St David's he continued as Classics lecturer which he combined with the role of College Librarian. Alongside his lecturing responsibilities, Newte wrote a number of books and translations. To the publication in 1935 of his prize winning verse on Boudica, he added amongst others translations of Plato, Isocrates and the Comedies of Terence.

Although described as a 'shy, hesitant, unobtrusive and eccentric' man, Newte was well liked by the students at St David's College. Reminiscences recall his piano playing which could be heard across the Quad, his sufferings with indigestion and his willingness to loan his car when it was needed. A select number of students shopped for him and he regularly took groups of students abroad during the summer holidays, on the proviso that they drove.

When Newte died, aged sixty-four, the Principle Lloyd Thomas recorded in his *Annual Report 1976-77*, that the College Chapel was crammed with his former students and staff. Whilst Professor Norman Gully, a member of the Classics department, wrote of Newte's 'devoted service, both as a teacher and a Latin scholar' who would 'be remembered with affection and respect by a long line of students and members of staff'.

In 2013, the Lampeter Society provided funding for the provision of a slate plaque, commemorating Newte's work both as a lecturer and as a code-breaker, which can be found in the archway to the Quad placed below Newte's rooms in the Tower.



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Obituary written by Michael Newte, source unknown.

Bishop Moses Nthukah

Moses Masamba Nthukah is bishop of the diocese of Mbeere, in Kenya.

Nthukah was born in 1964. He trained for the priesthood at St Andrews College of Theology and Development, Kabare. He was awarded a diploma in theology and ministry in 1993, before being ordained the next year. After this he continued to study, alongside working in several Kenyan parishes in the Embu and Mbeere dioceses. He was awarded his degree in divinity and a licentiate in theology by St Paul University, Limuru.

Following this, Nthukah moved to Britain; he next read for an MA at Ridley Hall College, Cambridge. His thesis was entitled *Development as a form of pastoral ministry: with a case study of Njarange area project, Kenya*. He returned to Kenya in 2001 to work as Academic Dean at St Andrews College of Theology and Development in Kabare. He also studied for an MSc in global development management through the Open University.

Nthukah came back to the UK for further study in 2003, doing postgraduate research at the University of Wales Lampeter and the Oxford Centre for Mission Studies. He was finally awarded a PhD in Pastoral Theology and Development by Alcuin House Seminary, Minnesota in 2014.

During his time in Britain, Nthukah also worked as a parish priest in the Diocese of Hereford. He served in the Archenfield group of churches, in the south and west of the county and lived in the small village of Much Birch. However, his time there was to be short. In 2008, he was appointed bishop of his home diocese of Mbeere, two or three hours drive north-east of Nairobi.

The diocese of Mbeere was created from the Diocese of Embu in 1997; it consists of 62 parishes with 239 churches. Nthukah is only the second bishop, following Right Reverend Gideon Ireri. At the time of Nthukah's appointment, the diocese was rife with conflict and clan divisions, mirroring historical rivalries. The new bishop was to show himself an astute mediator.

Mbeere is in an arid and semi-arid region; most of its people are small farmers. Maize, beans, cowpeas, pigeon peas, millet and sorghum are grown as subsistence crops, with green grams, chickpeas and cotton produced as cash crops. Nthukah commented, 'The popular challenges facing the church in Mbeere is poverty and frequent droughts and famine, but I believe God will provide strength and opportunities for appropriate interventions.' Nthukah helped develop Sustainable Agriculture Livelihoods Innovations (SALI). This enabled small farmers to adapt to climate change by means of a combination of modern and traditional forms of weather forecasting. The project delivered area-specific climate information and weather forecasts, meaning that the farmers were able to plant suitable crops at the appropriate time.

The Mbeere Mothers' Union identified the need for deaf children to be able to access secondary education. Working with the Peter Cowey Africa Trust, Nthukah established St Mary Magdalene High School for the Deaf in Riandu in 2012. Labouring alongside young deaf and hearing Kenyans, three volunteer groups from the UK helped construct the school building. The school's aim is to give deaf children the means to access employment and to support themselves, as well as developing their language skills and giving them the confidence to communicate. Currently, it has eighty students.

The first cathedral, formerly St Peter's Church in Siakago, housed only 300 people; the diocesan synod of 2013 decided to replace this with a new and spacious building, with a capacity of between 2500 and 3000 people. Its opening in 2019 also celebrated the centenary of the original church in the diocese.

The Diocese of Mbeere also developed a Church Centred Sports Ministry for evangelism and reconciliation. Nthukah was inspired by a youth sports programme; he had a vision for using football for mission and to bring about changes in communities. As part of this, he hosted a visit from Revd. Andy Bowerman, the chaplain to the English Premier League club Southampton, and the south coast side's Kenyan star, Victor Wanyama.

Nthukah has written extensively about faith-based organizations and poverty reduction in Kenya. In particular, he is the author of *Africa's faith based organizations in transformational development: assessing poverty reduction and its implications for pastoral theology*, (Lambert, 2015). In it, he explored the nature and effectiveness of Christian organizations' strategies to reduce the ongoing crisis of poverty in his diocese. With Julius M. Gathogo, he is co-author of *A Fallow Goldmine: One Hundred Years of Mbeere Mission in Kenya (1919-2019)*, (Kairos, 2019).

Nthukah is passionate about the proclamation of the good news of Jesus Christ; reconciliation, mediation and healing; peace and justice; transformational development; and pastoral theological contextual issues. He is married to Lucy Mothoni Masamba; they have three adult children.

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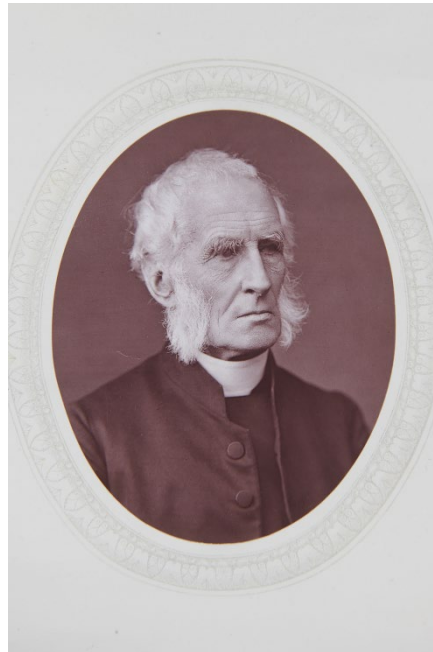
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Alfred Ollivant



Alfred Ollivant (1798-1882) was the first Vice-Principal of St David's College Lampeter; he later became Bishop of Llandaff.

Ollivant was born in Manchester, the younger son of William Ollivant and his wife Elizabeth. He moved to London, when his father became a clerk in the Navy Office. The family lived at 11 Smith Street, Northampton Square. The young Alfred was educated at Saint Paul's School and then entered Trinity College, Cambridge. Academically successful, he was Craven scholar in 1820, graduated sixth wrangler in 1821 and won the chancellor's medal for classics. In 1822 he was awarded the Tyrwhitt Hebrew scholarship. He was also elected to a fellowship at the college. He was awarded his B.D. and D.D. in 1836.

Ollivant was appointed to the newly established St David's College Lampeter in 1827. As well as Vice-Principal, he was to be Senior Tutor, professor of Hebrew, and second professor of Theology. He was one of only three members of staff; the others were the principal Llewelyn Lewellin and the professor of Welsh, Rice Rees. Lampeter was isolated, so Ollivant and Lewellin were dependant on each other's company. Mercifully the two men got on well. Lewellin's daughter later described Ollivant as 'a grave, rather austere-looking man, with a very kind heart.' Ollivant came to Lampeter as a bachelor; he married Alicia Olivia Spencer of Bramley Grange, Yorkshire, in 1831. They were survived by three sons. Ollivant was vicar and sinecure rector at Llangeler, in north Carmarthenshire; he managed to learn Welsh and to preach there regularly in it.

Ollivant returned to Cambridge in 1843 as regius professor of divinity. Then, in 1849, he was appointed Bishop of Llandaff. His appointment was acrimonious. One group felt Ollivant owed his promotion to the fact that he spoke Welsh and saw it as a victory for those who wanted Welsh-

speaking bishops. Another faction considered Ollivant yet another English bishop, and complained that his Welsh was appalling!

The diocese of Llandaff was poverty-stricken and had been neglected for a long time, with a succession of absentee bishops. Indeed, it had been so poorly endowed, that the bishop normally held some other office alongside. Ollivant's predecessor, Edward Copleston had also been dean of St Paul's Cathedral and only visited Llandaff every autumn. In contrast, Ollivant was able to live in his diocese, as the Charity Commissioners purchased an official residence, Llandaff House, for him in 1849. Furthermore, his salary was increased by £3150, raising it to the minimum level of £4500. Industrialization meant the South Wales valleys had changed hugely; Ollivant was particularly concerned about the church's neglect of the coal fields. He responded by founding a diocesan Church Extension Society in 1850; its aim was to encourage the development of the Anglican church in the industrial communities. The method of operation was to provide an additional curate in an industrial parish and then establish a new congregation. Only after that was a new church building erected. Over 170 churches were either constructed or restored through its programme of church and school building. There was little money available; when new churches were built, it was in the cheapest way possible.

At this time, the medieval cathedral at Llandaff was in ruins. In the first half of the 18th century, John Wood of Bath had built a church within a church at the east end, in the classical style of Bath assembly rooms! Ollivant was responsible for the complete restoration of the old building, under the direction of the gothic revival architect, John Prichard and his partner J.P. Seddon. The 18th century work was removed and a much more thorough and sympathetic restoration and rebuilding undertaken. The past was used as a guide; where nothing of the old building remained, they aimed for harmony. Seddon also involved some prominent figures from the Pre-Raphaelite Brotherhood, and the Arts and Crafts Movement, including D.G. Rossetti and William Morris, as well as a host of craftsmen.

As a student at Cambridge, Ollivant had been influenced by the famous evangelical clergyman, Charles Simeon. He was to retain that influence all his life. He was a cautious and conservative theologian, nervous of biblical criticism. His charge of 1857 was devoted to a refutation of the work of Rowland Williams, an advocate of the new German scholarship. Ollivant was also suspicious of Anglo-Catholicism, for instance objecting to the vicar of St Mary's Cardiff wearing a surplice with a large cross on it. In complete contrast, however, he was sympathetic towards Nonconformity. Ollivant produced a large number of minor publications; in particular, his triennial charges to the clergy in his diocese are still useful historical sources. He was also a member of the panel who produced the Revised Version of the Bible in 1870.



Ollivant's tomb in Llandaff Cathedral,

Ollivant died on 16 December 1882. He was buried in the cathedral grounds. Fittingly, there is a monument to him near the high altar in the cathedral. He had been one of the greatest bishops of Llandaff, transforming the church into a flexible and militant organization. He gave outstanding leadership, seeing a new spiritual energy and life imparted throughout his diocese.

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John Owen



2207 A RT. REV. JOHN OWEN BISHOP OF ST. DAVID'S. NOTARY PHOTO. E.C.

John Owen (1854-1926) was professor of Welsh at St David's College Lampeter and later principal. He left Lampeter to become bishop of Saint David's.

Owen was born at Ysgubor Wen, Llanengan in Caernarfonshire. His father, Griffith Owen, was a weaver who rose to be a wool merchant. His mother was Ann née Jones. The family was religious; Griffith Owen was a deacon for many years at the Bwlch Calvinistic Methodist chapel in Llanengan. Owen attended the British School at Llanengan and then Botwnnog grammar school. When he was only fifteen, his headmaster appointed him assistant master, giving him the chance to prepare for entry to university.

Owen was awarded a mathematical scholarship at Jesus College, Oxford, in 1872. He later commented that the atmosphere of the college in those days was 'a Welsh atmosphere.' To Owen's great disappointment, he graduated in 1876 with only a second-class degree. By this time, he had started to leave his early chapel allegiance. Even while he was teaching at Botwnnog, he had started to attend the local parish church. Then at Oxford, he was influenced by A.M.W. Christopher, the rector of St Aldates. Leaving university, he considered ordination but decided to teach for a few years first. His first post was as assistant master at Appleby grammar school in Westmorland. At this time, he met and married Amelia Longstaff; they went on to have four sons and six daughters.

In 1879 Owen returned to Wales to become professor of Welsh and lecturer in Classics at St David's College Lampeter. He was confirmed and ordained that year, before being priested in 1880. Price comments that he may have been the most thoroughly Welsh teacher who ever taught at Lampeter. Indeed, he was always more at home in Welsh than in English. During Owen's time in Lampeter, the study of Welsh achieved a stronger position, with emphasis on Welsh history and culture, on translation to and from English and on sermon preparation. However, it was difficult to include Welsh as a subject for the B.A. degree, as the external examiners from Oxford and Cambridge did not speak it. It was only in 1888, after Owen had moved on, that Welsh became an optional element of the pass degree. During his time at Lampeter, Owen became known as a champion for the Welsh church. He took part in the 'Church in Danger campaign,' arguing for the continued status of the Welsh Church as an established state church.

Owen was appointed warden of Llandoverly College in 1885; his role there was more overtly to encourage the institution's Welsh traditions. He still kept in close touch with Lampeter, as he was external examiner in Welsh. However, his stay at Llandoverly was to be short. In 1889, A.G. Edwards, the bishop of St Asaph and Owen's predecessor at Llandoverly, invited him to join him as dean. Owen was to be described as 'the controversial dean of a militant bishop.' The church was facing the threat of disestablishment, as well as great resentment over tithes, paid to the Church of England even by nonconformists. Owen sought to separate the two issues, and to win over opinion in England. He also became more and more involved in education; it was said of him that he showed almost as much zeal for the interests of national education as for those of his own church. In particular, he was nominated to serve on the charter committee of the University of Wales, formed in November 1891.

Again Owen's time as dean was short. In 1892 he was appointed fifth principal of St David's College Lampeter. His energy there was astounding; it was said that no man was ever better suited to the work. Timothy Rees was later to comment that 'his impact was felt by all the students. It impressed the keen and terrified the slackers. Even to see him striding across the quad on his way to lectures, with his cap askew and his gown awry and the inevitable pile of books stacked under his arm, was like watching an army going over the top.' As well as leading the college, Owen lectured in New Testament and in general Theology.

At this time, Owen fought a long but unsuccessful battle for Lampeter to be included in the University of Wales, along with the colleges at Aberystwyth, Bangor and Cardiff. For him, the college conferred degrees under royal charter, so it was unthinkable that it should be excluded. However, the supporters of the University of Wales argued that St David's College had been founded as a theological college to train young men for the ministry. It should be treated as any other denominational college, therefore. Owen petitioned the Privy Council, declaring that 'We do not oppose a University of Wales. On the contrary we are in favour of it, and this College has repeatedly expressed its willingness to co-operate in the Welsh University movement, but it should be a University of Wales in fact as well as in name ...' He argued that Lampeter taught subjects other than theology, and imposed no religious tests of opinion. After the petition was refused, Owen met the prime minister, W.E. Gladstone, at Hawarden in the summer of 1893. Gladstone agreed to insert a clause in the charter of the University of Wales, permitting the number of colleges to be increased. It might be possible for St David's College to enter at some time in the future, therefore. Owen secured a new charter for the college at Lampeter in 1896. This established a college council and affirmed that the institution had been set up to 'receive and educate any person whatsoever, whether destined for Holy Orders or not.'

In 1897, Owen was appointed Bishop of St David's, at that time the largest diocese in England and Wales. Daniel Parry-Jones said of him, 'He was the most truly, typically, Welsh of all the Bishops Wales has ever had: a block of Welshness hewn from the solid rock of that Pre-Cambrian range that outcrops in the north.' Owen gained a reputation as a 'battling bishop,' but he was also a skilled negotiator. In the long conflict over disestablishment, he gathered a mass of information so the Church could present its case in the best way possible. He became its leading spokesman, speaking at eighty public meetings in the first half of 1912. After the act was passed, he helped deal with the practical problems of organizing the new Welsh province. Towards the end of his time as bishop, he secured the creation of the new diocese of Swansea and Brecon, with the old priory church at Brecon becoming a cathedral.

Sadly, Owen's bishop's palace at Abergwili, just outside Carmarthen, was largely destroyed by fire in 1903. Although his family escaped, the cost of rebuilding it left Owen heavily in debt. The associated pressures triggered a significant decline in Owen's health. He had always suffered from nervous

exhaustion associated with overwork and too little exercise. Now he experienced a breakdown, meaning that work became impossible. Ill health remained an issue for the rest of his life. In the summer of 1926, he told a friend 'I am taking off my armour.' He died in London in November 1926, and was buried in Abergwili. There is an effigy to him in the cathedral at St David's.

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Pete Paphides

Pete Paphides is a music writer, broadcaster, record label proprietor and former chief rock critic of *The Times*.

Paphides' father Christakis came from a Greek-Cypriot village, Ayios Ermolaos. His mother, Victoria, grew up on the outskirts of Athens. Attracted by the employment prospects in the UK, they moved to Birmingham. Chris, a good mechanic, hoped he could find an apprenticeship at the huge car factory in Longbridge. This proved to be more difficult than he had anticipated. Like many Cypriots, they ended up running a chip shop. There they raised two sons, Savvakis (Aki) and Takis.

When Takis was four, they returned to Cyprus for a long and idyllic summer holiday, with a view to going back home for good. Shortly after this, however, came the Turkish invasion. The island was partitioned, and it was no longer a safe place to bring up children. After they returned to the West Midlands, Takis started infant school. He became selectively mute for three years; he would talk only to his parents, his brother and sometimes his teachers. Eventually, it was his older brother, Aki, who persuaded him to start talking again.

Music became a huge driving force for Takis very early in his life; he brought his first record when he was nine. Pop music not only influenced but even seemed to describe his growing up. He comments 'I was trying to find a way into things. I was curious.' He thinks he was looking for a bridge into Britishness. He also decided he wanted to be known as Peter. His interest in music journalism was sparked very early on. When he was eleven, he used chip paper to create a 16-page magazine called Pop Scene. He attempted to review every record in the top 75. Writing about Shakin' Stevens' Green Door, that week's number one single, he declared, 'I like it, it's good, but it's just not right how he can pick one old song, sing it and sell it. How about some new stuff, Mr Stevens?'

He was not particularly successful at school. Although he eventually passed four A-levels, his grades were not good enough to get into St David's University College, Lampeter. However, he rang Professor David Cockburn and persuaded him to let him come anyway. He studied philosophy, which he feels is a 'very good degree to do to become a better writer.' After a few days, he felt lost and homesick. He loved going into record shops, but the nearest music store appeared to be twenty-seven miles away. Then, his friend Andy Lewis told him about Hags, a second-hand record shop above a travel agent's. Paphides went into the shop and thought, 'I can stay. This is going to be all I need.' While he was at Lampeter, he also produced a 48-page fanzine, *Perturbed*. It contained appreciations of his favourite groups: Dexys Midnight Runners, the Go-Betweens, the Lilac Time.

After graduating, Paphides went to London to work as a free-lance journalist for *Melody Maker*. Around the same time, he met Caitlin Moran, another *Melody Maker* writer. He has said 'I was envious of her because she was brilliant.' He and Caitlin married in 1999; they have two daughters, Dora and Eavie.

After two years at *Melody Maker*, Paphides went on to work at *Time Out* for eight years. He was chief rock critic of *The Times* between 2005 and 2010, for whom he interviewed artists such as Beyonce, ABBA, Coldplay, Kanye West and Neil Diamond. Alongside this, he presented a weekly music podcast for *The Times*. He has freelanced for *The Guardian*, *Observer Music Monthly*, *Mojo* and *Q magazine*. He has also made several documentaries for BBC Radio 4. In *Lost Albums*, he told the story of great albums that that, for a variety of reasons, can be considered 'lost'. These included *Bambu*, by the former Beach Boy, Dennis Wilson, and Robin Gibb's *Sing Slowly Sisters*. To Paphides' surprise, Gibb allowed his songs to be aired for the first time. In *Follow Up Albums*, Paphides explored the pressures on musicians to live up to huge commercial success. He examined Dexys

Midnight Runners' *Don't Stand Me Down*, Fleetwood Mac's *Tusk* and Suede's *Dog Man Star*. In *The Songs of Molly Drake*, Paphides told the story of songs privately recorded by the mother of the cult singer, Nick Drake. The programme won the New York Radio Festival Gold Award. Paphides also hosts a weekly music show for Soho Radio.

Paphides' collection of music is huge; he possesses an estimated 50 000 recordings. His home contains a room filled floor to ceiling with shelves and drawers holding records. An island unit in the middle contains even more records. He comments, 'I had the drawers specially made in order to replicate the feeling of browsing through records in a shop.' His tastes are eclectic; his favourite albums range from Abba's *Voulez-Vous* through The Heptones' *Party Time* to Radiohead's *A Moon Shaped Pool*. Robert Crampton has commented that he has a superb ear for the good stuff, regardless of era, genre or artist.

In September 2015, Paphides and his wife Caitlin were struck by the images of Syrian refugees they had seen on television news. Paphides remembered Crowded House's song 'Help is coming;' this had first appeared on a 1999 album of rare and unreleased tracks. It is about people placing their faith in people and institutions they have still to encounter. He suggested to Neil Finn, the song's writer and lead singer, that it should be released as a charity single with the proceeds going to Save the Children's Syria Fund. Mat Whitecross produced an accompanying video; Caitlin persuaded Benedict Cumberbatch to record an introduction, an extract from a poem, 'Home', by the Somalia-British poet, Warsan Shire. George Osborne, the British Chancellor, agreed to waive the VAT. The day after the single was released, Arsenal FC showed the video at half-time and donated £1 for every ticket sold, giving over £60 000. Cumberbatch, who was playing *Hamlet*, raised around £100 000 by reading Hasan Shire's poem at every performance. Around £200 000 was donated via a dedicated text number. Paphides has commented 'Popular culture can't solve these problems but ... it can create an awareness that ... pressurises governments into shouldering their humanitarian obligations.'

More recently, Paphides launched a record label Needle Mythology which is mostly dedicated to reissuing under-celebrated albums, many of which have never previously being available on vinyl, and "giving them the loving release they deserve." Artists whose work has been released on the label include Stephen Duffy, Ian Broudie, Tanita Tikaram, Bernard Butler and Catherine Anne Davies, with expanded reissue of titles by Neil & Tim Finn scheduled for 2021.

March 2020 also saw the publication of Paphides' first book *Broken Greek: a story of chip shops and pop songs*, (Quercus, 2020). He describes how he struggled to reconcile his Greek-Cypriot and Birmingham identities. Alongside this, he writes about the impact of music on him; he asks, 'Do you sometimes feel like the music you're hearing is explaining your life to you?' But the book is also the story of his parents and their struggle to make something of themselves. Writing in *New Statesman*, the former Labour minister, Alan Johnson commented 'I can't tell you how good this book is.' Nick Lezard, in *The Spectator*, described it as 'a terrific achievement.' It was featured as BBC Radio 4's Book of the Week in May 2020. It has since been optioned by producer Andrew Eaton (*The Crown*, *24 Hour Party People*) for a television series.

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Bruce Parker MBE



Bruce Rodney Wingate Parker has had a long and successful career as a journalist and television presenter.

Born in Llandudno in 1941, Parker spent his childhood in Guernsey and was educated at Elizabeth College, an independent boy's school founded in 1563 by Elizabeth I. He returned to Wales in 1960 to take his degree in English at St David's College. His time at Lampeter, which was as busy as his later career, saw the beginnings of his journalistic profession. As a teenager Parker had written for the local Guernsey newspaper, but at St David's he took on the editorship of the college magazine, the *Gownsmen*. This he combined with writing pieces for the *Western Mail* and the *South Wales Eco*, whilst also covering student news in Wales for *The Times* and *The Times Educational Supplement*. Parker was Secretary of the National Union of Students, part of St David's College debating team in the Observer Mace Competition and one of the founding members of the college rifle club.

After graduating Parker studied for a Dip Ed at Reading University, returning to Guernsey to teach at his old school, Elizabeth College. His experience in both journalism and teaching made him the BBC's choice to pilot an experimental local radio project, producing programmes for island schools. Its success resulted in a network of BBC local radio stations across the United Kingdom. Parker was invited to join the BBC as a television reporter, working firstly at Bristol and then Southampton. In 1967 he first presented the nightly regional programme *South Today*, continuing to do so for the next thirty-five years. During this time, he also presented other BBC1 and BBC2 programmes including *Nationwide*, *Badger Watch*, *Songs of Praise* and *Mainstream*, a weekly programme reporting on live music, entertainment and the arts around the country. On the 17th May 1977 Parker presented the first episode of *Antiques Roadshow*, which began as a documentary about a London auction house touring the West country. He later devised and presented *The Week's Antiques* for Radio 4 and the regional *Today* from the South and West.

The Mary Rose Project has had an enduring interest for Parker, who first became involved in the 1970s when artefacts were being brought up from the wreck. Twelve years later, in 1982, he led the outside broadcast coverage of the raising of the warship. He has also been involved with later developments including the building of the Mary Rose museum in Portsmouth's dockyard.

However, Parker's 'real love' has always been for politics and he has remarked that 'nothing excited me more than anchoring the regional election results programmes...', the first of which he presented in 1970 when Edward Heath became Prime Minister. Between 1992-2002 Parker was *BBC South's* political editor, hosting *South of Westminster* and *South on Sunday*. For the last ten years of his career he was a member of the House of Commons Press Gallery and Lobby in Westminster, interviewing all of the prime ministers from Eden to Cameron.

Parker's long contribution to BBC and regional broadcasting was recognised at the Ruby Television Awards in 2003, when he was presented with a Special Award. In 2018 he received an Honorary Fellowship from Winchester University, for his services to broadcasting and presenting.

However, since his retirement in 2003, Parker has not led a quiet life. He has written two books: *History of Guernsey's Full-Bore Rifle Shooting* (2011) and *A History of Elizabeth College* (2016). He was chairman of Appleshaw Parish Council in Hampshire and Harestock School governors in Winchester. He is a trustee of Winchester Cathedral and chairman of the Cathedral Friends, chairs the Elizabeth College Foundation and the Gibson Fleming Trust in Guernsey. He is also vice-patron of the Hampshire and Isle of Wight air ambulance, the Smile Support and Care charity, supporting families with disabled children and young adults, and ambassador for the Southampton Leukaemia Busters. For these many longstanding charitable works he was presented with a MBE in 2017.



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Dr Linda Parker Military and Polar Historian

Linda Parker is a leading historian and independent scholar who has written about army chaplaincy during the First and Second World Wars, military, social and religious history and polar exploration.

Born in Wales, Parker is a former history teacher with over twenty years experience. She studied for her PhD at Birmingham University, since which she has written six books, contributed chapters to numerous academic books and written articles on subjects ranging from Rudolph Hess' trip to Scotland, a comparison of the civilian attitudes to air combat in 1917/18 and 1944/45 and Britain and the Arctic in the 19th and 20th centuries. She is a member of the Royal Historical Society, the Western Front Association, the American Commission for Military History and co-founder of the British Modern Military Society, which hosts monthly talks covering military history from the last two hundred years.

Parker's first book, *The Whole Armour of God*, written in 2009 and published by Helion, reassessed the role of Anglican Army chaplains, exploring their ambiguous role in the trenches and the harsh publicity they received during the 1920s and 1930s. *Shell Shocked Prophets*, written in 2015 continued with the theme of chaplains, examining how their experiences during the First World War influenced their roles in inter-war civilian life. In 2019 Parker researched the role played by airborne chaplains during the Second World War. *Nearer my God to Thee* utilised unpublished material and first-hand accounts and letters to reveal the multi-faceted work of the airborne chaplains. Landing with their troops by parachute and gliders behind enemy lines they shared in the dangers of the men they ministered to, aided medical staff, took services and buried the dead. When necessary they took command during battle and become prisoners of war rather than leave wounded soldiers untended.

Parker has also written about two of the most publicly well-known army chaplains, Studdert Kennedy “Woodbine Willie”, in *A Seeker After Truths* (2018) and Tubby Clayton in *A Fool for Thy Feast* (2015), which was described as a ‘sensitive and well-researched biography’ by the *Church Times*. After the war Tubby established the peace time movement Toc H, which rapidly spread throughout Britain and the world, including St David’s College, which Tubby visited on two occasions. Parker herself is a trustee of the Toc H Movement and convenor of Toc H Wessex.

Polar expedition is another subject which deeply interests Parker. In 2013 she wrote *Ice, Steel and Fire. British Explorers in Peace and War 1921-45*, in which she examined a variety of pre-war polar expeditions. These included university expeditions to Spitsbergen led by George Binney in the 1920s and Sandy Glen in the 1930s, which contributed to advances in polar flights and radar. As a keen traveller herself, Parker has followed in the footsteps of some of these daring Arctic explorers. She has voyaged to Green Harbour, Barentsberg, where the vessel on which Sandy Glen was onboard was sunk during Operation Fritham in 1942, also visiting several places in Svalbard that he explored in the 1930s. In 2018 Parker travelled to Narvik and Harstad in Norway, where explorers Quentin Riley and Andrew Croft were involved in the Norwegian Campaign in 1940, and to Tromsø where many polar explorations set out. She has plans for future journeys to Greenland to track other explorers.

Daniel Parry-Jones

Daniel Parry-Jones (1891-1981) was a clergyman and author, best known for recording country tradition.

Parry-Jones came from a farm at Llangeler, Carmarthenshire, about eighteen miles south-west of Lampeter. As the second son of the family, he was named after his maternal grandfather. He was one of ten children; he and his brothers and sisters grew up working on the farm. His father Thomas was a church warden in the Church of England; his mother Mary, a very religious woman, was a Nonconformist.

Daniel started school when he was five, walking almost three miles each way. For a Welsh-speaking child, it was not a good experience. He commented, 'We were taught everything through the medium of a foreign tongue of which we knew nothing but the negative and the affirmative. ... The dreadful result was that we were taught neither our own tongue nor the English tongue. Of our own, it was assumed it did not exist, of English, that it was well known and familiar.' A few weeks later he started going to Sunday school, where he learned the alphabet and the basics of Welsh. In complete contrast, he loved the class and his lessons. He later wrote, 'The Sunday schools were the means that above all else contributed to the preservation of the Welsh language.'

Parry-Jones left the day school when he was fourteen. However, he loved reading and his family realized that he would not make a good farmer. He moved on to the Grammar School at Pencader, therefore. It was only then that he was taught English as a subject. He recollected reading his first English book of any size about that time, *Manco, the Peruvian Chief*, by W.H.G. Kingston. He also carried with him a notebook in which he recorded unfamiliar words with their Welsh equivalent.

Parry-Jones entered St David's College on his eighteenth birthday in 1909. His book *Welsh Country Upbringing* included an account of his time there. At this time, scouts looked after the needs of students, doing jobs like lighting fires, making beds and washing up after meals. The students ate breakfast, tea and supper in their own rooms. Dinner at 6 pm was the only meal taken together in Hall. Parry-Jones often accompanied his meal with a glass of beer, to remind himself that he was now an adult! He enjoyed playing rugby, but faced with competition from those who had played it at school, could not get into the first fifteen. However, he took up tennis, learned dancing and began to smoke. He was shocked at the lack of Welsh influence, feeling it was 'not a Welsh college at all ... merely a college in Wales.' Most of the academics were out of touch with Welsh life and culture. Lorimer Thomas, the Professor of Welsh, was the only Welsh-speaker among them. In contrast, the students included some Welsh men who had learned to speak English by reading the Bible.

As Parry-Jones graduated at the age of twenty-one, he had to wait two years before he could enter the church. He spent two years as a lay reader in his home parish before being ordained in St Mary's Church, Abergavenny, in 1914. His first curacy was at St Catherine's, Pontypridd, for an annual salary of £130. He was one of a team of vicar, three curates, a Church Army sister and two lay readers. His particular responsibility was oversight of the Welsh congregation. His visiting area included the business area of the town and many small and densely populated streets. He made weekly visits to the workhouse. He was to write of some of those he met there, 'These were the lives which the Rhondda had broken and crushed, geared as it was from the first to the exploitation of its mineral wealth with little thought for the welfare of man.' However, the Rhondda was still a prosperous place at this time. It was during the early days of the First World War; the demand for many commodities had increased and the coal mines were working flat out.

Parry-Jones' next move meant he was, for the first time in his life, surrounded by English people. (Ironically it was also at this time that he met his wife!) He became curate at St Thomas's, Stockport, an industrial town about ten miles south-east of Manchester. Parry-Jones was responsible for one of the two mission churches, catering for mill workers and their families. The business-people and the professional classes attended the parish church! It was still war time and Parry-Jones joined the Stockport company of the 9th Cheshire Volunteer Regiment. On Saturdays, he often went to Ashby-de-la-Zouch for open-air rifle training. Having been used to shooting at home on the farm, he won many prizes.

As Parry-Jones was married now, he needed a post with a house attached. In 1920 he returned to Wales, this time to Pontardulais, near Swansea. It was a large, straggling village; the main industries were coal, tin and iron. During his time there, two daughters were born to him and his wife. It became a struggle to live on a curate's pay of £3 a week. Parry-Jones moved on to become curate-in-charge of Glais, in the hamlet of Llansainlet, for an annual stipend of £180.

Parry-Jones first post in sole charge was at Llanfihangel Rhydithon, a hill-country parish about ten miles north-east of Llandrindod Wells. He later learned that a major factor in his appointment was that his wife could play the organ! His salary almost doubled and his family moved to a fine vicarage with seven bedrooms and a wine cellar. During this period, a third child, a son, was added to his family.

Parry-Jones walked all over Radnor Forest, sometimes covering thirty miles in a day. He learned the local tales and legends, writing them up and publishing them in the *Western Mail*. He wrote of the churches and church life of Radnorshire, contributing articles to *Y Llan*. He also embarked on a much more personal style of authorship, largely for the sake of his children. They were growing up unable to speak Welsh and ignorant of the rural community in which their father had been born. Parry-Jones set out to write the story of his life. Writing fever gripped him. What he had intended as a simple story for children grew into a 'comprehensive picture of the many sides and aspects of the old Welsh rural society as it functioned when I was a boy.' This was eventually published as *Welsh Country Upbringing* (Batsford, 1948). It was successful. Writing in *Transactions of the Honourable Society of Cymmrodorion*, W.J. Williams commented, 'This book, in its own naïve, sincere, and forthright way, is of consequence.'

Parry-Jones stayed in Radnorshire for nine years until 1936. However, most of his ministry as a parish priest took place in Llanelly, (a scattered parish just outside Abergavenny rather than the industrial town in Carmarthenshire). As well as the parish church, there were three mission churches and also a church room, where mid-week services were held. Parry-Jones loved to collect local legends and folk-lore, commenting 'These tales were just behind us ... they witness to what at different times occupied, and indeed influenced the minds of country people. They show too, how tenacious folk memory is.'



Llanelly Church, where Parry-Jones was priest

Parry-Jones was appointed Rural Dean of Crickhowell in 1957 and Honorary Canon of Brecon Cathedral in 1959. After twenty-five years in Llanelly, he and his wife eventually retired to Newport, where one of his daughters lived. He died in 1981.

As well as writing *Welsh Country Upbringing* and publishing numerous periodical articles, he was the author of five more books, *Welsh Country Characters* (1952), *Welsh Legends and Fairy Lore* (1953), *Welsh Children's Games and Pastimes* (1964), *My Own Folk* (1972), and *A Welsh Country Parson* (1975). His writings set out to counter Caradoc Evans' negative portrayal of Welsh life. They provide an invaluable record of bygone practices. His papers are held in the National Library of Wales.

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Merion Pennar

Andreas Meirion Pennar (1944-2010) was a poet, academic, translator and Welsh language activist.

Meirion Pennar was the oldest of the five children of the writer and theologian, W.T. Pennar Davies and his German wife Rosmarie, née Wolff. He was born in Cardiff, but his family moved to Bangor in 1946 and then to Brecon in 1950. Under the guidance of his father, he began writing poetry (in English) for the Brecon Boys' Grammar School eisteddfod. Then, as a sixth-former at Dynevor Grammar School, Swansea, he took to writing Welsh-language poetry.

On leaving school, Pennar studied Welsh at Swansea University, before doing postgraduate work at Jesus College, Oxford. His PhD, awarded in 1975, was entitled *Women in Medieval Welsh literature: an examination of some literary attitudes before 1500*. He worked for the Welsh Books Council, before going back to academia to lecture in Welsh at University College Dublin. It was in Ireland that he met his future wife, Carmel Gahan. They had one son, Gwri. However, Pennar was plagued by depression, and eventually the marriage collapsed.

In 1975, Pennar returned to Wales, to lecture in Welsh at St David's University College. His particular interests were to do with medieval poetry and also the 19th century novel. He worked in Lampeter for nineteen years. However, he took early retirement due to ill health in 1994, moving to Swansea to care for his mother and younger brother, Geraint.

As a writer, Pennar attempted to take Welsh poetry in new directions, without renouncing its illustrious past. His first book *Syndod y Sêr*, (*The Stars' Surprise*, Llyfrau'r Dryw, 1971), is said to have hit the literary scene 'like a trumpet blast during a chapel service.' In its foreword, Pennar described some of the influences on him. He had been entranced by the poets of the modernist German Expressionismus group. Following them, he rejected artificial forms of poetry and wrote poems without pattern or punctuation so he could give unfettered voice to his thoughts and feelings. He attempted to create like 'a web from my own belly.' Readers had to get used to his practice of arranging words in "clusters", rather than in lines or stanzas.

Pennar's *Pair Dadeni*, (*Cauldron of rebirth*, Gwasg Gomer, 1977), consisted of one poem, 28 pages long. He deconstructed and reassembled the story of Efnisien and Bendigeidfran from the second branch of *The Mabinogion*. Along with the mythic resonance, he also said a great deal about modern Ireland. He published two more long poems, *Saga* (1972) and *Y Gadwyn* (1976). At the time of his death, another book, the bilingual, Welsh-English, *Glesni* was still unpublished. This included some poems written following the death of his father, as well as other pieces about his youth in Brecon.

Pennar's translations of old Welsh poetry were popular. He translated *Taliesin poems*, (Llanerch, 1988), the work of a sixth-century bard who sang the praises of a number of kings in Wales, northern England, and Scotland. He also published selected passages from the *Black Book of Carmarthen* (Llanerch, 1989), a manuscript compiled by an unnamed scribe in the mid-13th century, and containing a mixture of religious and secular poetry. Pennar's selections included the dialogue between Myrddin (Merlin), and Taliesin, as well as the verses said to have been written by Merlin after the Battle of Arderydd. Pennar also published *Peredur* (Llanerch Press, 1991), one of the tales from the *Mabinogion*. At the time of his death, he was translating the Gododdin poem.

Pennar was a committed Welsh nationalist, taking part in the campaigns of Cymdeithas yr Iaith Gymraeg for greater use of the Welsh language. He stood for Parliament, as the Plaid Cymru candidate for the Swansea West constituency, in the General Election of 1983. He also wrote for the Plaid Cymru publication, *Y Ddraig Goch*.

Sadly Pennar died prematurely on 10 December 2010, following surgery. His funeral service was held at Ebenezer Newydd Chapel, Swansea.

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John James Stewart Perowne

John James Stewart Perowne (1823-1904) was vice-principal of St David's College, Lampeter; he later became dean of Peterborough cathedral and then bishop of Worcester.

Perowne came from a family with Huguenot origins. His father and mother, Revd. John Perowne and his wife Eliza née Scott, were missionaries serving with the Church Missionary Society. He was born at Burdwan, in Bengal, the eldest of three brothers who each became eminent churchmen. He was taught by his father, before attending Norwich Grammar School. After that, he won a scholarship to Corpus Christi College, Cambridge. He was Bell university scholar in 1842, members' prizeman in 1844, 1846 and 1847, Crosse scholar in 1845 and Tyrwhitt scholar in 1848.

Perowne was awarded his BA in 1845 and his MA in 1848; he later achieved a BD in 1856 and a DD in 1873. He worked for a short time as assistant master at Cheam School, before being ordained deacon in 1847 and priest in 1848. He worked as curate of Tunstead, Norfolk, for two years, before becoming a master at King Edward's School in Birmingham in 1849. He next went back to Cambridge, where he was appointed a Fellow and assistant tutor of Corpus Christi. Alongside this, he was able to lecture in divinity at King's College London and to be assistant preacher at Lincoln's Inn.

In 1862, Perowne married Anna Maria Woolrych, the daughter of Humphrey William Woolrych. They went on to have four sons and one daughter.

Perowne's first acquaintance with St David's College, Lampeter, came as external examiner in 1851 and 1852. Ten years later, in 1862, he was appointed Vice-Principal, replacing the controversial Rowland Williams. He arrived at Lampeter unable to walk, having broken his leg climbing in the Alps! Unlike Williams, Perowne had little sympathy with Welsh traditions and would have liked to remove the Welsh language from the college syllabus. In terms of churchmanship, he came from an evangelical background. However, while at Lampeter, he was strongly influenced by Connop Thirlwall, the broad church Bishop of St David's. Perowne was made a canon of St David's Cathedral in 1867 and of Llandaff in 1869. He was also Rector of Llandysilio, about nine miles north-north-west of Welshpool, from 1870 to 1871.

Perowne's most important academic work was done at Lampeter. In 1864 and 1868, he published a two-volume commentary on, and translation of, *The Psalms*, (Bell and Daldy). This became a standard work, securing Perowne's reputation as an Old Testament scholar. He delivered the Hulsean lectures in Cambridge in 1868; his subject was 'immortality.' In 1870 he was selected as one of the Old Testament Revision Company. He later supervised the publication of the Cambridge Bible for Schools and the Cambridge Greek Testament for Schools.

Perowne returned to Cambridge in 1872; he became Hulsean Professor there in 1875. Sadly, he was to become a critic of Lampeter. He told Lord Aberdare's 1880 inquiry into higher and intermediate education in Wales that Lampeter was isolated and lacking in good social influences. The college should be moved to Llandaff or some similar accessible and populated place. He believed that the Lampeter B.A., which he had helped to obtain, had some value, but not that of a university degree!

Perowne was appointed Dean of Peterborough in 1880. He was faced with the urgent task of restoring the cathedral; in particular, its central tower appeared likely to collapse. After this was rebuilt, the central and eastern area of the church needed refurbishment. As well as carrying on this work, Perowne developed the worship services and cultivated friendly relations with nonconformists.

Perowne was considered for the role of bishop of Bangor in 1889, following James Colquhoun's resignation. However, despite his time in Ceredigion, he could speak no Welsh. Relatively soon after this, he was nominated as bishop of Worcester, following the death of Henry Philpott. He was consecrated on February 2 1891 in Westminster Abbey. However, by this time he was 68 years old, and his new diocese was a difficult one.



Perowne's bishop's palace, Hartlebury Castle

The bishop's palace, Hartlebury Castle, was remote, ten miles north of Worcester and twenty-two miles south-west of Birmingham. Unusually, there was not yet a diocesan conference. More significantly, it was becoming obvious that the city of Birmingham needed to become a separate diocese. However, it had proved difficult to raise the necessary funds for this. Perowne was ambivalent; his solution was to strengthen the machinery of the existing diocese. He created the Archdeaconry of Birmingham and installed a suffragan bishop. This was a cheap alternative to forming a new bishopric, but it could only be a temporary expedient. In the event, the new diocese was created in 1905; Perowne's successor at Worcester, Charles Gore, became its first bishop.

Controversially, Perowne was a supporter of closer ties between Anglicanism and Nonconformity. He attended the Grindelwald Reunion Conferences held between 1892 and 1895. These were the first formal, although not official, discussions between British church leaders about reuniting British Protestantism. At the 1892 conference, Perowne repudiated the theory of apostolic succession. He also said he felt it unnecessary for Nonconformists to be re-ordained if they united with the Church of England. In addition, he led a communion service in the local Zwinglian church for the participants in the conference, administering the sacrament to leading nonconformists. This provoked widespread criticism from the Anglo-Catholic wing of the church. A letter in *The Church Times*, signed Vox Querentis, read 'Dr Perowne has busied himself ... in offending the susceptibilities of Churchmen, but at Grindelwald he has altogether surpassed himself. No word lighter than "treason" can adequately characterise his most unhappy proceedings there.' In retrospect, Ruth Rouse has argued that the Grindelwald Conferences were one of the factors that made possible the modern ecumenical movement. She believed they 'began a new phase in the growth of the ecumenical idea.'

After his retirement in 1901, Perowne moved to Southwick Park, near Tewkesbury. He died on 6 November 1904. His funeral service was held at Hartlebury and he is buried in the churchyard there.

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Pamela Petro



Pamela J. Petro is an artist, author and educator. Although she is an American, her love for Wales is central to her work.

Petro was born in New Jersey; her father, Stephen Petro, was a civil engineer and her mother, Patricia, a secretary. She took her undergraduate degree at Brown University, in Providence, Rhode Island. Brown's New Curriculum encouraged maximum flexibility in each student's course of study. Petro chose an independent concentration, working on 'Word and Image Studies.'

One day during her final year, Petro saw a poster, advertising an MA course, 'The Word and the Visual Imagination,' taught at St David's University College, Lampeter, and instantly decided to apply. In Wales, she lived in a farmhouse outside the small town. One day, a farmer saw her sketching the hills in a rather impressionistic style. He asked her 'Duw, duw, girl, don't they teach you drawing in America?' This gave her an idea for her thesis. Her dissertation was entitled *Discourse on display: the narrative of the exhibition*, using structural theory to unlock the delights of twentieth-century abstraction for the average viewer. More simply, she aimed to teach people to see in a new way.

Petro loved Wales. She learned to imitate sheep and to drink whisky. More importantly, she became attuned to the Welsh countryside. She had grown up in New Jersey where the suburban landscape was dense enough to obscure the lie of the land and the evidence of any occupation before about 1900. She realized that the farmland of West Wales was the first visible multi-dimensional landscape she had experienced. She saw evidence of the Ice Age, the Stone Age and the Middle Ages. She has written of the clarity of each component of the scenery and the way the rivers, hills, valleys and headlands, fitted together. She comments, 'I felt I'd found the key to a map I'd never before been able to read, but without which I had no sense of my or my species place on the planet.' Wales has become her second home; she says she has now visited twenty-eight times over thirty-seven years.

After her MA course, Petro returned to New York to briefly work in publishing, before moving to New England to become a free-lance writer. In 1992 Petro returned to Lampeter to learn to speak Welsh on the intensive Wlpan Course "boot camp". However, she found speaking Welsh more difficult than she had expected. Whenever she paused or faltered, native speakers would switch to

English out of a mixture of politeness and embarrassment. Petro decided to seek Welsh-speaking communities in non-English speaking areas, where people would be forced to speak to her in their one common language. Her first book, *Travels in an Old Tongue* (HarperCollins, Flamingo, 1997), portrayed her travels, starting in Lampeter, ending in Patagonia and taking in fourteen countries in between. In each country, she found Welsh expatriates or local experts on Welsh culture and discussed with them the nature of Welshness. Ffion Jenkins, writing in *The Times*, described the volume as an account of Wales and the Welsh language through the eyes of those who have left. In *The Spectator*, Byron Rogers commented that he could not commend the book too highly.

Petro's next book was *Sitting up with the Dead: a Storied Journey through the American South*, (HarperCollins, Flamingo, 2001). She undertook a series of four trips through twelve states of the Old South to collect traditional tales and to meet their tellers. In the places she visited, she focused on stories that 'provide the connective tissue of a community.'

In *The Slow Breath of Stone: a Romanesque Love Story* (HarperCollins, Fourth Estate, 2005), Petro followed the trail of an American couple, Kingsley and Lucy Porter, on their travels through south-west France. Kingsley was an architectural historian from Harvard University, Lucy a photographer. The pair documented the Romanesque abbeys of the Lot valley. Equipped with relevant letters, papers and Lucy's photographs, Petro wandered from village to village, tracing the Porters' route and the geological origins of Romanesque stone. Writing in *The Guardian*, Joanna Kavenna commented, 'The book becomes a patchwork of strands: the Porters, the Romanesque, Petro's quest for self-knowledge, her musings on love, food and death.'

Much of her recent work features the distinctively Welsh concept of hiraeth. (Hiraeth is usually translated into English as "homesickness or longing," but Petro thinks of it as a barbed pang of yearning for someone or something – a home, culture, a younger self – that's been left behind or lost, or that hovers inaccessibly in the future. It's what you feel when you're keenly engaged with the world yet yearn for more than the present moment allows. She says that what makes hiraeth different from simple nostalgia is its creative aspect; when you can't have what you desire you create something new to compensate for your loss. She believes the hiraeth reflex is the touchstone of Welsh creative culture.) Petro's fourth book, *The Long Field – a Memoir, Wales, and the Presence of Absence* (to be published by Little Toller Books in 2021), again features Lampeter and UWTSO. As her way into the subject, Petro examined the hiraeth of the foreigner, someone who loves Wales but can never really be Welsh.

Petro is also a talented visual artist, with a special interest in graphic novels/memoirs and word-and-image pairings. In one of her pursuits, she prints photographs directly onto rocks, describing them, in a play on her name and on the Greek word for stone, as 'petrographs'. She gathers rocks, coats them in photographic emulsion, prints them with human images and then returns the stones to their original homes. As the rocks are eroded by water and weather, Petro records the process with her camera. She comments that the results 'evoke in days the passage of years, and tether us to natural cycles of decomposition and replenishment.'

In January 2011, Petro spent a month as the Artist in Residence at the South Rim of the Grand Canyon. Out of this experience came a set of digital photographs and then an artist's book, *AfterShadows*. At the Canyon, she photographed the immense shadows cast by the rock formations. After that she printed the images on white pebbles from the beach at the Bay of Fundy, and then arranged the pebbles to represent walks she had taken or alternatively places around the earth in different time zones at the same moment. She photographed the tiny stones against a variety of backdrops and at morning, mid-day and night. She paired the resulting images with an essay entitled

‘Erosion.’ The result was what Petro described as a ‘paperback’ version of an artist’s book; as the Canyon is a public monument, she chose to keep the finished version small and the price comparatively low.

‘The Dusk Series’ was an attempt to deconstruct conventional landscapes. When taking photographs in this series, Petro deliberately moved her camera up and down, so that each image was out of focus. The pictures were all taken at dusk; their locations included Wales, Nova Scotia and the Brazilian Amazon, as well as New England and Oregon. She commented, ‘At dusk, the world is partially hidden from us, we have to both project outward and see harder what’s there, but we also have to look inward more than we would during the day to imagine what’s missing.’

Petro has been involved in teaching Lesley University’s Master of Fine Arts program in creative writing since 2011. She also lectures in the Department of English at Smith College, and is Co-Director with Dominic Williams of the annual Dylan Thomas Summer School in Creative Writing, founded by her good friend Menna Elfyn and held every year at UWTSU’s Lampeter campus. She became an honorary fellow of UWTSU in 2014. As well as the Grand Canyon National Park, she has received both literary and visual arts residencies at the MacDowell Colony, the Spring Creek Project for Ideas, Nature and the Written Word, and the Black Rock Arts Foundation. She lives with her partner, Marguerite Harrison, in Northampton, Massachusetts.

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Lawrence Pintak



Lawrence Pintak is an award-winning journalist and scholar; he has reported from four continents, and from 18 African countries and 15 Arab states. He has been described as the foremost chronicler of the interaction between Arab and Western media.

While he was still at school, Pintak watched Dean Brelis reporting from the Golan Heights for CBS News. Pintak quickly realized that this was what he wanted to do with his life. He was educated at Medill School of Journalism, Northwestern University, from 1973 to 1976. He then moved to American University in Washington DC; he graduated with a BA in Communications in 1979. In the late 1970s, he also wrote numerous articles about southern Africa for *The Times*, including reporting on Zimbabwe's war of independence.

Pintak became Middle East correspondent for CBS news in 1980. Based in Beirut for this role, he covered the birth of modern Islamic terrorism, including the rise of Hezbollah and the beginning of suicide bombing. As members of the media were the last Americans left there, they became targets for kidnappers. Death threats from a pro-Syrian militia forced Pintak to leave Lebanon for a year. Some of his crew were killed or crippled and several of his friends were taken hostage. Pintak described his experience in his first book, *Beirut outtakes: a TV correspondent's portrait of American encounter with terror*, (Lexington Books / DC Heath and Company, 1988). He presented Lebanon's disintegration in vivid vignettes, resembling twenty- or thirty-second TV spots. Nakhleh described the book as offering a 'knowledgeable and informative synoptic view of all the major elements of the Lebanese tragedy.'

In 1988, Pintak became managing director of Pintak Communications International, a media consulting firm based in Washington D.C. and in Jakarta. He covered the Indonesian revolution of 1998 for ABC news and *The San Francisco chronicle*. It was also in Indonesia that he met his wife and his children were born. He went on to work as editor at Worcester Publishing from 1998 to 2000 and then as editorial director of Office.com for a short time. Following this, he entered academia as communications director of the Center for Social Change at Harvard University. He next spent two years as Howard R. Marsh Visiting Professor of Journalism at the University of Michigan.

Pintak returned to the Middle East in 2005 to become director of the Kamal Adham Center for Journalism Training and Research at the American University in Cairo. Founded in the mid 1980s, this was then the largest training centre for journalists in the Middle East. As part of his role, Pintak was founding publisher of the important online journal *Arab media & society*. Around the same time, he studied for an M.Phil and then a PhD, awarded by University of Wales Lampeter. His PhD thesis was entitled *Islam, nationalism and the mission of Arab journalism: a survey of attitudes towards religion, politics and the role of the Arab media in the twenty-first century*.

In 2009, Pintak moved back to the US to become founding dean of the Edward R. Murrow College of Communication at Washington State University. During his time there, the college was able to secure several prestigious grants and awards, including new partnerships with the Department of State and The Carnegie-Knight Foundation. He also hosted *The Murrow Interview*, a series of broadcast conversations with leading figures in international affairs and global journalism. In addition, Pintak was an advisor to the US State Department on the American funded Center for Excellence in Journalism, at the Institute of Business Administration, Karachi. He developed the first professional journalism master's degree in Pakistan, as well as advising journalism schools in tribal areas of the country.

Pintak became Dean of the Graduate School of Media and Communications at Aga Khan University, Nairobi, in 2020. He commented that he aimed to help the young programme broaden its footprints across East Africa and beyond.

Following *Beirut Outtakes*, Pintak has written four more books, all dealing with the interaction between Arab and western media. In *The New Arab Journalist: Mission and Identity in a Time of Turmoil*, (Bloomsbury, 2010), he examined how Arab media professionals viewed themselves and their role at a critical time. He was able to use direct interviews with many reporters and editors, as well as the first wide cross-border survey of Arab journalists. He described how these journalists remained under siege as governments still attempted to manage the message. Sabry saw the book as able, generous and important, marrying theory and practice in an admirably rich fashion. Pintak's most recent volume is *America & Islam: Soundbites, Suicide Bombs, and the Road to Donald Trump* (Bloomsbury, 2019). He examined the United States' relationship with Islam, seeing Trump as a symptom of decades of misunderstanding of the Muslim world. Pintak punctured key stereotypes that have shaped American's perceptions of the world's Muslims. Hurd described it as an important and timely book. It was one of the six finalists in the 2020 Religion News Association book award.

Pintak was made a Fellow of the Society of Professional Journalists in 2017 for 'outstanding service to the profession of journalism' around the world. He received the Senior Scholar award from the Association for Education in Journalism and Mass Communication in 2019. He has won two Overseas Press Club awards, as well as twice being nominated for international Emmys.

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Martin Polley – Sports Historian



Since 2014 Martin Polley has been Professor of History at De Montfort University and Director of its International Centre for Sports History and Culture.

Born in west London in 1965, Polley attended Burlington Danes school before enrolling at St David's University College to study history. Graduating with a first in 1987, he completed his PhD in 1991, writing his thesis on *The Foreign Office and International Sport, 1918-1948*. Fully immersing himself in university life, Polley represented St David's at football and cross country, appeared in two of the Dramatic Society's productions, *Macbeth* and *Tartuffe* and was elected as the Student Union's Vice-President of welfare (1985-6). His long career as an educator had its beginnings in the university's history department, where he taught part-time whilst researching his PhD. Whilst at St David's he met his wife Catherine, with whom he has recently celebrated their 31st anniversary.

After two years at the Foreign and Commonwealth Office, employed as a historical research assistant, Polley joined King Alfred's College, Winchester (now the University of Winchester). Working initially as Lecturer and then Senior Lecturer for both the history and sports studies departments, he taught courses in modern history, historiography and sports history. In 2001 Polley moved to the University of Southampton, where for the next twelve years he was Senior Lecturer in Sport. He re-joined the teaching staff at the University of Winchester in 2013, again lecturing in Sports Studies and History, before his move to De Montfort University.

During his academic career Polley has produced an extensive and diverse range of publications and articles, contributed several entries to the *Oxford Dictionary of National Biography* and presented papers at numerous conferences both in this country and abroad. His interests include the history of sport and leisure, gender and sport, the history of the modern Olympic Games and its predecessors, sport, politics and diplomacy and sports heritage. His first book *Moving the Goalposts: a history of sport and society since 1945* (Routledge, 1998) was acclaimed, receiving the recognition that, 'Those who teach undergraduate modules upon the social and cultural history of sport will welcome this work...it will also become an essential text for the study of post-war popular culture in Britain.'

A reference book, *An A-Z of Modern Europe since 1789* (Routledge) was published in 2000, followed three years later by the five volume *The History of Sport in Britain 1888-1914* (Routledge) which Polley edited. In 2007 he wrote a textbook on sports history based on his experiences of teaching the subject, *Sports History: a practical guide* (Palgrave). This was also well received, considered to be 'A first-class introduction to sports history...' and 'An erudite and thoughtful book that will be invaluable to sports students studying history'.

The year before the London Olympic Games, Polley published *The British Olympics: Britain's Olympic Heritage 1612-2012* (English Heritage, 2011). *The Independent* considered it to be 'An impeccably researched record of Britain's relationship with the Olympic movement...' whilst *The Times Literary Supplement* recognised it as a piece of 'erudite...thorough research.' The 2012 London Olympics aroused an enormous amount of public interest and enthusiasm, expressed through various cultural forms. One such example, which Polley was involved with in a consultancy capacity, was the National Youth Theatre's Olympic heritage project, *White City/Black Country*. This two-year enterprise which concluded with a new play which premiered in August 2011, celebrated the significant role played by the Black Country in the 1908 and 1948 Olympic Games. Polley, as the project's historical consultant, helped the young cast to explore the social and historical background to the two Games. The play's director praised his workshops which were 'both informative and engaging, and provided our cast with an excellent contextual knowledge of the time periods and events that our production was concerned with...in a way that was relevant to the project, and...accessible to all.' Polley has also shared his knowledge and enthusiasm for the Olympic Games with a younger age group, working with St Bede's Church of England Primary School on their creative writing project, *Voices*.

Alongside his academic commitments and consultancy work, Polley has been involved with numerous films, television and radio projects. These include such documentaries as *The Game of Their Lives* (Verymuchso/BBC 4), *The First True Olympians* (BBC 4) *The 1960s* (UKTV History) and *Word of Mouth* (BBC Radio 4).

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H. Jefferson Powell



H. Jefferson Powell is professor of law at Duke University, Durham, North Carolina; he has also served in the United States Department of Justice under two presidents.

Powell was born in North Carolina in 1954. The first member of his family to attend university, he arrived in Lampeter to read Honours Theology at St David's University College in 1972. He was awarded a series of prizes: Part One Scholar, 1973; Salisbury & Van Mildert Scholar, 1974; Senior Scholar, W.D. Llewellyn Memorial Scholarship, 1974-1975; Rev Principal Maurice Jones Prize (Greek scholarship); Rev Evan Jones Greek Testament Prize, 1975. Powell comments that his debt to St David's College is immeasurable; he remembers that a close friend once told him, 'Your college made you.'

Powell returned to the US to study for a Master of Arts degree at Duke University and then a Master of Divinity at Yale. After this, he took a Doctor of Jurisprudence degree at Yale Law School. He was awarded a PhD from Duke University in 1991; his thesis was entitled *American constitutionalism as a moral tradition: a theological interpretation*.

Powell's career has been largely spent in academia, coupled with responsibilities in federal and state government. His first academic post was as research associate at Yale Law School. After this he worked as associate professor and then professor of law at the University of Iowa. In 1989, he went back to Duke University. He has remained at Duke ever since, apart from spending two years as professor of law at George Washington University, (2010-2012). Alongside this, Powell was special counsel to the Attorney General for the state of North Carolina from 1991 to 1993. He was involved in the US Department of Justice under Presidents Clinton and Obama, (1993 to 2000 and 2011-2012). In particular, he was active in the Office of Legal Counsel, the body that gives legal advice to the President and the heads of US government agencies. In 1996, Powell was the Principal Deputy Solicitor General. More recently, he was Deputy Assistant Attorney General from 2011 to 2012. He has also briefed and argued cases in both federal and state courts, including the Supreme Court of the United States.

As a scholar, Powell is particularly interested in the United States constitution. His work has dealt with the history and ethical implications of American constitutionalism, the powers of the executive branch, and the role of the Constitution in legislative and judicial decision-making. He has retained an interest in theology and several of his writings deal with Christian perspectives on the constitution. In *The moral tradition of American constitutionalism*, (Duke University Press, 1993), he offered 'the perspective of the critical insider' on American constitutionalism's crisis, as well as

including his own Christian viewpoint. In *Constitutional conscience: the moral dimension of judicial decision* (University of Chicago Press, 2008), Powell attempted to refute the idea that there is no place for morality in judging and in interpreting the American constitution. For him, there has been a moral element in making judicial decisions since the earliest days of the US system. More recently, Powell has written *Targeting Americans: the constitutionality of the U.S. drone war*, (Oxford University Press, 2016). In this book, he examined whether the Constitution permitted government officials to kill US citizens with military drones. He concluded that the Constitution posed no barriers to targeted drone attacks, provided they were authorized by Congress and pursued a 'genuinely military rationale.'

Powell has written many book chapters and journal articles, as well as teaching a variety of courses. His recent modules have included constitutional law, First Amendment clinic and dignitary torts. He was awarded Duke University's Excellence in Small Teaching Award for 1998-99, and its University Scholar/Teacher Award for 2001-2002. He is also editor of the Carolina Academic Press Legal History Series. Outside of the law, one of his oldest academic interests is in Byzantium. In complete contrast, he is fascinated with poetry as a way of expressing religious faith. In future, he hopes to publish on this.

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D.T. William Price



David Trevor William Price is the author of *A History of Saint David's University College Lampeter*, the official history of the institution.

Price was the son of a clergyman. Although he was born in Colwyn Bay and is proud to be Welsh, he grew up in Shropshire. He attended Wem Grammar School before being awarded an Open Scholarship to read Modern History at Keble College Oxford. After he graduated, his first post was as Assistant Editor of the *Victoria County History of Shropshire*.

Price came to St David's College Lampeter in 1970 to teach history; he was promoted to Senior Lecturer in History and Theology in 1987. He was attracted by the college's Anglican tradition, as well as by the opportunity to revive his Welsh. He says he initially used to spend an hour in the Castle Hotel several times a week with Idris Reynolds of the Library, speaking only Welsh.

Alongside lecturing, Price became the institution's first honorary archivist. He gathered and assembled archival materials relating to SDC's history, along with the papers of former members of staff and students. These were kept in numbered, indexed boxes. In tandem with organizing the records, Price worked on *A History of Saint David's University College Lampeter*. The first volume, covering the period up to 1898, marked the college's 150th anniversary. It was published by the University of Wales Press in 1977. The reviewer in *Ceredigion* commented 'The Reverend D.T.W. Price has an interesting tale to relate. In this task, he has succeeded admirably ...' The second volume, stretching from 1898 to 1971, came out in 1990. Gibson described it as a 'fascinating, sympathetic but balanced account of the development of a university college.'

Price also wrote a bilingual study, *Yr Esgob Burgess a Choleg Llanbedr = Bishop Burgess and Lampeter College*, (University of Wales Press, 1987). The first part examines the life and times of Thomas Burgess, the second the story of the college he founded. The volume was part of the St David's Day bilingual series. Jones commented, 'It is a tale well told, written lucidly in English and Welsh.'

Away from the story of Lampeter, Price published *A History of the Church in Wales in the Twentieth Century*, in both English and Welsh versions, (Church in Wales Publications, 1990). Herbert wrote

‘what we have from his meticulous pen and twinkling eye is a view of an ecclesiastical institution, struggling to establish an identity, wrestling with huge social forces; and language.’ Price’s most recent book has been a biography of a long serving Bishop of Bangor, *Archbishop Gwilym Owen Williams: ‘G.O.’: his Life and Opinions*, (Church in Wales Publications, 2017). Writing in the *Church Times*, Wilbourne described Price’s work as meticulously detailed. Price also contributed many articles to periodicals; these included an account of the contribution of Lampeter graduates to the Church in Wales. He was a member of the Board of Celtic Studies of the University of Wales for twenty years. He was elected a Fellow of the Royal Historical Society in 1979 and a Fellow of the Society of Antiquaries in 1995. He was awarded an honorary doctorate by UWTSU in 2018.

Alongside his academic work, Price was ordained deacon in 1972 and priest in 1973, the latter service being held, very unusually, in the college chapel. In the years that followed, he held a variety of posts in the Diocese of St David’s and the wider Church in Wales, as well as in the college itself. At Lampeter, he was Chaplain from 1979 to 1980 and Dean of Chapel from 1990 to 1991. He edited the annual St David’s Diocesan Directory from 1981 to 1998. He was diocesan archivist from 1982 to 1998 and was made a Residentiary Canon of St David’s Cathedral in 1992. In 2018, he was also appointed an Honorary Canon of St Paul’s Cathedral, St Helena.

Price became priest-in-charge at Betws Bledrws in 1986, ministering as a non-stipendiary clergyman alongside his academic work. Eventually, the time came when he felt that he had to choose between academia and the church. In 1997, he moved into full-time pastoral ministry. He became Vicar of Kidwelly and Llandyfaelog in Carmarthenshire. He was also an Examining Chaplain to the Bishop of St David’s, advising the Bishop on theological matters. Following this, Price became priest-in-charge of Myddle and three neighbouring parishes in Shropshire. On his retirement in 2008, Price went back to Wem; he became Rural Dean of Wem and Whitchurch.

He has continued his interest in local history. He was editor of the *Transactions of the Shropshire Archaeological and Historical Society* between 2003 and 2015. He has been a trustee of the Shropshire Historic Churches Trust since 2005 and is now its Chairman. He also contributed to *The Victoria History of Shropshire: Wem*, edited by Judith Everard, James P Bowen and Wendy Horton (2019). He comments, however, that he hasn’t been able to get away from Wales. He was Provincial Adviser on Archives to the Church in Wales and he contributed chapters to *Religion and Society in the Diocese of St Davids 1485-201*, edited by William Gibson and John Morgan-Guy, (Ashgate, 2015) and *A New History of the Church in Wales*, edited by Norman Doe, (Cambridge University Press, 2020).

Price married his wife, Alison, in 1973. Their three children, Clare, Michael and Abigail all went to school in Lampeter. Abigail went on to study theology at University of Wales Lampeter. Price lists as his hobbies, railways, languages, and looking at churches. He has visited every Anglican church in Wales.

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Henry James Prince – The student who believed he was God



Henry James Prince was born in 1811, the youngest child of a West Indian planter who died soon after his birth. Prince grew up in 'genteel poverty' in Bath, looked after primarily by his mother's lodger and companion, the elderly and wealthy Martha Freeman. Despite the considerable age difference, Prince married Martha in 1834. Initially deciding upon a medical career Prince was apprenticed to a surgeon-apothecary in the city of Wells. He later moved to London, to Guy's Hospital and the Webb Street Anatomy School, where he completed his training. In 1832 he qualified as L.S.A. (Licentiate of the Society of Apothecaries) and was appointed Resident Medical Officer at the prestigious Bath General Hospital.

However, the influence of Martha, a devout Christian, combined with a growing Evangelical fervour in his own religious life, determined Prince to abandon medicine for the ordained ministry of the Established Church. In March, 1836 he was admitted to St David's College, where he proved to be an above-average student, who soon established himself as the leader of a group known as "The Lampeter Brethren".

In 1840 he was ordained by the Bishop of Bath & Wells for the rural parish of Charlinch (or Charlynch) near Bridgwater in Somerset. However, Prince soon divided the parish by announcing that only the righteous, who tended to be female and attractive, could be admitted into the church, creating what subsequently became known as "The Charlynch Revival".

Following his dismissal from his curacy by the Bishop, Prince moved onto the parish of Stoke-by-Clare, Suffolk, with similar dramatic results. Disgusted with the Church of England, Prince seceded, and removed to Brighton, where he set up the Adullam Chapel, quickly establishing himself as a fashionable preacher. He then relocated to the Assembly Rooms of the Royal Hotel, Weymouth, where he declared himself to be the Revelation of God on earth.

In 1842 Martha died and Prince created a scandal by marrying again, just a few months later. His second wife, Julia was a rector's sister, of independent means. In 1846, financed by his adoring, and largely female followers, Prince built "Agapemone", an "Abode of Love", on a 200-acre site at Spaxton, close to Charlynch. Here the community, which consisted mainly of wealthy unmarried women, followed a religious life based on the theories of various German spiritual mystics and awaited the Second Coming. They continued to generate rumour

however. A report in the *Illustrated London News* announced that, "They have converted the chapel into a banqueting-house, and substitute feasting and enjoyment for privation and prayer", yet worse was to come. One aspect of Prince's "divine sovereignty" was the "Great Manifestation", when Prince, known as 'Beloved', selected a suitable young virgin from among the Agapemonites, and "took her flesh with the power and authority of the Holy Ghost", on a couch set up before the Holy Table in the chapel, and before the assembled congregation.

In 1857, believing himself to be the Holy Spirit of God, Prince wrote *The Little Book Open*, in which he declared,

"This one man, myself, has Jesus Christ selected and appointed His witness to His counsel and purpose, to conclude the day of grace and to introduce the day of judgement, to close the dispensation of the spirit, and to enter into covenant with the FLESH."

Despite his claim to be the Messiah, Prince died in 1899, and was buried, it is believed standing upright, within the walls of Agapemone. His legacy continued however, with the remnants of the Agapemonites lingering on until the 1960's.

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Rev. Howell Prichard

Howell Prichard was born in 1805 in Trallong, Breconshire, to parents Howell Prichard and Elizabeth Powell. Howell Sr. was a farmer and had married Elizabeth Powell the previous year. Howell Jr. had six siblings; Elizabeth, Thomas, Elizabeth, William, Sarah and Rees.

Prior to his admission to Saint David's College Howell Jr. had attended Christ College, Brecon. Howell was one of the first students to enrol at Lampeter, joining the college on its opening day, 1 March 1827, at the age of twenty-one. Many of his fellow students were also from farming backgrounds and the prospect of a life away from farming would have offered financial security, status and, for some, adventure. College rules were strict and some students were expelled, and Howell himself was reprimanded in the Michaelmas term in 1828 for an unknown wrongdoing. Offences which could then lead to rustication included swearing, leaving the campus at night, drunkenness and repeated absences without leave.

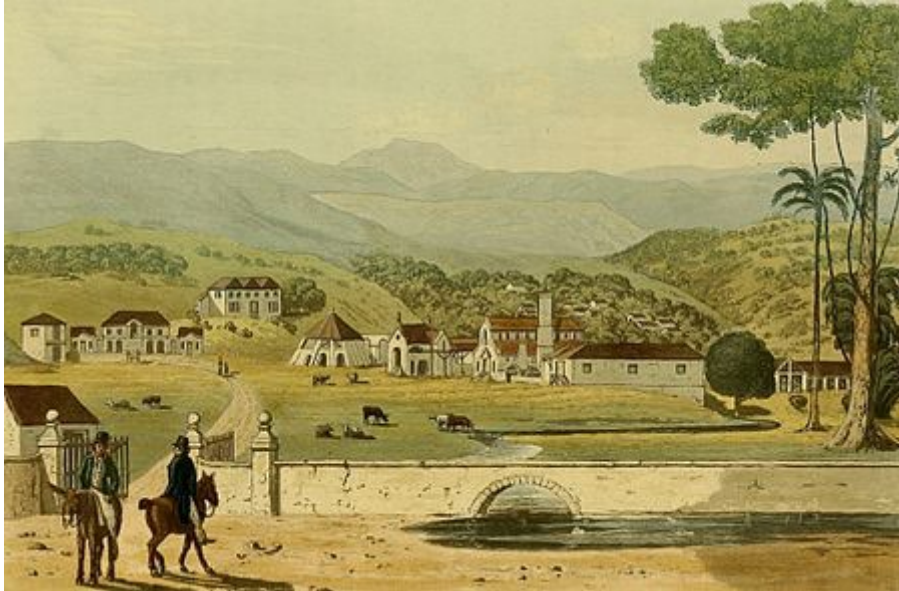
Howell was ordained as a Deacon in the College chapel in August 1829 and was appointed Stipendiary Curate of Dulas, Hereford. The following year Howell sat for his examinations but was rejected for his Priestly orders, more likely due to an inadequacy in his knowledge of scripture, Latin or theology than for poor conduct. Three years later Howell was appointed Stipendiary Curate of Llansantffraed and Llansbyddydd in the diocese of Saint David's. In September 1834 Howell successfully re-took his exams and he was ordained as a priest in the College chapel and continued to carry out his priestly duties at Llansbyddydd for the next ten years.

In the mid-1840's Howell's life took a very different turn when he was appointed to the district of Montpelier, Jamaica. The Bishop of Jamaica had made requests in the *Ecclesiastical Gazette* for several vacant appointments on the island and, on the recommendation of his Bishop, Howell was appointed a Curate in Jamaica. One of his earliest duties in 1844 included the burial of the Reverend William Fraser in Falmouth, Trelawny; Fraser had served the church in Jamaica since 1806.

The district of Saint James, Montpelier in Jamaica was originally a sugar plantation. The plantation had changed hands several times since it had been settled by Captain Francis Sadler in the 1740s and, by 1840, the estate was owned by the de Walden family. Following the abolition of slavery the estate, like many in the colonies, began to suffer financially. In 1848 the House of Commons ordered an investigation into the economic situation of the colonies a decade after emancipation; in 1806 West Indian sugar had represented 55.1% of the North Atlantic market but by 1851 it had dropped to a mere 13%. The decline post-emancipation was exacerbated by the economic depression in Europe in 1846-7 which had had dramatic consequences for the Jamaican sugar industry. In the uncertain and fluctuating economic climate Jamaican planters received less and less capital from British merchants and financiers which led to widespread bankruptcy. By the 1850s the estate at Montpelier had moved its production to cattle farming.

Howell Prichard played a significant role in the regeneration of the estate and the island, as did many of the clerical appointees who arrived during 1830s-1850s. Howell himself was brought over for "the relief of the destitute Irish and Scots" affected by the abolition and

economic downturn. The church was one of the pillars of the island during these hard times and it was noted by the Honourable Lord Walden that “The Clergy of the Church of England are acquiring daily more influence over the Negroes, and certainly they are co-operating with the proprietors in encouraging industry”.



Montpelier Estate, Saint James, from A Picturesque Tour of the Island of Jamaica by James Hakewill, 1825. Hurst and Robinson & Co.

https://en.wikisource.org/wiki/Page:A_Picturesque_Tour_of_the_Island_of_Jamaica.djvu/95

In 1846 Howell married Mary Harriet Marrett, the youngest daughter of Captain Joseph Marrett of the Royal Navy, in Saint Michael’s Church, Swanswick, Jamaica. Just over a year later Mary gave birth to a daughter Mary Elizabeth, and two years later their second daughter Louisa Gwenllian Sarah was born. During this period Howell was involved with the foundation of a new church, the Chapel of Saint Paul’s, Montpelier which was attended by many of the townsfolk from Montego Bay and its outer districts. Howell, writing back to his local newspaper in Wales, the *Cardiff and Merthyr Guardian*, stated that the foundation “will be interesting to many of your readers” of which he notes many were his friends and relatives. Howell goes on to state “that notwithstanding...having lived many years in this tropical and very wasting climate [he] is in possession of the very best health and spirits”.

By 1850 Howell was a well-established figure on the island of Jamaica and the *Jamaica Almanac* of 1851 noted he was also the bank manager for Saint James’ saving bank, not then uncommon for reverends and members of the church. He is also listed as an Island Curate working in Saint James. Howell kept himself informed of the developments in his home county and country through his subscription to the *Cardiff and Merthyr Guardian*.

Having been one of the first students of the college, Howell was also one of the first graduates and in 1853 he returned to successfully take the examination for his Bachelor in Divinity Degree under the new charter of 1852. Howell did return to Jamaica but after a few years of ill health he eventually left the island and, in 1859, he took up a curacy in Knockin, Shropshire.

The 1871 Census records that Howell's family had been augmented by a third daughter, Howellina Powell Milner Prichard, who was born in 1864, while the papers of that year reported his patronage of the Knockin Choral Society. In 1876 Howell was preferred to the living of Molverley in Shropshire where he lived for the next five years. Howell died in the April 1881 at the age of 76, and was buried at Molverly Parish Church.

Written by:

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William Peregrine Propert

William Peregrine Propert (1831-1906) was associated with St David's Cathedral as chorister, lay vicar-choral and organist for over sixty-five years.

Propert was born at Hubberston on 24 February 1831. His father was Captain David Propert, the harbourmaster at Milford, and his mother, Ann Peregrine. He attended the Cathedral School at St David's. As a child he possessed a fine treble voice, singing the solos in the anthems used at services. He also learned to play the organ. His first move was to St David's College Lampeter. He was Bates Scholar and college organist, taking two prizes in 1849. He was also at the centre of a small group who met every week for musical study.

In 1851, Propert was appointed Junior Lay Vicar and Organist of St David's Cathedral; he retained this post until 1871. However, he was able to go on studying alongside. He was the first student to gain a combined degree in Arts and Music at Oxford University. He went on to Cambridge to study theology, classics, law and mathematics, in addition to music. He married Emily Mortimer in 1859. They had two sons, M.D. Propert, who became a Local Government Board official, and Peregrine Sydney Goldwin, a London vicar.



St David's cathedral, where Propert was organist

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<https://commons.wikimedia.org/w/index.php?curid=47733084>

Propert was organist at St David's until 1883, and then lay vicar choral. However, the building was being restored between 1864 and 1883, so the organ was not used. Propert appears to have had plenty of time for his abundance of other interests. His friends included the composers Thomas Attwood Walmisley, Sebastian Wesley, Sir George Elvey and Dr Corfe.

In another sphere, he became a member of the Inner Temple and, in 1873, took his LL.M. at Cambridge. He was called to the Bar in 1873 and took his LL.D. in 1878. Although he never practiced law, he acquired a great reputation throughout South Wales as a legal adviser. He was chosen by the Japanese government to act as tutor to two young Japanese who were sent to Britain to be trained in English and Roman law. He was a member of the Royal Meteorological Society and, over thirty years, he carried out a series of meteorological observations at St David's. These were published and

declared to be of national value. He was a member of the Royal Geographical Society, alongside interests in botany, geology and entomology.

Proper died on 3 October 1906 at his home, the Manor House, St David's.

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P. Ramanathan

Pathmanathan Ramanathan (1932-2006) was a leading Sri Lankan lawyer and judge.

Ramanathan (or Rama as he was always known) was a member of an elite Tamil Hindu family. He was born on 1 September 1932. His father was Sangarapillai Pathmanathan, a well-known broker in the tea industry and a spokesman for Low-Country Plantation interests. His mother was Srimani, nee Rajendra. His great grandfather, Sir Ponnambalam Ramanathan, had been solicitor general. Ramanathan's other relatives included Sir Ponnambalam Arunachalam, the founder president of the Ceylon National Congress, and Ananda Coomaraswamy, an early interpreter of Indian art to the west.

Ramanathan attended St Joseph's College in Colombo and then Montford High School, a leading missionary school in southern India. There he distinguished himself both academically and as a sportsman. After he left school, he came to the United Kingdom for more education. He attended St David's College, Lampeter for a short time, before going on to Gray's Inn to read for the bar. There he lived in London House, a hall of residence for students from the Commonwealth. Several of the Sri Lankans who became his friends went on to be well-known in their chosen fields, either in Sri Lanka or abroad. After finishing his education, he worked for the Inland Revenue in London for a time.

Ramanathan returned home as a Barrister at Law; he was admitted as an Advocate of the Supreme Court. He spent a short time working at the Private Bar, before joining the Attorney General's department as a crown counsel in the late 1970s. He particularly enjoyed the criminal side of the bar and was well-respected for his sense of fair play.

He was quickly appointed to the Bench, first as a High Court judge. In this role, he served all over the country, Galle, Matara, Jaffna, Kurunegala and Anuradapura. Then he rose to become a judge of the Court of Appeal. At the time he was president of the Court of Appeal, he was elected as a Master of the Bench by the Honourable Society of Gray's Inn. Eventually, he was a member of the Bench of the Supreme Court of Sri Lanka. He was also a member of the Permanent Court of Arbitration at the Hague. Ramanathan possessed in abundance the qualities necessary for a good judge – impartiality, integrity and a strong sense of justice and fairness.

After he retired, Ramanathan was a popular public speaker and active in a range of voluntary activities. He was chairman of the Human Rights Commission for a short time, where he did a great deal to reorganize the organization. He also served as Governor of the Western Province and as chancellor of Uva Wellassa University. The Sri Lankan president awarded him the prestigious title, 'Deshamanya', the second-highest Sri Lankan civil honour.

Ramanathan married relatively late in life; his wife, Mano, was also an attorney-at-law. She worked as a legal draftsman in Sri Lanka's Ministry of Justice. Ramanathan was an enthusiastic lover of dogs and a long-standing member of the Kennel Club. His favourites were dachshunds. He was a devout Hindu and a trustee of the Sri Ponnambala Vaneswara Temple.

Ramanathan died on 7 December 2006.

Pathmanathan Ramanathan

The Hindu Sri Ponnambala Vaneswara Temple in Sri Lanka, where Ramanathan served as trustee.



The Hindu Sri Ponnambala Vaneswara Temple in Sri Lanka, where Ramanathan served as trustee.

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Grey's Inn @Chensiyuan

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Heather Ratnage-Black

Heather Ratnage-Black has represented the Royal Air Force and also Great Britain in the sport of skeleton bobsleigh. She currently serves on the board of British Bobsleigh & Skeleton.

Ratnage-Black is a northerner; she grew up in Norton-on-Tees, a few miles north-east of Middlesbrough. She was educated at Bede College in Billingham, before studying geography at St David's University College, Lampeter. Already a sports junkie, her interests at university included mountain biking.

On leaving full-time education, Ratnage-Black entered the Royal Air Force. In 2001, she did her novice course in skeleton bobsleigh with the army in Igls, Austria. In skeleton, participants or 'sliders' sprint between 20 and 30 metres while pushing a sled. They then jump on to descend a constructed ice-covered track or channel at speeds of up to 80 miles an hour. In contrast to the related sport of luge, they compete lying chest down and head-first. Skeleton was to become a major part of Ratnage-Black's life. For the next ten years she was involved in the RAF's team, first as a competing athlete, then as team manager. In the latter role, she was responsible for athlete development, European race coordination, coach progression and all aspects of safety. She eventually became the chairman of UK Armed Forces Skeleton. She is the event director for the UK Armed Forces annual Inter Service Ice Sports Championships, which includes bobsleigh, luge and skeleton. As a member of its board, she is now on the national governing body of British Bobsleigh & Skeleton. Her fellow members include double Winter Olympic gold medallist, Lizzie Yarnold.

Alongside this, Ratnage-Black was building an air force career. Between 2003 and 2007, she worked as flight commander, air operations at RAF Marham in Norfolk. After that she became Squadron Operations Officer, before spending some time in planning roles. Since 2010, she has worked at RAF Waddington, in Lincolnshire. Initially she was involved in ISTAR, the RAF's eyes and ears in the sky. She was particularly involved in the governance and assurance of safety management systems. Then, in 2013, she became Assurance, Safety and Continuous Improvement Manager at the Air Warfare Centre. The Air Warfare Centre provides integrated mission support to front line commanders.

Ratnage-Black has twice served in the airbase stationed at Kandahar Airfield, Afghanistan. In 2008 and 2009, she spent five months as Base Operations Officer for the NATO mission. In 2012, she worked as Squadron Leader Operations of No. 904 Expeditionary Air Wing. Her duties included managing the flight operations room, flight safety reporting, force protection planning and contingency planning. She has been awarded the prestigious Chief of the Air Staff's Commendation.

Alongside the pressures of airforce life, Ratnage-Black continued to study. Her second degree, taken through the Open University, was a BA in Childhood and Youth. After that, she took an OU diploma in Religious Studies. She is still an active sportswoman. She is a black belt in kick boxing and regularly runs in long distance races, including ultra marathons. These have included taking part in the Saint Cuthbert's Way 100 km event, starting in Melrose and ending in Lindisfarne. More recently she ran the 35 miles from her home in Boston to Lincoln Castle to raise funds for Autism Aware UK. As well as supporting her own children's supporting endeavours, Ratnage-Black has coached Lincoln Rugby Club's under sevens team for the past ten years.

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Thomas Milville Raven

Thomas Milville Raven (1827-1896) was a pioneer photographer, as well as a priest.

Thomas Milville was the son of a clergyman, Thomas Raven, and his wife Susannah née Horrocks. Indeed, he was baptized by his own father at Holy Trinity church, Preston. In 1849, he married Eliza Whitaker at Padiham, Lancashire. He was educated at St David's College Lampeter and ordained deacon in 1850 and priest in 1852. His first curacy was at Montgomery; a succession of posts followed at Baxterley near Atherstone; Lockington; Waldingfield, and Scruton near Bedale. Eventually, he was appointed Vicar of St Gregory's Crakehall, a village in the Yorkshire Dales, in 1867. He is also said to have built and maintained at his own cost the neighbouring church of St Mary Magdalene's at Langthorne.

Alongside this, he was a dedicated amateur photographer. He came from a creative family; one of his brothers was a painter and his sister had married the Pre-Raphaelite painter and stained-glass artist Henry Holiday. Raven joined the Photographic Society of Scotland in 1856 and immediately began exhibiting, mostly calotype and waxed-paper views of architecture and archaeological sites.

Raven commented in the *Journal of the Photographic Society*, 'It was after reading Dr Keith's admirable paper on the waxed-paper process that I determined to adopt it. I was at that time living in a country parish in Yorkshire, and had to fight my way through photographic difficulties and troubles unaided and unadvised by any one.' In William Henry Fox Talbot's calotype process, paper with a coating of silver iodide was exposed in the camera and developed into a translucent negative image. The negative could then be used to make a large number of positive prints by simple contact printing. The wax paper process, introduced by Gustave Le Gray in 1851, modified this. The paper was impregnated with wax prior to sensitising rather than wax being coated on the finished negative.

Raven's writings describe the experience of a dedicated amateur photographer, carrying with him as well as his camera, an abundant supply of chemicals, an extra piece of ground glass for the focusing frame and one or two pieces of glass for the dark slides. Although his accounts are instructive regarding photography, they reveal little about himself. In particular, he wrote about his travels in France, with an eventual destination of the Pyrenees. He and Eliza arrived in Paul in December 1857. At this time, a daughter was with them. However, she is not mentioned in either the 1851 or the 1861 census, or in connection with a later visit to France. Raven submitted a significant number of waxed-paper views of French scenery and architecture to the 1859 exhibition of the Glasgow Photographic Society.

After his return to Britain with its cooler climate, Raven went back to using calotype, finding it 'unrivalled' for 'landscape portraiture. He also used the collodion process, a means of achieving light sensitive surfaces which remain in place on their supports. (As the photographic material was coated, sensitized, exposed and developed within about fifteen minutes, the technique required a portable darkroom!) Unusually, Raven produced a dry collodion view of Stirling Castle. His images for the 1861 Photographic Society exhibition in London included a mixture of views, portraits and studies of busts, using both waxed-paper and collodion techniques. He exhibited again at the 1865 International Exhibition in Dublin. The 1856 exhibition of the Photographic Society of Scotland also contained seven calotypes, signed by a mysterious 'E. Raven.' The identity of the photographer is uncertain, possibly Thomas' younger brother Eustace or his wife Eliza.

Raven was elected a member of the Photographic Society in London on the same day as Julia Margaret Cameron, June 7 1864. He was also a member of the Yorkshire Archaeological Society and a fellow of the Royal Society of Edinburgh. He died in 1896, aged sixty-eight.

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Arthur Augustus Rees

Arthur Augustus Rees (1815-1884) was a popular evangelical preacher.

Arthur was the seventh and youngest child of John Rees, a Carmarthen landowner, and his wife Anne Catherine née Vander Horst, the daughter of the American consul in Bristol. Arthur's childhood was unsettled. His father lived for some time in France, whilst his mother remained in Britain. His mother does not appear to have been particularly interested in him; between the ages of five and thirteen he was 'tossed about the country at various schools.'

His father had been a naval officer and indeed was present at the battles of Camperdown and Copenhagen. When he was thirteen, Arthur followed in his father's footsteps by joining the Royal Navy as a first-class volunteer. He stayed in the navy for five years, serving first in the eastern Mediterranean and then mostly in Portuguese waters. As he was rather headstrong, he sometimes clashed with his superiors and was several times flogged. He left the Navy in 1833, following one of these confrontations in which he was told by his captain that he was not fit to be on a ship.

It is uncertain what Rees did after he left the Navy. He had a good singing voice, and was able to play the guitar. He appears to have spent time in London on the fringes of the theatrical world. However, in 1834 or 1835, he experienced an evangelical conversion. He studied his Bible, adopted a more serious approach to life, and became a 'thorough-going' Christian. Over the next few months, he taught himself Latin and Greek. Some Bristol clergymen were impressed enough to raise funds for him to attend St David's College Lampeter.

Rees was admitted as a student on 1 March 1836. His contemporaries included Henry James Prince, the youngest son of a West Indian plantation owner. Rees and Prince were closely associated for the next three years; they were at the centre of a group of earnest Christian students, 'the Lampeter Brethren.' Despite the college authorities' disapproval of their exaggerated piety, Rees was elected Hannah More scholar in 1837 and Butler scholar in 1838.

After he graduated, Rees seems to have spent some time in Prince's home in Bath; he also met his future wife, Prince's sister Eleanor. Rees received an invitation to work in the north-east of England, his Lampeter tutor, Alfred Ollivant, having recommended him to the Rector of Sunderland, Rev. William Webb. He was ordained curate in 1841, and seems to have spent most of his time in a daughter church, St John's Chapel, rather than the more respectable Parish Church of Holy Trinity. For a while, things went well; he was popular and his working-class congregation grew in size. However, he appears not to have been of the most diplomatic. After he preached to the rather more refined congregation at Houghton-le-Spring, there were complaints about some of his uncompromising language. When the bishop of Durham, Edward Maltby, investigated, Rees had to admit that he had delivered the sermon extempore. The bishop ordered him to write out his sermons in full and forbade him to preach outside his own parish. Although Rees was still ordained priest the next month, his rector's patience was soon exhausted. Nine months later, he was given three months' notice. Three thousand people are said to have attended his farewell service.

Rees and Eleanor returned to her home in Bath. The Rector of Walcott St Swithin asked him to be responsible for a recently acquired chapel in Thomas Street. Rees took up his duties with 'zeal and energy ... specially among the poorer population.' However, the bishop of Durham, refused to endorse his appointment. Despite the protests of the rector and congregation, Rees was evicted from his role.

Rees gave vent to his feelings by publishing a pamphlet, *Solemn protest before the church and nation of the Rev. Arthur A. Rees, late minister of Thomas Street Episcopal Chapel, Bath: against his virtual ejection from the ministry of the Church of England*, (T. Noyes, 1844). He eventually realized that he was 'born to be a dissenter,' although he always preferred to be called nonconformist.

Rees soon returned to Sunderland, away from the area where his increasingly notorious brother-in-law was operating. In the north-east, he was welcomed back by many of his former parishioners. Having inherited some money from his father, he was able to build a new, undenominational church. Bethesda Free Chapel, Sunderland, opened in March 1845; unlike most chapels of the time, there were no seat rents. Rees worked there until his death in 1884. Initially, he used the prayer book and preached in a black gown. However, he quickly became more nonconformist. George Müller, one of the founders of the Brethren movement, baptized him as a believer by total immersion. Twelve hundred of his congregation followed Rees' example by being baptized. Rees also adopted the Brethren practice of holding communion each week on Sunday mornings. However, he had a reputation for being autocratic; he was known locally as 'the pope of the North.' The form of church government he adopted tended towards Presbyterianism. He was a strong proponent of apocalyptic views, relating his theories to the rise and fall of Napoleon III in France.

Rees' friends included a number of other leading evangelicals, among them C.H. Spurgeon, F.B. Meyer and D.L. Moody. His pamphlet, *Reasons for not co-operating in the alleged Sunderland revivals*, (Wm. Henry Hills, 1859) opposed women, and in particular Phoebe Palmer, preaching in the Sunderland revival meetings. Catherine Booth's response, *Female ministry: women's right to preach the gospel* (1861) was one of the great feminist tracts of the 19th century. In contrast, Rees' chapel was one of the first to host Moody's English mission in 1873. The term *gospel song* is said to have originated with him, as he described Moody's soloist and hymn writer, Ira D. Sankey, as singing the gospel.

Rees died in April 1884. He was described as 'one of the most energetic, active, persevering, and successful ministers in the North of England.'

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Rice Rees

Rice Rees (1804-1839) was one of the original three lecturers at St David's College Lampeter and the first librarian.

Rees was born at Ton in the parish of Llandingad, near Llandovery. His father, David Rees, appears to have been a dissenter; Rice Rees was christened in an Independent chapel. In his mid teens, he was educated for a short time at Lampeter Grammar School, living in digs in the town. After that, he spent some time back at home. He was prepared for Oxford by his uncle, W.J. Rees, a literary clergyman and the vicar of Cascob, Radnorshire. Already Rice had developed an fascination with Welsh history and culture; his interest was roused by John Howell, (Ioan Glan Dyfroedd).

Rice Rees entered Jesus College Oxford in 1822; he graduated BA in 1826, MA in 1828 and BD in 1837. He was a scholar of his college from 1825 to 1828; in 1828 he was elected fellow. Also, at Oxford, he became a member of the Church of England. A combination of nervousness and overwork, which strained his eyesight, meant he did badly in his undergraduate finals. However, when St David's College Lampeter was established, Rees' tutor at Oxford, Llewellyn Lewellin, became its principal. Lewellin was asked if he knew anyone able to be classical tutor and professor of Welsh. He commented '... I assure you, Sir it gave me sincere pleasure to have such an opportunity, of bearing my testimony to an old pupil's general attainments and very excellent and moral conduct on all occasions.' Aged only twenty-two, Rice Rees was appointed lecturer in Welsh and librarian. His salary was to be £150 from a government grant until a living became vacant, plus a proportion of the tuition fees. He was also to receive a set of comfortable rooms in college. Rees accepted conditionally, saying he was not ready to sit an examination in Welsh at once, having never written in it or studied it systematically. He later admitted that his answer was influenced by his fear of examinations, rather than his lack of fluency in Welsh! Through 1826 and 1827, he followed a course of study in the Welsh language. As well as becoming professor of Welsh, he was also Librarian and in charge of the buttery. He was ordained deacon in 1827 and priest in 1828, becoming rector of Llanddewi Velfrey in 1832.

Rees took up residence at the new college in February 1827. On Monday 5 March he 'had the honor of being the first to give lectures at St David's to a class of about 18 men in St. John.' As the lecture-rooms were not ready, lectures had to be given in Hall. Despite having only three members of staff, the new college was attempting to provide a complete university course. Rees gave fourteen lectures a week; in the early days of the college, he taught the Greek Testament, Cicero's *Offices*, Horace and Welsh. By 1829, he had added to this Herodotus and Logic. As Librarian, he compiled a catalogue of the collection; in 1836 his brother William published *A Catalogue of Books deposited in the Library of St David's College*. He also carefully recorded every book in the register of donations, as well as sticking bookplates with the names of the donors in the actual volumes. He also worked as Welsh examiner for the diocese of St David's, to test the proficiency of clergy appointed to Welsh-speaking parishes. He was appointed bishop's chaplain in 1838.

Lampeter was remote; Rees found that everything was expensive because of the enormous cost of the transport there. In 1828 he purchased a mare for travelling, paying £26 5s.

Rees was a scholar by nature. His book *The Welsh saints* originated as an essay, submitted to the Carmarthen eisteddfod for 'The best Essay on the Notices of the Primitive Christians, by whom the Welsh Churches were founded, and to whom dedicated.' He expanded the composition into a book, published in 1836. J.E. Lloyd described it as 'full and illuminating' and it was to remain a standard authority for generations to come. He also played a huge part in the revision of the Welsh Book of

Common Prayer in 1838 to 1839. At the time of his death he was working on an edition of Rhys Prichard's *Canwyll y Cymry*; this was finished in 1841 by his brother William Rees, a publisher in Llandovery. Rice Rees also started work on an edition of *Liber Landavensis*; his uncle, W.J. Rees, completed the task, although inadequately, in 1853.

Rees was never robust and it is clear that he overworked. He died on 20 May 1839, by the roadside at Newbridge-on-Wye, Brecknockshire, whilst travelling from his uncle's home in Cascob to Lampeter. He is said to have fallen dead from his horse's back. He is buried in Llandingad churchyard; there is a tablet to his memory in the wall of the south aisle.

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Bishop Timothy Rees

Timothy Rees was the first diocesan bishop in the disestablished Church of Wales with only a Lampeter degree.

Rees was a local man. He was born in Llanon on 15 August 1874. His parents were David and Catherine Rees of Llain Llanon. The family were Welsh-speaking and Rees spoke Welsh before he learned English. Indeed, in public speaking, he was always most at home in Welsh. Rees was educated at Ardwyn School, Aberystwyth and St David's College School, Lampeter, before winning a scholarship to St David's College. In Lampeter, he quickly made a mark in the Literary and Debating Society; it was said of him 'It was felt that a Welsh speaker of the first rank had entered college that year.' Rees graduated with a BA in 1896. After that, he trained for the ministry at St Michael's College, Aberdare. He was ordained deacon in December 1897 and priest a year later. He was a curate at Mountain Ash from 1897 to 1901. He then went back to St Michael's College, Aberdare, where he was chaplain from 1901 to 1906.

Rees' next move was to the Community of the Resurrection, Mirfield, West Yorkshire, an Anglican monastic community. He made his profession as a monk in 1907. He became increasingly well known as an evangelistic preacher, in Britain and overseas. He conducted missions in New Zealand, Canada and Sri Lanka.

In 1915, Rees was one of eighteen Mirfield fathers to become army chaplains. He served on a Gallipoli hospital ship, in Egypt and on the Somme. It was said of him 'Along the shattered trenches he would go, seeking the wounded, encouraging the living, burying the dead ... Constantly sniped at, always in danger from shell fire, in acute discomfort, he worked unceasingly to ease the lot of the wounded.' As well as being twice mentioned in dispatches, he was awarded the Military Cross in 1917 for his work rescuing and aiding wounded soldiers on the Somme. After that, he was stationed at a hospital caring for men suffering from venereal disease. Like other army chaplains, his own theology developed over this time and he engaged with the then controversial concept of a suffering God. His most famous hymn, '*God is love, let heaven adore him*' includes the lines:

'And when human hearts are breaking,
Under sorrow's iron rod,
That same sorrow, that same aching,
Wrings with pain the heart of God.'

Rees was warden of the College of the Resurrection, the Mirfield community's theological training centre from 1922 to 1928. There he ensured the college was secure and built on a good foundation. Several of his hymns were included in the 1922 *Mirfield Mission Hymn Book*.

Unexpectedly, Rees was appointed bishop of Llandaff in 1931. It soon became apparent that Rees, an unassuming man of very simple tastes, was less a prelate and autocrat, than a pastor and evangelist. He was an outstanding bishop, a Catholic Evangelical with a profound spirituality, a social conscience and a pastoral heart.

The industrial depression had hit South Wales particularly hard and this was its most acute point. Unemployment figures ranged from 23% to 65%; Rees had to face the problems caused. He was definitely on the side of the working man and he worked hard to reduce the distress caused by extended periods of enforced idleness. In April 1932, he launched the Bishop of Llandaff's appeal, asking readers of the *Church Times* to contribute. He regularly held open house at Llys Esgob (Bishop's House) for groups of unemployed people, mixing freely with his guests and making sure a

good meal was cooked for them. He formed a 'band of young missionaries', a small group of unmarried clergy, who were sent to the poorest parishes to help with relief work. Rees was chairman of the Llandaff Industrial Committee, where he discussed ways of helping the situation with local politicians and industrial leaders. As first president of the South Wales and Monmouthshire Council of Social Service, he was prominent in promoting occupational clubs and other activities for the jobless and their families. Lady Rhys Williams said of him:

'Bishop Rees was among the first to see the great moral wrong committed by the British people as a whole against the people of the depressed areas in the 1930s ... The part played by him in remoulding the political thought of his time and risking the censure of the county well may have been more significant than we know.'

He was also a magnificent orator, both in English and Welsh.

Sadly, Rees' health failed. He died after a long illness on 29 April 1939. Fittingly, his hymn '*God is love*' was sung at his funeral. He was buried close to the cathedral; there is a brass memorial to him in the floor of the Lady Chapel.



Rees' grave in Llandaff cathedral churchyard

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Raymond Renowden



Charles Raymond Renowden (1923-2000) both studied and lectured at Lampeter, as well as serving in the Intelligence Corps and meeting Emperor Hirohito.

Renowden was born in Trealaw, in the Rhondda; his father, Charles, was the vicar there. Raymond's younger brother, Glyndwr, also a graduate of St David's College, eventually became chaplain-in-chief of the RAF. The family moved to Cardiganshire and Raymond attended Llandysil Grammar School. He joined St David's College, Lampeter in 1941. At this time, pupils from Wycliffe College School in Stonehouse, Gloucester, had been evacuated to Lampeter. Many of the college facilities were actually out of bounds to undergraduates. Students had to live in lodgings and lectures were held in various halls round the town. Apart from studying in the library, attending chapel and possibly using the principal's house, many students never entered the college buildings.

Renowden joined the Home Guard. He recollected that he was issued with 'trousers up to my neck, ... battledress top like a loosely hanging jacket and a helmet hanging over my ears at all angles. In addition, I was issued with a 'rifle' which had no trigger! It was presumably to be used as a club ...' He volunteered for RAF air-crew service in 1943. However, his service was deferred and he completed his final undergraduate year as a Pilot-Navigator-Officer cadet.

Renowden left Lampeter with a first-class degree in theology. Transferring to the army, he trained in the Grenadier Guards and the Army Intelligence Service. As a member of the Intelligence Service, he served first in India and then in Japan. During his time in India, he became fluent in Japanese. One of his first duties in Japan was to accompany the Emperor Hirohito on a visit to the ruins of Hiroshima, just after the dropping of the atomic bomb. Renowden noticed a small flower growing amidst the destruction and interpreted this as a sign of hope. However, he was later to suffer from the ill effects of the radiation, necessitating a serious operation on his shoulder later in his life.

After his return home, Renowden went as a scholar to Selwyn College, Cambridge and then trained as a priest. From 1951 to 1955, he worked as curate at Hubberston, near Milford Haven. He also married Ruth Collis in 1951; they had one son and two daughters.

Renowden next went back to St David's College, Lampeter to work as philosophy lecturer. He became head of his department in 1957 and then senior lecturer in Philosophy and Theology in 1969. He was particularly interested in the intersection of philosophy and religion. None of his students were able to escape the big questions about the truth of Christianity.

In 1956, his wife Ruth, became a lecturer in mathematics, the first woman to be part of the permanent staff of the college.



Aerial view of St Asaph cathedral

After sixteen years of outstanding teaching, Renowden left Lampeter in 1971 to become dean of St Asaph. As well as academic ability, he brought the skills of a Welsh-speaking pastor to his new role. During his time as dean, the cathedral increasingly the centre of diocesan life. He was heavily involved in committees and councils. He was responsible for the refurbishment of the cathedral library, allowing it to be used for meetings and conferences as well as research. He worked with Professor William Mathias to establish the North Wales Music Festival, launched in 1972 and held in the cathedral. Furthermore, for most of this period, Renowden was also vicar of St Asaph parish church and of two nearby villages. Yet he found time to write several books, including *New patterns of ministry* (1973) and *The role of the cathedral today and tomorrow* (1974). After retirement in 1992, he wrote an academic biography of one of his predecessors, *A genial kind of divine: Watkin Herbert Williams, 1845-1944* (1998).

Renowden died on 15 May 2000.

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Venerable Archdeacon Robert Henry Richards

Robert was born in Fishguard, Pembrokeshire on 9th February 1869. He attended Fishguard Grammar School before joining St David's College in 1889, where he achieved a 2nd class classical degree. He held curacies in Newport, where he married his wife Florence Mary, as well as Liverpool and Howden in Yorkshire. He was invited in 1904 by Bishop Mercer to become rector of New Norfolk, Tasmania. Two years later he was appointed Diocesan Missioner and Rural Dean, Archdeacon of Darwin and Rector of Zeehan, 1911-1915, Rector of Queensland, 1919-1921, Rector of Wynyard, 1921-1923 and finally Archdeacon of Hobart in 1923. As Archdeacon of Hobart Thomas was responsible for several churches and regularly conducted five services every Sunday. He was also editor of the *Church News*, sat on various committees and held several positions within the Masonic organisation, including Chaplain of the Tasmanian Naval and Military Lodge.

Always immensely popular particularly amongst the miners, he was present at Mt Lyell copper mine in 1912 when the pump house caught fire causing the deaths of forty-two men. His heroic services during the disaster earned him a special recommendation.

In 1914 Robert was one of the first four chaplains appointed to the Australian Imperial Force. As chaplain with the third brigade he left Hobart on the 20th October 1914 on the S.S. Geelong, with 912 soldiers bound for Egypt. He served in Egypt on Gallipoli, in France and at the Australian headquarters at Horseferry Road in London, which had relocated from Cairo in 1916.



S.S. Geelong

http://digital.sl.nsw.gov.au/delivery/DeliveryManagerServlet?embedded=true&toolbar=false&dps_pid=IE1649009&qa=2.53504744.1165295238.1535330948-471006855.1534086563

In a newspaper interview with *The Mercury* on his return to Hobart for recuperation in 1916, Robert recounted some of his war time experiences;

"...our men were trained to a nicety; they called forth the admiration of the other British forces in Egypt, and were declared the finest lot of soldiers they had ever seen. Our brigade took part in the formal ceremony at Cairo of annexing Egypt under General Maxwell. Our brigade was also chosen to provide the first landing party on the Gallipoli Peninsula under Brigadier-General Sinclair Maclagan, which was accounted a great honour. No words of praise can be regarded as fulsome with respect to that splendid soldier - one of the finest officers in command. Before the now historic landing; we were conveyed to the island of Lemnos, where the forces were trained for weeks in road marches, scaling heights, and so on, to keep them fit, other troops from Egypt gradually joining us. My duty was to visit a certain number of ships, conduct services, attend the base hospitals, and do pastoral work in a general way. Up to the time of the notable landing at Gallipoli the health of our troops was excellent. Whilst in Egypt two or three of our brigade died from different causes, but not one Tasmanian, and on the whole, had a happy time."

Robert himself had several narrow escapes and was hit by shrapnel in the lobe of one of his ears and on another occasion was so close to the trajectory of a shell that it grazed one of his legs.

Robert Henry Richards died on October 11th 1929 and was buried at Cornelian Bay Cemetery. *The Advocate* reported that his funeral was well attended and included the Premier Hon. J.C.M. Phee and the State Commandant Lieut-Colonel H.F. Cox Taylor D.S.O. In his address Bishop Hay remarked that Archdeacon Richards was "loved by the miners of the West Coast and by his parishioners at Wynyard, and other districts" and that "He would always be remembered by the boys who fought on the battlefields of Gallipoli and France." His coffin was covered with the Union Jack and the Last Post and Reveille were sounded.

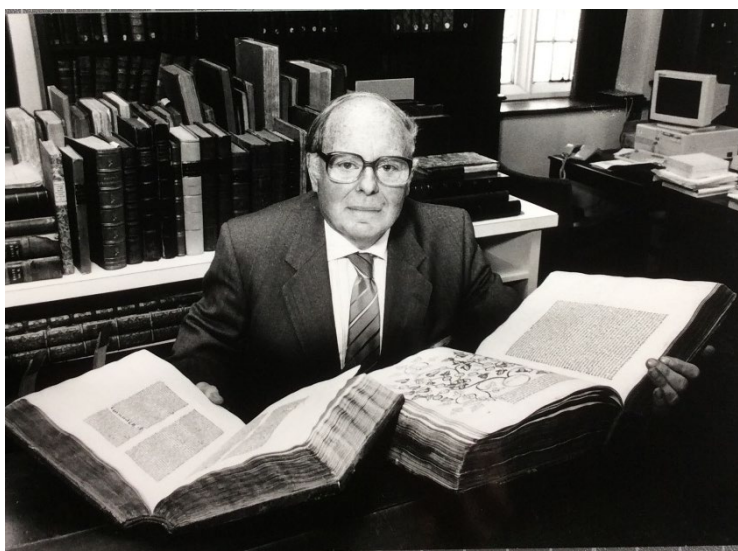
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Robin Rider



Robin Rider (1931-1995) was St David's College's first professional librarian.

Rider was a native of Cambridge; he was later to name his home in Lampeter Caergrawnt, after the Welsh name for his home town. He attended the Perse School, before studying classics at Trinity College. After graduating in 1953, he worked as cataloguing assistant at the Institute of Education library, Southampton University, and then as assistant librarian at Queen's College, Dundee. Alongside this, he worked for his professional qualifications; he was appointed Fellow of the Library Association in 1959.

He became Sub-Librarian at St David's College in 1961, and therefore responsible for all aspects of library operation. His task was enormous. Before this, the library had been run by members of the academic staff, assisted by students. On one hand, the stock was priceless, containing medieval manuscripts and early printed works, plus a unique collection of 17th and 18th century pamphlets. However, the collection, at that time still housed in the Old Building, was haphazard and mostly uncatalogued. Rider's most pressing task would be to set up and run a modern academic library for the members of the college. The systems and procedures he introduced were used until the adoption of automation in 1989. They included developing a counter service, introducing photocopying facilities and reorganizing the library's holdings. Having catalogued most of it, he knew his stock well!

A new library, designed to house 85 000 volumes and seventy-five readers, was opened by the Duke of Edinburgh in July 1966. However, it was soon found to be too small, and was quickly enlarged. Prince Charles re-opened the remodelled building in 1984. The rare book stock remained in the Old Building in what became known as the Old Library, (later renamed the Founders Library).

In 1989, the college appointed George Lilley as librarian, at professorial level. Rider continued as an able and loyal deputy until 1989, when he took early retirement. This enabled him to return to his first love, the magnificent rare books collection. For the next five years, he was Honorary Curator of the Founders' Library.

Sadly, Rider died suddenly at his and his brother's home in Lampeter on 4 January 1995. He was aged only sixty-three. For his funeral, a service was held at his home, following by a public service at St Peter's Church, Lampeter. It was said of him, 'Robin was a committed professional librarian of the

utmost integrity, an incisive mind and wise and independent judgement, for whom nothing was ever too much trouble.' Fittingly, a volume of essays, *The Founders' Library University of Wales, Lampeter, Bibliographical and Contextual Studies* (Trivium Publications, 1997) was issued in his honour. In addition, he left unfinished a survey of printing and publishing in Lampeter and the surrounding area.

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Professor Keith Robbins



Keith Gilbert Robbins (1940-2019) was Vice-Chancellor of the University of Wales, Lampeter, and also Senior Vice-Chancellor of the University of Wales.

Keith was the son of Gilbert Henry John and Edith Mary Robbins. He attended Bristol Grammar School from 1949 to 1958. He was later to write the college's history, as well as serving on the Board of Governors and as President of the Old Bristolians Society. For university, he studied history at Magdalen and St Antony's Colleges, Oxford. His DPhil, awarded in 1964, was entitled *The abolition of war: a study in the organisation and ideology of the Peace Movement, 1914-1919*. Just before he left Oxford, he married Janet Carey Thomson in 1963. He and Janet had three sons and one daughter.

Robbins' first academic post was at the University of York, as first assistant lecturer and then lecturer. In 1971, he became professor and head of the history department at the University College of North Wales, (Bangor University). He was also dean of the Faculty of Arts from 1977 to 1979. He moved north in 1980, on his appointment as Professor of Modern History at the University of Glasgow. He was head of department for ten years, from 1981 to 1991.

From 1992 to 2003 Robbins was Principal of St David's University College and then Vice-Chancellor of the University of Wales Lampeter. Alongside this, he served as Senior Vice-Chancellor of the then federal University of Wales between 1995 and 2001. Lampeter Society members remember a very approachable and friendly man, although one of great stature and authority.

Alongside his leadership roles, Robbins was an eminent modern historian. He was responsible for over twenty books, as well as numerous journal articles. His first book was *Munich 1938*, (Cassell, 1968). He aimed to look at the development of the Munich crisis without the hindering concept of appeasement. Fergusson commented that it was an informative, critical and extremely readable book. In *The Eclipse of a Great Power: Modern Britain 1870-1975* (Longman, 1983), Robbins' narrative started with the Gladstone-Disraeli years and ended with the Wilson and Heath governments. One reviewer commented that it was the most witty textbook he had ever read; Robbins even included a selection of his grandfather's puns. In *The First World War* (Oxford University Press, 1984), Robbins compressed the huge literature on World War I into a concise and readable volume of under two hundred pages. Somehow, the book managed to be comprehensive and to avoid over-simplification. In *Great Britain: Identities, Institutions, and the Idea of Britishness* (Longman, 1997), he examined the historical roots of British national identity. Thus, Robbins offered an account of the origins of the types of strains and clashing identities that were to buffet the United Kingdom.

In retirement Robbins edited *History of Oxford University Press. Volume 4*, covering the years 1970 to 2004. His work included dealing carefully with some highly sensitive issues, such as the income and global earnings of the press and its charitable status, together with some issues of personnel.

Each of these required Robbins to co-operate with the press's lawyers and accountants. He handled the issues with extraordinary diplomatic skill and a wry sense of humour.

Robbins was visiting professor at the University of British Columbia in 1983 and at the University of Western Australia in 1995. He was President of the Historical Association from 1988 to 1991, as well as editing its journal *History* from 1977 to 1986. He was awarded an honorary DLitt by the University of the West of England in 1999 and by the University of Wales in 2005. He became a Fellow of the University of Wales Lampeter in 2006 and of Bangor University in 2010. He was a Founding Fellow of the Learned Society of Wales and served on its council from 2010 to 2017.



Robbins died in September 2019; his funeral was held at the University Church of St Mary the Virgin, Oxford. Jeremy Smith, the Assistant Dean of the Institute of Education and Humanities at UWTSd, described him as 'a longstanding and eminent Vice-Chancellor of Lampeter, a man of great charm and standing, and a renowned historian of modern British history.' Professor Bill Gibson commented, 'My impressions of Keith were of a man of great generosity, enormous skill and scholarship, and of tact and discretion, that would have made him successful in any field he chose.'

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Reverend John Roberts (1853-1949) *"I hope you will never take me away from my Indians."*

John Roberts was born at Llewellyd Farm, Dyserth, on March 31st, 1853 to Robert and Elinor. He was educated at Rhuthun Grammar School and at St David's College, Lampeter (affiliated with Oxford University at the time). He graduated with a BA and was ordained a deacon in 1878 at Lichfield Cathedral by Reverend George Augustus Selwyn. He served as curate for a short time at Dawley Magna in Shropshire but left later that same year for the Bahama Islands.

Roberts was ordained a priest by the Right Reverend Francis Cramer Roberts at Nassau, became chaplain of St Matthew's Cathedral, and ministered to the leper colonies. During this time, he met cathedral organist Laura Alice Brown, who would later become his wife.



St Matthew's cathedral, Nassau today

https://commons.wikimedia.org/wiki/File:ST._MATTHEW%27S_CHURCH,_NASSAU,_BAHAMAS.jpg

JERRY AND ROY KLOTZ MD / CC BY-SA

(<https://creativecommons.org/licenses/by-sa/3.0>)

Although this work was hard, he wasn't satisfied. The people of the islands were mostly Christians, and he wanted to be where there were no believers. In 1880, Roberts set out for New York and applied for his first preference of priestly work: ministering to Native Americans. While in New York, he met Bishop John Franklin Spalding (1828-1902), missionary Bishop of Wyoming and Colorado. Roberts requested just one thing of Spalding – to be sent for *"missionary work in your most difficult field"*.

Bishop Spalding first sent Roberts to Greeley, Colorado; then to Pueblo to minister to coal miners and to gain some practical experience. He became Rector of Trinity Church, Pueblo, and established Trinity Mission in South Pueblo in 1882; where he assisted working in the hospital during a smallpox epidemic.

In February 1883, Spalding released him to serve at the Fort Washakie outpost, where the Shoshone and Bannock Indian Agency on the Shoshone Indian Reservation (later known as the Wind River Indian Reservation) was located. Roberts' trip there was a memorable one. He took the train to Green River and then travelled the last 150 miles by stagecoach. This journey came in the middle of a blizzard, with temperatures nearing 60 degrees below zero. A trip that should have taken 36 hours ended up taking eight days, but he finally arrived at his new home on February 10, 1883.

Shortly after arriving, Roberts wrote a letter to Laura Brown stating that under no circumstances was she to follow him out to Wyoming. From a wealthy family in Nassau and used to servants and private tutors, he was convinced she would not survive the atrocious winters and primitive living conditions. She wrote back and said she was coming - and to meet her there! Just nineteen years old, and having not seen each other for three years, she travelled over 5,000 miles and arrived Christmas Day morning, 1884. They were married that afternoon in what was the first wedding to be held at the new St. Thomas Episcopal Church.

The two tribes of Native Americans on the reservation where Roberts served were poor and lived simply. The Shoshones were Mountain Indians, and the Arapahoe, who lived about 20 miles from Fort Washakie, were Plains Indians. Neither were friendly towards the other.

Roberts gradually gained their confidence, learning both Shoshone and Arapahoe languages and recording their vocabulary. Unlike many other missionaries, Roberts respected the people and encouraged them to retain their native culture; while at the same time, helped them to adjust to the world developing around them. His respect was evident in his personal life – his surviving children Eleanor, Gwen, Marion, Gladys and Edward (their firstborn, a boy, died shortly after birth) grew up on the reservation, were fluent in the native tongues and educated alongside the indigenous children.

In April 1884, Roberts was given the honour of officiating at Sacajawea's funeral, the famous translator and guide for the Lewis and Clark Expedition of 1803-1806. In 1887, tribal leader Chief Washakie gave Roberts 160 acres of land to build a mission school and house. Roberts set about fundraising for the work, and the boys were taught how to make furniture for the new buildings. Completed in 1890, the house was big enough to allow Shoshone and Arapahoe girls to safely board there. The *Shoshone Episcopal Mission School* served its community until 1945. A beloved historical monument in Wyoming, the school was sadly lost to fire in 2016.



The Shoshone Episcopal Mission School, c.1900

[https://commons.wikimedia.org/wiki/File:View_of_east_elevation - Shoshone Episcopal Mission, Boarding School and Roberts Residence, Wind River Indian Reservation, Fort Washakie, Fremont County, WY HABS WYO,7-FOWA.V,2A-1.tif](https://commons.wikimedia.org/wiki/File:View_of_east_elevation_-_Shoshone_Episcopal_Mission,_Boarding_School_and_Roberts_Residence,_Wind_River_Indian_Reservation,_Fort_Washakie,_Fremont_County,_WY_HABS_WYO,7-FOWA.V,2A-1.tif)

Chief Washakie died in 1900, and Roberts officiated at the funeral. It was a time of both grief and rejoicing; as Washakie had converted to Christianity three years earlier at age 97 and spent his final years fully supportive of Roberts work.

In addition to his service among the Native Americans, Roberts organized congregations in Lander, Dubois, Crowheart, Riverton, Thermopolis, Milford, Hudson and Shoshoni. All but the latter three are still active congregations.

John Roberts was honoured for his pioneering ministry and untiring efforts in teaching and understanding 'his' Native Americans. In 1932, he was awarded a Doctorate of Law in Wyoming, and a Doctorate of Divinity at Evanston, IL. In 1933, the flag of Wyoming was presented to the great choir of the National Cathedral in Washington in honour of both Reverend and Mrs. Roberts. He is also appropriated a feast day in the liturgical calendar of the Episcopal Church (USA) on 25 February.

Roberts ministered in Wyoming for 66 years. He died January 22, 1949 and was buried in Mount Hope Cemetery in Lander. After his death, his daughter Eleanor collated and recorded her father's journals and sermons. These provided the foundation for a book about Roberts life entitled *Walk Softly, This is God's Country*, published in 1997.

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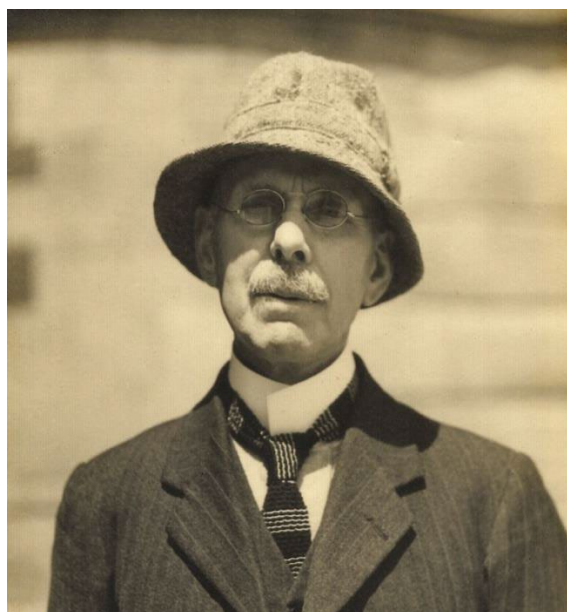
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Thomas Stanley Roberts (1868-1935)



Thomas Stanley Roberts was born in the late summer of 1868, tragically just months before his father, Captain Thomas Roberts, was lost at sea off the coast of South America. The youngest of three siblings, Mary (1858-1876) and Gwynne (1860-1940), Roberts first attended the Fishguard National School, before enrolling at St David's School in Lampeter. In 1889 he began his academic career at St David's College and although he was not a sportsman, he entered fully into college life regularly taking part in both the English and Welsh debating societies. In 1890 he was elected as the college magazine's sub-editor, following which he was appointed on to the Magazine's Committee. In his final year Roberts was selected as Senior Scholar, a role which carried additional responsibilities and duties within the college. He graduated with second class honours in history, having won two history scholarships during his college career. His education continued at Peterhouse, the oldest of the Cambridge colleges, founded by Hugo de Balsham, Bishop of Ely in 1284 and granted its charter by King Edward I. He studied for the Historical Tripos (the honours BA) and was awarded a first class pass in the examinations in Easter term 1897. He graduated BA in 1897 and MA in 1900, having been awarded the Prince Consort Prize in 1900, for the best dissertation involving original historical research.

Roberts continued at Cambridge as one of its Lecturers in History until 1903, when he was appointed to the vacant lectureship in history at St David's College. His syllabus included the new subject of Welsh history, a topic which had previously been rather neglected by the college. However, Robert's earlier teaching position at Cambridge was to have a significant influence on his later academic career. When David Davies, Lord Davies of Llandinam, a liberal politician and philanthropist, offered to endow Aberystwyth University with a chair in Colonial History, he stipulated that his former Cambridge tutor should be appointed to the chair. In October 1907 Roberts accepted the position, curtailing his career at his former college, although he evidently had a lifelong commitment to his *Alma Mater*, later serving on the College Council from 1929-1935.

On a personal as well as an academic level, 1907 proved to be significant for Roberts, being the year that he married Dorothy Susanna Johns with whom he had three daughters, Elizabeth, Dorothy and Ann. Professor Roberts, known affectionately by his students as 'Stanley Bobs' taught at Aberystwyth University for twenty-seven years, before retiring in 1934. During his career he contributed articles to the *Ceredigion Historical Society* and *Aberystwyth Studies*, a journal published by the university. Sadly, he died suddenly of a heart attack at his new Pembrokeshire home less than a year after his retirement.

One of his obituaries remarked that he was a devout yet unusually tolerant Anglican layman, with a sympathetic interest in Nonconformity. Roberts was a theologian and a Medievalist, intimately acquainted with the controversies of the Reformation, well informed on the history of the papacy as well as the English clergy and baronage of the eleventh and twelfth centuries. Professor Hugh Walker of St David's College, claimed he was one of the most notable Welshmen of his generation and '... the most original historian I have ever known'.

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Ernest Melville Rowland



Ernest Melville Rowland (1864-1940) was the first St David's College rugby player to be capped for Wales.

Rowland was the son of Revd. Evan Rowland, a St David's College alumnus, and his wife Jane, née Morris. Ernest was the eldest of at least fifteen children; he was one of five brothers to be ordained. He was born in Neath, but the family quickly moved to Whitland in Carmarthenshire and then to Narberth. He attended Chardstock College, (then in Dorset), before going up to St David's College, Lampeter in 1883.

He was a fine sportsman, representing the college at football and cricket as well as rugby. He was Sub-Captain of the cricket team in 1885, and scored a goal against Aberystwyth University College in Lampeter's first match under the rules of association football. He was a member of the organising committee for the College Athletic Sports, in those days always held on the second Monday of November. He also completed strongly in numerous events there.

However, Rowland's finest sport was rugby, where he was a fine athletic forward. At this time, the St David's College team was strong enough to compete with the best sides in Wales. The college met such teams as Llanelli, Swansea and Neath. Rowland was picked to play for Wales against England at the St Helen's Ground, Swansea on January 3 1885. This was only the eighth international match played by Wales; Rowland was the fifty first player to receive a Welsh cap. However, England beat Wales by one goal and four tries to one goal and one try. The Welsh forwards were blamed for the defeat; Rowland was one of four forwards dropped for the next match against Scotland. He was never to play for Wales again.

Rowland does not appear to have been particularly popular with his fellow students. The *St David's College and School Gazette* of May 1885 seems to damn his performance with faint praise, describing him as:

'a strong and useful forward, fair dribbler, always well on the ball, but as a collarer not always safe; was selected to play this year for Wales v. England.'

In 1884, Rowland had been successful enough in his studies to be awarded a £24 scholarship for modern history. However, on February 18 1886, the College Board announced,

'Mr E.M. Rowland was sent down at once for the rest of the term (for a combination of serious offences): and it was decided that he is to keep only the minimum of residence (eight weeks) in the two other terms requisite for his degree.'

When Rowland graduated in the summer of 1886, it was with only a pass degree. At the time of the 1891 census, he was employed as a private schoolmaster at Exmouth House Boys' School, Stoke Damerel, on the outskirts of Plymouth. He must soon have emigrated to Canada; in 1894 he was ordained Deacon of the Mission at Clarendon with Palmerston in the Diocese of Ontario. He was priested the next year. The churches he was responsible for were Holy Trinity Church, Plevna and All Saints Church, Oompah, with St Stephen's Church, Strathadden. (Plevna is situated about 120 miles southwest of Ottawa.)

In 1896, he married Hannah Lilian Gilbert in Oompah. (Hannah was also British. She had been born in Bury, Lancashire, in 1875, but left England in 1886.) The couple had four daughters and three sons. In 1902, Rowland moved to Newborough, before going on to Powassan in 1905. His last post was as rector of West Flamborough with Rockton; he worked there from 1913 until he retired in 1930.



Christ Church, West Flamborough, where Rowland was rector

In Canada, Rowland appears to have enjoyed field sports; he wrote several articles in *Rod and gun in Canada* asking that the game laws be enforced. In February 1909, he described a ten-day hunting trip to the Parry Sound district; his party, consisting of nine people, had killed eleven deer and wounded one more.

Rowland died in Flamborough, Ontario, on April 5 1940.

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Professor John Rowlands

Welsh Novelist, Academic and Food Critic

John Rowlands taught at both Trinity College, Carmarthen and St David's University College, where he became Senior Lecturer in Welsh in 1973. He was born on 14 August 1938 on a farm in Trawsfynbydd, Gwynedd. From a young age his parents encouraged him to read and discuss literature, and he regularly took part in the local Eisteddfod. He attended Blaenau Ffestiniog Grammar School and was a contemporary of the writer, playwright and broadcaster Gwyn Thomas. Rowlands took his degree at Bangor University, graduating with a first class honours in Welsh in 1959. His MA was on *Delweddau Dafydd ap Gwilym* (The Images of Dafydd ap Gwilym), after which he received a University of Wales Fellowship to study at Jesus College, Oxford, between 1961-63. He was awarded his DPhil for *A Critical Edition and Study of the Welsh Poems written in Praise of the Salusburies of Llyweni*, which was published in 1967.

In 1960 whilst still a student, Rowlands was inspired to begin writing by the playwright and critic John Gwilym Jones. His early Welsh language novels, *Lle Bo'r Gwenyn* (1960) and *Yn Ôl l'w Teyrnasoedd* (1963) earned him a reputation as one of Wales's few examples of the 'Angry Young Men'. Whilst his third novel, *Ienctid yw 'Mhechod* (1965) caused as great a stir in Wales as *Lady Chatterley's Lover* had in England five years earlier. Rowlands early work, generally set in a bleak modern world, were concerned with the human psychology, portraying vulnerable and isolated individuals, suffocated by traditions. His entry in the *Oxford Companion to the Literature of Wales*, comments on his explicit handling of sexual scenes and his insights into the behaviour of young people. One such example is *Arch ym Mhrâg* (1972) written when Rowlands was lecturing at St David's University College. The novel is about the awakening political liberation of a group of young people living in Czechoslovakia in 1968. However, later in his career his work encompassed both comedy and tragedy. He wrote the satirical novel *Tician Tician* (1968), about life in a Welsh university town, in which the main character, a young lecturer, was based on himself.

The novel also explored the crisis faced by the Welsh language, which was a subject of great importance to Rowlands. He edited *Sglefrio ar Eiriau* in 1992 which brought together eight critics to discuss various aspects of contemporary Welsh literature. In 2000 he contributed *Y Sêr yn eu Graddau* to the series the Welsh Mind and Imagination, which considered the Welsh modern novel. Three years later Rowlands co-edited the *Bloodaxe Book of Modern Welsh Poetry: Twentieth-Century Welsh Language Poetry in Translation*. His interests however, were diverse and he wrote and co-authored a number of books on Welsh genealogy, as well as numerous publications on Welsh history and local history. Rowlands also wrote a monograph on the author T. Rowlands Hughes, for the series Writers of Wales, one of his few English language books.

This considerable output was combined with teaching. Rowlands taught at Swansea, Trinity College, Carmarthen, Bangor University and St David's University College. In 1975 he was appointed lecturer for the Department of Welsh at Aberystwyth University, becoming Senior Lecturer in 1976, Reader in 1992 and Professor in 1996. Following his retirement in 2003, Rowlands continued to work as an editor, critic and judge for Eisteddfod literary competitions.

He was also a talented musician and his colleagues at Aberystwyth fondly recollected his piano playing at Christmas parties. Food and wine was another passion. Rowlands contributed a regular column as a restaurant critic in the Welsh magazine *Barn*, later opening a small hotel and restaurant, *Y Goeden Eirin* in Groeslon, with his wife Luned.

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William John Roxburgh

William John Roxburgh (1865-1919) was a missionary to Southern Africa.

Johnny was born in Annan, about fifteen miles south east of Dumfries. His parents were Alexander Roxburgh and his wife Agnes née Steel. He was educated at Derby School. In 1885, Johnny's sister, Janie, married Hugh Walker, lecturer in English at St David's College. Johnny too was a member of Lampeter, where he was senior scholar and theological exhibitor. As well as studying, he played in both the cricket and the lawn tennis teams. Next, he went up to Trinity College Oxford. He was ordained deacon in the diocese of Chester in 1890 and priest in 1891.

Roxburgh's next destination was the Trinity College mission in Stratford in east London. The vicar of St John's church had erected a new church in Tenby Road. Trinity College took over the mission in 1888. It consisted of a red brick church and a big hall with a house alongside. The ground floor of the house contained an office; above this was a club room with a billiard table. Roxburgh and a fellow worker lived in an upper storey. The houses around were let as tenements, with different families occupying one or two rooms each. Noise from trains shook the mission every few minutes.

It was said of him at this time, 'Roxburgh was the friendliest of mortals and the most adaptable of men. In five minutes he could be at home in any society, and it took him no longer to make an intimate friend. He lived every moment of his life as if it alone mattered, and he treated anyone whom he met as if he alone were important ... He could preach or lecture on any subject at the shortest notice; and his lectures were interesting, sometimes brilliant, but you could not rely on his facts, for his imagination was always capable of supplying any deficiency in his knowledge.'

He would rush out into the street at night to stop a fight; he was brave enough to intervene in a matrimonial dispute when both participants were drunk. In contrast, he would sit up all night with a dying patient. His life style was spartan; he liked cold baths and lived largely on cocoa, bread and marmalade.

Roxburgh left London to serve as a missionary in St Augustine's mission station, at Penhalonga near Umtali in Mashonaland, (now Zimbabwe). He was accompanied by a small group of laymen from the diocese of Lichfield. They set up an industrial training school, which opened in 1899. In 1904, William Gaul, the bishop of Mashonaland, described the mission with its three priests, two laymen and a hundred African men and boys. These Africans had built a large brick-built schoolroom. Several other missionaries came to Mashonaland through Roxburgh's influence. Arthur Shearly Cripps, who had studied with Roxburgh at Trinity College, began his long missionary service in Mashonaland in 1901. Another Trinity friend, Harry Buck, arrived in Penhalonga in 1903. At Lampeter, Roxburgh's sister, Janie Walker, ran a branch of the Mashonaland Mission Association. Two St David's College School teachers, John Wright Davies and G.E.P. Broderick, became missionaries there.

Roxburgh returned to Britain, invalided out, in 1904. He became curate of St Philip's church, Birmingham (Birmingham cathedral from 1905 onwards). He started the Birmingham Street Boys' Union in Suffolk Street, attempting to help the newsboys and street traders of the city. Mostly these lads came from very poor homes; they sold papers or worked in poorly paid home industries because their parents were out of work. He continued to support the Mashonaland mission; in 1905, he returned to Lampeter to give a lantern lecture to raise funds.

Roxburgh married Mary Louisa Lauria, a widow, at St George's church, Bloomsbury, in 1906. The next year he became vicar of All Saints', Kings Heath. His last move was back to Africa in 1913; this time he went to the outskirts of Johannesburg as vicar of Yeoville. He died there, burnt out, on 6

September 1919. A stained glass window in his church in King's Heath, is dedicated to Roxburgh and his wife.

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Patricia Rumsey



Patricia Rumsey is Mother Abbess of a small religious community; alongside this, she writes on liturgy and on early monasticism.

Rumsey was born in Rugby and attended Rugby High School. Sensing a religious call, she entered the Poor Clare convent in York, taking the name Sister Francisca. She made her first vows as a nun in 1962, indeed on the opening day of Vatican II. The Poor Clares are a contemplative order, founded by St Clare of Assisi (1194-1253) under the guidance and inspiration of St Francis. Their life is still based on the rule St Clare wrote for herself and her sisters. Although practices have varied, the Poor Clares are regarded as one of the most austere women's orders in the Roman Catholic Church. The nuns follow Clare's ideals of prayer, community, simplicity and respect for the environment. Their lives are devoted to prayer, penance, contemplation and manual work. They celebrate the Divine Office at regular times throughout the day, bringing to God the needs of the world and of the church.

Rumsey applied to study at the University of Wales Lampeter in the late 1990s. At this time, it was almost unheard of for a member of a Roman Catholic enclosed religious order to attend a university. It was far from easy for Rumsey to obtain the necessary permissions from the ecclesiastical authorities. However, the Department of Theology and Religious Studies at Lampeter offered a very popular MA in Celtic Christianity, taught by leading experts including Jonathan Wooding and Tom O'Loughlin. Rumsey comments that they, together with all the Theology staff, were very understanding of her unusual situation and did everything they could to facilitate her progress. She made many good friends in Lampeter and enjoyed sharing in the life of the chaplaincy and worshipping in the chapel. After successfully completing her Masters, she went on to study for a PhD and then a post-doctoral license, supervised by Tom O'Loughlin. She comments that although O'Loughlin demanded the highest standards, he was always fair, ready to help and an inspiring teacher.

Rumsey's PhD, completed in 2006, was entitled 'Sacred time in early Christian Ireland: the *Nauigatio* and the *Céli Dé* in dialogue to explore the theologies of time and the liturgy of the hours in pre-Viking Ireland. It also became Rumsey's first book, published by T. & T. Clark in 2007. She discussed the different ways in which two eighth- and ninth-century Irish monastic groups understood sacred time. She also examined the influential *Nauigatio Sancti Brendani*, the eighth- or ninth-century tale in which St Brendan and his companions set sail to discover Tír Tairngire, the Land of Promise. Mackley commented, 'Rumsey's work is immensely readable and is a valuable contribution to the study of the *Nauigatio* and our understanding of the development of Irish Christianity.'

Rumsey followed it up with *Women of the church: the religious experience of monastic women*, (Columba Press, 2011). She examined the way women have been treated in religious communities,

chronicling the experience of monastic women throughout Christian history. The timescale extended from the Desert Mothers of the fourth and fifth centuries to the current debates about enclosure. Writing in *Church Times*, Dunstan commented ‘The writing is detailed and scholarly, and yet fluent and moving. For anyone interested in women religious, this is an eloquent account.’

Rumsey’s most recent book is *Lest she pollute the sanctuary: the influence of the ‘Protoevangelium Iacobi’ on women’s status in Christianity*, (Brepols, 2020). She examined a second-century apocryphal text, said to be the most influential Christian writing that most have never heard of. The text, said to have been written by Jesus’ half- or step-brother James, described the life of the Virgin Mary, up until Jesus’ birth and the visit of the Magi. Rumsey argued that the presentation of Mary in this writing, with an extreme and unreal emphasis on her purity, became an unattainable model for all women. She then assessed the way this picture has influenced the Christian perception of women down through the generations up to the twenty-first century.

Rumsey is a Visiting Scholar and part time lecturer at Sarum Theological College; she is also an honorary associate professor at the University of Nottingham. She is a member of the Society for Liturgical Study, the Catholic Theological Association, and the Council of the Poor Clare Federation of Great Britain. She has written many articles and is a member of the editorial board of *Studia Traditionis Theologiae: Explorations in Early and Medieval Theology*. Alongside this, she is Mother Abbess of the Poor Clare community in Arkley, Barnet; currently this consists of ten nuns. When not speaking and writing, she cooks for the group and cares for the convent dog.

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Herbert Edward Ryle



Herbert Edward Ryle (1856-1925) was the third principal of St David's College, Lampeter. He went on to become bishop of Exeter and then bishop of Winchester.

Ryle was the second son of a clergyman; his father John Charles Ryle was eventually to be the first bishop of Liverpool. Ryle's mother, Jessie Elizabeth née Walker, died when he was only three; he was brought up by a stepmother, Henrietta née Clowes. Herbert was educated at Hill House, Wadhurst, Sussex, and then Eton College. He went up to King's College, Cambridge, to study classics; having been injured playing football, he took an *aegrotat* degree in 1879. However, in 1881, he was awarded a first class in the Theological Tripos, having won all three prizes available, (Evans, Scholefield and Hebrew).

In April 1881, Ryle was appointed a fellow of King's College. He was ordained deacon in 1882 and priest in 1883. Also, in 1883, he married Nea Hewish Adams, the daughter of Major-General Hewish Adams of the Royal Irish Rifles. They had three sons; sadly only one of these survived childhood.

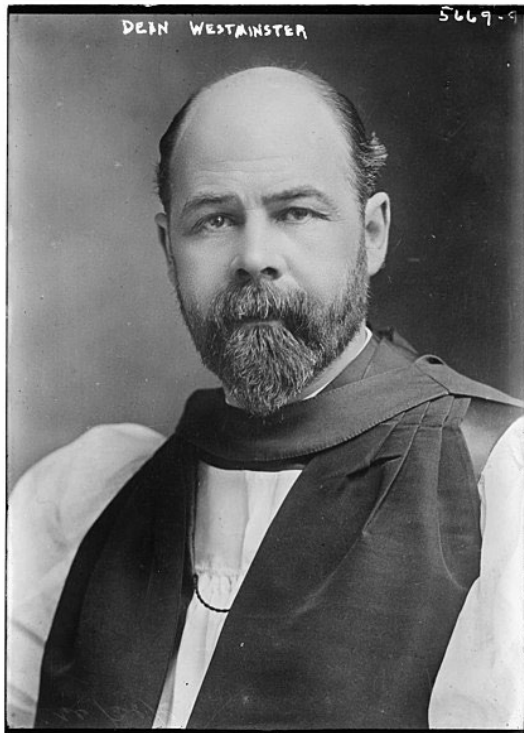
Ryle was examiner at St David's College, Lampeter, in 1885 and 1886. Then, in July 1886 and still not thirty, he was appointed Principal. Edward White Benson, the Archbishop of Canterbury, wrote to him, declaring 'the fondest hope that the College will become a great mother of piety, and that her theology will be a living tenant and witness of the soul, and not of the mind only.' Although Ryle was the first English principal, he showed greater respect for Welsh traditions than his two predecessors, Llewelyn Lewellin and Francis John Jayne. He chaired meetings of the College Board with tact and humour, was responsible for remodelling the honours course in Theology, and initiated some

reforms in the college's financial administration. T.F. Tout, the professor of English and History, said of Ryle 'His earnestness, sincerity, and deep religious sense, made him a real spiritual and moral force ... He was most attractive in all the lighter relations of our little society, - kindly, conciliatory, tactful and helpful.' Ryle's most radical idea was his plan to establish a hall of residence for women students to come to Lampeter. However, he did not remain in Ceredigion long enough to achieve this.

In March 1888, Ryle went back to Cambridge to become Hulsean professor of divinity there. His main field of interest was in the Old Testament. Working within the tradition of liberal Anglican scholarship, Ryle presented the results of continental critical scholarship, particularly the work of Julius Wellhausen. He was said to have drawn 'the minds of thinking men to realise that the historical study of the Old Testament, so far from upsetting faith, was its only safe intellectual background.' He was also a popular and approachable lecturer.

As Hulsean professor, Ryle was expected to publish some of his lectures. With Montague James, he published a translation of *Psalms of the Pharisees, commonly called The psalms of Solomon*, (Cambridge University Press, 1891). One hundred and twenty years later, this is still in print. Ryle's next book was *The canon of the Old Testament: an essay on the gradual growth and formation of the Hebrew canon of scripture*, (Macmillan, 1892). The review in *The Athenaeum* described it as the most accurate and readable attempt at a history of the Hebrew Canon so far published in English. Also, in 1892, Ryle published *The early narratives of Genesis*, (Macmillan, 1892), dealing with the first eleven chapters of Genesis and pointing out the influence of Babylonian mythology on them. Ryle also edited Ezra, Nehemiah and later Genesis in the Cambridge Bible for Schools. He published *Philo and Holy Scripture* (Macmillan) in 1895.

Ryle was elected president of Queens' College, Cambridge, in 1896; after this he found little time for writing. Then, in December 1900, Ryle was appointed bishop of Exeter. He was popular in his diocese, but his time there was to be short. Just over two years later, he became bishop of the large and complex Winchester diocese. In his new role, he directed a thousand clergy and controlled the patronage of 140 livings. However, he had been greatly overworked in both dioceses; in January 1904 he suffered an attack of angina pectoris, followed by appendicitis. His convalescence was slow. He also alarmed high church men in his new diocese by forbidding certain ritual practices. However, he gradually gained people's confidence and his eventual departure was regretted all over the diocese.



Herbert Edward Ryle

At the end of 1910, handicapped by a lame foot, Ryle reluctantly decided to move to a less demanding post. He was installed as dean of Westminster just before the coronation of George V. The years to come were to be among the most fruitful of his career. During the First World War, he was responsible for the many special services held. His sermons were carefully prepared, simple in form and direct in style. Archbishop William Temple commented that he had never 'heard such exquisitely beautiful preaching of the simple Gospel.'

Ryle realized that Westminster was the natural scene of great national rites. When the war was over, he changed its ceremonial style to reflect the needs of the bereaved country, with its renewed interest in pageantry and symbolism. In particular, he advanced David Railton's idea that an unnamed British soldier should be buried in the abbey. The gravestone over the tomb of the Unknown Warrior is inscribed with Ryle's words, 'a British warrior unknown by name or rank.'

It was whilst Ryle was dean that royal weddings were moved to Westminster Abbey and became public events. He helped officiate at the marriage of the future George VI and Elizabeth Bowes-Lyon.

In 1920, he launched the first public appeal to raise money for the maintenance of the abbey's buildings. £170 000 was given to the Dean Ryle fund, to be used for the repair of the abbey's stonework.

Ryle was appointed knight of the Royal Victorian Order in 1911.

Never robust, he had a history of heart trouble. His health broke down in the Autumn of 1924. He died at the deanery on 20 August 1925. He is buried in the nave of Westminster Abbey, near the tomb of the Unknown Warrior.

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Reverend Fred Secombe

Fred Secombe (31 December 1918 – 8 December 2016) wrote ten humorous novels, based on his experience as a clergyman ministering in South Wales.

Frederick Thomas Secombe came from Swansea; his family lived in Kilvey Hill. He was the oldest of the four children of Frederick Ernest Secombe, a commercial traveller for the grocery wholesaler Walters and Batchelors, and his wife Nellie Jane Gladys née Davies. His two sisters were Joan, who died at four from peritonitis, and Carol. Fred's younger brother, Harry, achieved national fame as one of the Goons and later as the presenter of *Highway* and *Songs of Praise*. The family were never well off; their father supplemented his income by entering cartoon competitions in the *South Wales Evening Post*. The family attended St Thomas' parish church, Swansea, situated at the end of their street. Fred and Harry went there four times every Sunday, (eight o'clock communion, eleven o'clock service, Sunday school in the afternoon and then evensong). At the age of only twelve, Fred heard a particular sermon given by a missionary; he made up his mind to become a clergyman and never wavered from it.

Fred studied at St Thomas' Infants and then Dynevor School, Swansea. His brother Harry was later to comment about his time at secondary school, '... my brother was also an 'A' pupil, and every master reminded me of how well he had done before me.' Fred went on to attend St David's College Lampeter. After ordination, his first post was as chaplain at St Woolos's Hospital Newport from 1949 to 1952. Then followed a series of roles in South Wales. He was vicar of Llanarth with Clytha, Llansantffraed and Bryngwyn (1952-1954), rector of Machen with Rudry (1954-1959) and vicar of St Peter's, Cockett, Swansea (1959-1969). After this, he moved to London, working as rector of St Mary's Hanwell (1969- 1983) and rural dean of Ealing West (1978-1982). He finished his working life as prebendary of St Paul's Cathedral (1981-1983). After retirement, he moved back to Cardiff.

Fred also wrote ten humorous autobiographical novels based on his experience as a South Wales clergyman. It was said of him, 'Fred Secombe is to the clergy what James Herriot is to vets and Dr Finlay is to the medical profession.' Fred's books included *How green was my curate* (1989), *A curate for all seasons* (1990) and *A comedy of clerical errors* (1995). The stories start just after the Second World War; the central character has already attended theological college in the cathedral city of St David's, after the college buildings in Cardiff were destroyed by a landmine. He is posted as curate to the town of Pontywen, in the Welsh valleys. Pontywen is said to have a population of six thousand, with a colliery and a steelworks on its outskirts. At one of his first services, Secombe trips over his cassock and in an attempt to avoid falling, knocks over the huge lectern prayer book. Later, in one of the funniest incidents, he gets stuck to the bottom of his landlady's freshly painted bath tub. He eventually marries Eleanor, the female doctor who treats him. After leaving Pontywen, he becomes vicar of Abergelly, a large industrial parish in the West Monmouthshire valleys. Eventually, he is also appointed rural dean.

Fred was a devotee of Gilbert and Sullivan and used church-based amateur operatic societies throughout his ministry to embed his churches in their communities. He was a founder member of Cockett Amateur Operatic Society in 1962, (originally called Cockett Church Gilbert & Sullivan Society). Not surprisingly he was known as a witty after-dinner speaker. In his obituary in *South Wales Evening Post*, Colin Paton commented, 'He was a good vicar. He organised the parish very well. He was instrumental in forming two new churches in the parish, St Teilo's in Caerithin and St Deiniol's in Blaenymaes. He was a very pleasant character, very cheerful.'

Writing in *The Link*, Richard Fenwick remembered, ‘But he was a very remarkable man – and in his way, much more humorous than Harry. He was a great guy – wonderful company. And in many ways he was perhaps Harry’s muse, as his elder brother. He had a real love of zany humour – and you can see that in many places in his books ... ‘

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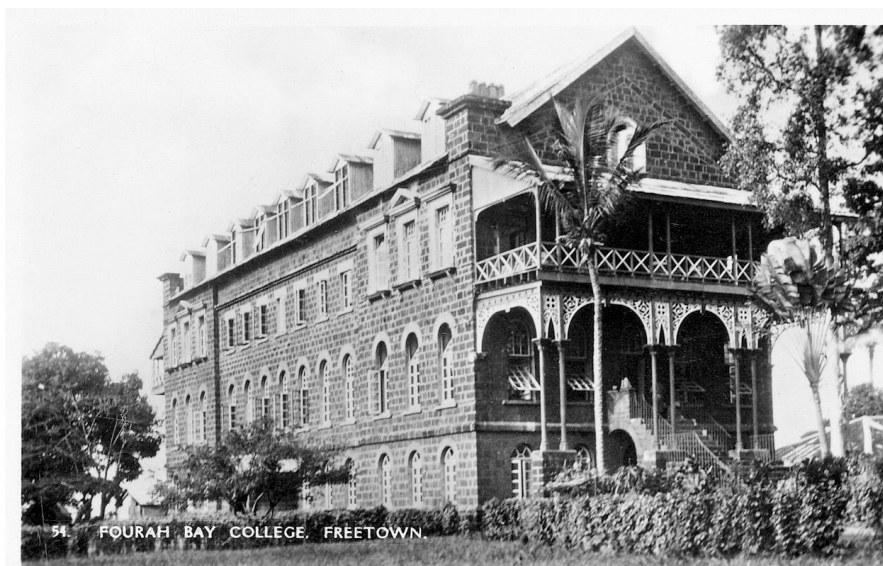
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Rev. Alexander William (Wilhelm) Schapira

Alexander William (Wilhelm) Schapira, a Russian Jew, was born 1847 in Stephan, the son of Ichil Moses Schapira, a Hebrew teacher and Dora Kritschilsky. In c.1868 he converted to Christianity and was baptised in Kishinev. He fled to Britain to escape persecution and entered St David's College on 4th October 1872. The Tutors Register records that he was *"a converted Jew. Educated as a Rabbi. Clever and indefatigable, found great difficulty in acquiring Classics and passing examinations. After 7 terms accepted by the Church Missionary Society and left the College"*.

In 1876 as part of the Church Missionary Society Schapira travelled to Sierra Leone where he was ordained deacon. He combined missionary work with the role of Professor of Hebrew and theology at the Fourah Bay College, Freetown. The College was founded by the Church Missionary Society in 1827, originally intended as an Anglican Missionary School to train teachers, after affiliating with Durham University in 1876, it became a degree granting institution, closely following Durham's curriculum. As an all-inclusive institution for higher learning, any student of good character who passed the matriculation examination could attend. The Church Missionary Society also provided two scholarships and paid for those students who wished to continue their studies in theology.



Fourah Bay College, 1930's

<https://commons.wikimedia.org/wiki/File:SierraLeoneHofstra2.2.jpg>

Two years later in 1878, having returned to Britain and married Theresa Elvina, Schapira was ordained in London and became a naturalised British subject. He and his family moved to Gaza where he continued his missionary work with the Church Missionary Society. The Society had recently taken responsibility for four schools, teaching between 250-300 children, and Schapira further extended the society's educational role by opening a popular reading room, which attracted the higher class Muslims. In 1882 a dispensary was opened, and with the gift

from the late Rev. John Venn of Hereford, former Chief Secretary of the Church Missionary Society, and a fund was raised to establish a permanent medical mission. In 1879 Schapira made the newspaper headlines when he prevented the destruction of an important archaeological discovery. Natives quarrying for stone discovered a fifteen-foot statue of a Philistine God which they had partly destroyed before he intervened, persuading the Turkish authorities to mount a guard over it to prevent its complete destruction.

In 1884 Schapira returned to London where he worked as a curate at St Mark, Whitechapel. The 1851 census records that the parish had the highest percentage of Irish and foreign-born residents, mainly from Germany, Holland, Poland and Prussia. Those residents not in seasonal employment worked primarily in tailoring and dress-making, attracting a large number of Jewish men to the area. Schapira was one of four Jewish converts working in the Parish. In 1890 he and his family moved again, this time to Haifa where he held the post of Bishop's Missioner until 1895. Following a second spell working in the East End, and as a missionary clergyman with the East London Church Fund, the Schapira family moved for the last time to New South Wales. There between 1898 and 1914 Schapira held the posts of curate in Scotsdale, rector of Cullenswood, parish priest of George Town, curate at Woollahra and finally minister for Lord Howe Island. He died on 14th October 1915 and is buried in Waverley Cemetery, Sydney.

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Professor Michael Scott



Michael Scott was founding Vice-Chancellor of Glyndŵr University; he is credited as the man who secured Wrexham its university.

For his secondary education, Scott attended St Chad's College, Wolverhampton. He went on to study at St David's College, Lampeter. He stayed five years, following his BA in 1971 with an MA in English in 1973. It was also at Lampeter that he met his future wife, Eirlys James. Eirlys, a local girl who lived in New Street Lampeter, was also a St David's College student. She graduated in Welsh in 1973. The couple married in summer 1974. Scott said in 2015, 'Lampeter is a very special place for both Eirlys and me. It is our alma mater but more than that it is Eirlys' home town ... It was at Lampeter that we met and were married and returned year after year with our daughters Jane and Jennifer.' Sadly Eirlys died in 2016; Scott comments that any success he had was due partly to her. In 2020 he married Margaret, whom he had first met at primary school.

After leaving West Wales, Scott took a PGCE in drama and adult education at the University of Nottingham. His first academic job was at Sunderland Polytechnic, (now the University of Sunderland). He became Professor of English and Head of the School of Humanities. Whilst there, he established a long-standing educational relationship with the Royal Shakespeare Company. He also wrote the earliest of his numerous academic books and papers. In particular, he was the founding editor of two influential series, *Text and Performance* and *The Critics Debate*. *Text and Performance* aimed to introduce sixth-formers and undergraduates to the study of plays in production alongside the more familiar methods of literary criticism. The books examine major productions of the past fifty years, as well as the printed texts. Scott contributed the volume on *Antony and Cleopatra*. Although he has written on Harold Pinter, most of Scott's works concentrate on Renaissance drama and Shakespeare in particular. He published *Renaissance Drama and a Modern Audience* in 1985 and

Shakespeare and the Modern Dramatist in 1995. Even as a university vice-chancellor, Scott went on writing about Shakespeare, saying 'This is my hobby so I always try to find time for it.' *Shakespeare's comedies: all that matters* came out in 2014 and *Shakespeare's tragedies: all that matters* in 2015. Then, in 2016, *Shakespeare: a complete introduction* was timed to coincide with the four hundredth anniversary of the bard's death.

Scott moved to De Montfort University, Leicester, in 1989, initially as Head of the School of Arts and Humanities. He then entered senior leadership with promotion to the role of Pro Vice Chancellor. It was also while he was at De Montfort that he achieved his PhD.

During this time, he successfully lobbied government for the UK's resumed membership of UNESCO and was subsequently appointed an adviser to the Director General of UNESCO, for the World Congress in Higher Education. He also worked with the World Bank and the OECD in the stabilisation programme of universities in Eastern Europe, following the fall of the Berlin wall.

In 2001, Scott returned to Wales as principal of the North East Wales Institute of Higher Education (NEWI), based in Wrexham and one of the largest colleges of its kind in Britain. NEWI was approved as a full member institute of the University of Wales in 2004. Then in 2008 it became a university, with its own degree awarding powers and the autonomy to develop its research profile. The fledgling university was named after the medieval Welsh hero, Owain Glyndŵr. It became one of the new breed of institutions, specializing in vocational subjects tailored to the needs of business. It has strong links to its community. Scott commented, 'This new type of university that Glyndŵr represents is actually created for its area, its people and its industry. The rationale isn't for itself – it's for the community it serves.' Glyndŵr is situated in the largest manufacturing area in Wales; it is able to do applied research helping the businesses all round it.

Furthermore, Glyndŵr made a definite effort to break down barriers to higher education. Scott said 'We want to support the underrepresented people into universities and prove there is nothing intimidating about it.' University education should be open to all. The aim of the new university was to create new opportunities, as well as new jobs.

Scott retired in 2015. David Jones, the former Secretary of State for Wales, commented, 'Under his leadership, Glyndŵr has become a new kind of university, attuned to the needs of the community in which it was founded, but also outward-looking and internationalist in stance.'

Scott is currently Senior Adviser to the President at Georgetown University, Washington, having previously been Visiting Professor of English there. In 1989 Georgetown awarded him the Centennial Award for Distinguished Teaching and Scholarship. Scott is also Visiting Professor of English at Dezhou University, Shandong, China, and a fellow at Gladstone's Library, Hawarden. He has been director of the UK National Commission for UNESCO and chairman of UNESCO Cymru. He was a member of the council of BBC Wales from 2013 to 2017. Scott is director of Oxford-Scott Education, incorporated in 2015, which offers a consultancy service to senior leaders in higher education institutions. He is honorary Senior Provost at UWTSO and Senior Dean and Fellow at Blackfriars Hall, Oxford.

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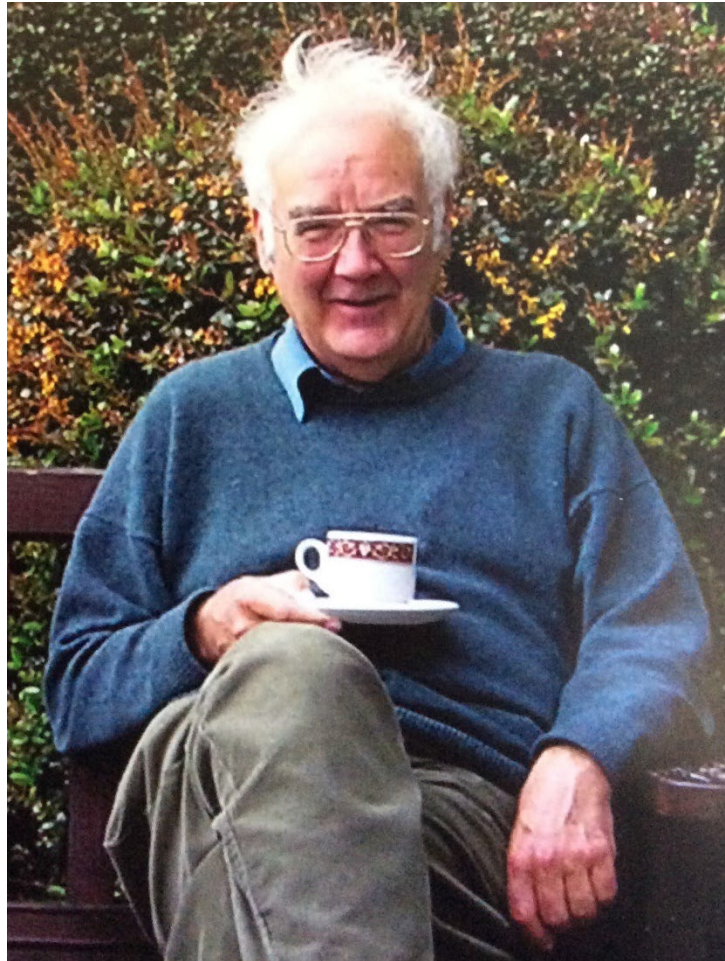
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Robert Augustus Sharpe – Professor and Philosopher



Robert (Bob) Sharpe joined St David's College in 1964 as Assistant Lecturer in Philosophy; over the next thirty-three years, until his retirement as Professor Emeritus in 1997, he was instrumental in the development of the Philosophy Department.

Born in Penzance, Cornwall in 1935, Sharpe was raised as a strict Baptist and from an early age had a deep interest in music, which continued throughout his life. He studied English and Philosophy at Bristol University, where he was taught by Professor Stephen Körner, one of the late twentieth century's leading British philosophers. He left Bristol with an MA and studied for his PhD at Birkbeck College, London, on the topic of 'Induction and Falsifiability'. Following a two-year Fellowship at Reading University, Sharpe joined St David's College as Assistant Lecturer, becoming Lecturer in 1985 and finally Professor Emeritus in 1997.

Sharpe's writing encompassed philosophy, ethics, psychoanalysis, the philosophy of science and the philosophy of the mind. In 1983 he published *Contemporary Ascetics: A Philosophical Analysis*, in which he claimed that 'nothing equals the value and importance of the arts'. This was followed in 1997 by *The Moral Case against Religious Belief*, in which he discussed the corrupting effect religion could have on morality, arguing that Christian teaching on sexual

matters conflicted with our understanding of human nature. This was a subject that was to concern him for the last ten years of his life, the sequel to which he was working on when he died.

Sharpe's passion for music influenced his writing and he explored the connections between music and humanity. In *Music and Humanism*, published in 2000, he discussed the nature of taste, of musical meaning, its value and expression, and its place within the history of music. It was enthusiastically reviewed as, 'a richly observed and highly insightful piece of writing that should be read by anyone seriously interested in the current state of musical aesthetics'. In 2004 he published *The Philosophy of Music*, which was praised for its fearlessness and honesty. He also brought his love of music into the university, running music appreciation groups for the students.

Sharpe was also a passionate educator, described by his colleague David Cockburn, as a 'wonderful teacher, whose transparent enthusiasm for the subject, utterly unassuming manner and endless patience inspired generations of students.' His passion for teaching brought him into conflict with the commercial side of education. In a letter to *The Independent* in 2001, Sharpe protested that, 'The rock-bottom morale in education in this country is not only a product of the way that endless and pointless paper chases have interfered with teaching and learning; it is also a result of the way education seems to be run by people who have no understanding of the way education enriches lives or by the way it can be a voyage of discovery...'

During his retirement Sharpe discovered the pleasures of nature and animals, becoming increasingly concerned about the cruelty humans inflicted on them. He died on Saint David's Day 2006, survived by his second wife, Lynne, and by his two children, Catherine and Julian, from his earlier marriage.

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Edward Shotter

Edward Frank (Ted) Shotter (1933-2019) was Dean of Rochester and a pioneer in the study of medical ethics.

Shotter was born in Grimsby. His father, Frank Edward Shotter, was a businessman; his mother Minnetta was a housewife. After attending Humberstone Foundation School in Cleethorpes, he studied architecture at Durham University. Feeling called to the ministry, he went on to St David's College, Lampeter, to study theology. He then trained for ordination at St Stephen's House, Oxford. His first post, from 1960 to 1962, was at St Peter's church, Plymouth. Following that, he moved to London to work for the Student Christian Movement. The SCM was attempting to develop innovative and non-sectarian ways of contributing to the universities, and the London medical schools in particular.

At that time, some doctors still believed that medical ethics 'could be picked up on the ward round.' However, others were starting to realize that scientific advances and social change had created a growing need for the study of ethics in medical education. Andrew Goddard has written of Shotter, 'Undoubtedly he was the major force in making students and doctors in Britain aware of medical ethics.'

Shotter created the London Medical Group (LMG) in 1963, and then enabled the formation of similar groups in the other British medical schools. The various groups were each to have an annual programme of lectures, seminars, symposia and conferences on 'issues raised by the practise of medicine which concern other disciplines.' The students selected the topics for discussion, including 'The nature and management of terminal pain' by Cicely Saunders, 'Child abuse' by Christine Cooper and 'Preparation for death' by Anthony Bloom. Many people who were to become leading figures in medical ethics and medical law began their careers with these groups. Striving to maintain impartiality and balanced representation, Shotter himself never spoke at one of these events. He believed that part of their success depended on not being perceived as 'a chaplaincy exercise.'

The Institute of Medical Ethics, (now the Society for the Study of Medical Ethics), grew out of the work of the London Medical Group. Shotter was its first director, serving from 1974 to 1989. In 1987, a working party of the institute recommended in 'the Pond Report' that 'critical' or 'analytic' medical ethics should be included in the medical curriculum. Shotter was also founder of the influential *Journal of Medical Ethics*, enabling the wisdom he had nurtured to be preserved in scholarly writings. He co-edited his first book, *Matters of life and death*, (Darton, Longman and Todd) in 1970. He was also one of the three co-authors of *Life before birth: consensus in medical ethics*, (SPCK, 1986), which dealt with the ethics of abortion and the treatment of infertility.

Shotter was made a Prebendary of St Paul's Cathedral in 1977. Then, in 1989, his career took another turn, and he became dean of Rochester Cathedral. He strove to engage the cathedral with the wider community, including supporting business and enterprise in Medway. He was Chaplain of the Kent County Constabulary and chaired the Ethics Committee at the University of Greenwich. However, his greatest long-term legacy at Rochester was his commissioning of the first true fresco to be painted in an English cathedral for eight hundred years. In preparation for Rochester's 1400th anniversary, the Russian artist Sergei Fyodorov painted a fresco of the baptism of Christ and of the men of Kent on the eastern wall of the north transept. Shotter also became secretary of the Association of English Cathedrals. On his retirement from Rochester in 2003, he was awarded the title Dean Emeritus.



Rochester cathedral, where Shotter was dean

Unusually for a non-physician, Shotter was given an Honorary Fellowship of the Royal College of Surgeons in 2007. He was also a Fellow of the Royal Society of Medicine. The American Hastings Center awarded him its prestigious Henry Knowles Beecher Award for 'life time achievements in bioethics.' In complete contrast, he was awarded the Patriarchal Cross of the Romanian Orthodox Church in 1975.

Shotter married Jane Edgumbe in 1978; the couple had two sons, James and Piers, and a daughter, Emma. He died at home on 3 July 2019. His funeral was held at Holy Trinity church, Blythburgh.

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Edmund Simons

Edmund Simons is a heritage specialist, who has worked with Historic Royal Palaces, researched prehistoric food and helped develop a whaling station in South Georgia into a new science base.

Simons read Archaeology and Classics at St David's University College, Lampeter, graduating in 1990. He later studied at the University of Oxford, taking a postgraduate diploma in Professional Archaeology in 1997 and then a Master of Studies in Professional Archaeology from 1999 to 2000. His particular interest is in buildings archaeology; the projects he has worked on range from upland and farm surveys to detailed analysis of major buildings.

After completing his masters, Simons spent the next six years working as Project Officer Historic Buildings for Oxford Archaeology. Oxford Archaeology is one of the largest independent archaeology and heritage practices in Europe. It undertakes a range of heritage related services, including commercial archaeological fieldwork ahead of development. Much of Simon's work was associated with preparing Conservation Management Plans. The buildings he was involved with included Orford Castle and Framlingham Castle, Tyntesfield, Hampton Court Palace and Worcester city walls.

In 2006, Simons became head of the Built Heritage department of AOC Archaeology Group. During his time there, AOC became leaders in innovative survey techniques particularly laser scanning. After this, Simons worked as Principal Built Heritage and Conservation Consultant for MOUCHEL plc (2010 to 2011) and then Principal Built Heritage Consultant for Atkins (2012 to 2014) and URS Corporation (2014-2015). At Atkins, he was involved in large-scale Environmental Impact Assessments for major infrastructure projects, including the High Speed 2 rail scheme.

Alongside his commercial roles, Simons was involved in Historic Royal Palaces in a variety of capacities from 2000 to 2014. In particular, he was part of the Food History Team. He has also been an expert, a project mentor and a project monitor for the Heritage Lottery Fund.

In 2015, Simons became a Reader in Industrial Heritage at the University of Dundee. At the same time, he was appointed the first Heritage Director of the South Georgia Heritage Trust. South Georgia is a remote and inhospitable island in the southern Atlantic, about 800 miles south east of the Falklands. More than half of it is permanently ice covered and it is still accessible only by boat. It is also a relatively pristine environment, with major populations of seabirds and marine mammals.

Simons was particularly involved in the plans to develop the former Grytviken Whaling Station. The station was the first shore-based whaling station built for Antarctic whaling in the modern era. This means it is internationally important. Moreover, the settlement is closely associated with Sir Ernest Shackleton, who is buried in its cemetery. Simons developed a plan for the development of the whaling station. The Main Store, dating from around 1920, had been used to store spare parts, nuts, bolts, pipes and fittings for the whalers. When the whalers left Grytviken in the mid-1960s, they expected to return for another season. The tools and equipment in the store were left as they were when the whalers departed. As such the store provides a real insight into how the whaling station functioned.



Grytviken Whaling Station

Having returned to Britain, Simons is currently working with English Heritage on a project concerning prehistoric foodstuffs. Consuming Prehistory aims to provide a prehistoric perspective on how foods were treated in Neolithic Britain. The project particularly focuses on bones and artefacts excavated from the Stonehenge monumental complex. Simons often works with the media, either as an expert advisor or on-screen. He was involved in the S4C series, *Y Llys* (2014), in which seventeen people stepped back in time to 1525. Set in Tretower Court near Crickhowell, the group lived, dressed and worked as people did in the reign of Henry VIII. In Channel 4's *Timecrashers* (2015), hosted by Sir Tony Robinson, ten celebrities were dumped in a different 'time zone.' The subjects time travelled to six periods, ranging from the Iron Age to the Edwardian period. Simons notes that he got 'great reviews for shouting at celebrities.'

Simons has been the heritage masterclass tutor for the Royal Town Planning Institute since 2013. He is a fellow of the Royal Geographical Society and a Fellow of the Society of Antiquaries of London.

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Sulak Sivaraksa

Sulak Sivaraksa is a Buddhist intellectual and social activist, who has twice been nominated for the Nobel Peace Prize.

Sulak was born into a prosperous and aristocratic family in Bangkok in 1933; his father was an accountant for the British-American Tobacco Monopoly. Towards the end of World War Two, Sulak spent two years as a novice monk in a Buddhist monastery. After this, he completed his secondary education at Assumption College, a Catholic school in Bangkok.

On leaving school, Sulak moved to Britain to study at St David's College Lampeter. He was one of very few foreign students; in October 1959, only nine of the 189 students at Lampeter were from overseas. Sulak has since commented, 'Once, in Carmarthen, two ladies saw me. One said to the other: 'Black man!' I turned to her and said, 'Not quite, madam.' He took a full part in college life, even including regularly attending chapel. College life at that time was characterized by lectures and tutorials in gowns, as well as daily formal dinners with a Latin grace. Following his time in Wales, Sulak moved to London to study law, becoming a barrister-at-law in 1961.



Sulak returned to Thailand in the 1960s to be a lecturer at the Thammasat and Chulalongkorn Universities. At this time he was still a defender of the Thai monarchy. In 1963, he founded and edited *Social Science Review*, a major forum for critical reflections on Thai society. While he was editor, Sulak met the progressive Thai Prince Sitthiporn. The Prince challenged him by asking, 'Do you know anything about farmers? They suffer and you know nothing about it!' Sulak began to visit villages, temples and rice fields, so he could understand what people's living conditions were. He realized that to address a situation of suffering it was necessary to go and be with the suffering. Sulak was gradually

transformed into a grassroots campaigner for social justice.

Sulak is credited with starting Thailand's indigenous NGO movement. He launched large numbers of foundations, charities and activist groups. These included the Komol Keemthong foundation, the Pridi Banomyong Institute, the Slum Childcare foundation and the Coordinating Group for Religion and Society. In addition, he opened Suksit Siam, the first alternative bookshop in Thailand and a hub for social discussions and activism. Not surprisingly, Sulak's activities brought him into conflict with the authorities. A coup happened in Thailand in 1976, while Sulak was visiting Britain. He says, 'I was in London and found out from the newspaper that I had been arrested in absentia. They burnt all my books. They would have burnt me alive too, so, like a brave man, I stayed away.' Sulak spent the next two years outside Thailand, working as a visiting professor at the University of California Berkeley, Cornell University and the University of Toronto.

In 1984, Sulak was arrested and accused of criticizing the king in his book *Unmasking Thai Society* and in interviews; he was released following international protests. Then, in 1991, he gave a speech at Thammasat University, entitled 'The regression of democracy in Siam.' Following this, a warrant was issued for his arrest and he was forced to take refuge inside the German embassy. Eventually, he was able to flee to Laos and eventually reached Stockholm. After returning to fight the charges against him, he won his case in 1995.

Sulak's activism is founded on Buddhist teachings. He believes that 'Buddhist practice inevitably entails a concern with social and political matters ... To attempt to understand Buddhism apart from its social dimension is mistaken.' In his most widely read book, *Seeds of Peace* (International Network of Engaged Buddhists, 1992), he developed what he called small "b" Buddhism. People should develop their character based upon the Buddha's teachings of mindfulness, tolerance and interconnectedness. Sulak also reinterpreted the classic five precepts, taking them beyond individuals to society at large. For instance, the first precept forbids the taking of life; Sulak challenged his readers to examine how their actions might support wars, racial conflict or the breeding of animals for human consumption. He rejects western concepts of development in favour of an approach growing out of indigenous culture. Indeed, he has said that 'globalisation is a demonic religion imposing materialistic values' and 'a new form of colonialism.' In 1989, Sulak was one of the founders of the International Network of Engaged Buddhists.

Sulak was nominated for the Nobel Peace Prize in 1993 and 1994. In 1995, he was awarded the Right Livelihood Award, (dubbed the Alternative Nobel Prize), for his 'vision, activism and spiritual commitment in the quest for a development process that is rooted in democracy, justice and cultural integrity.' He became an Honorary Fellow of the University of Wales Lampeter in 1996 and was awarded the Niwano Peace Prize in 2011. He has written over one hundred books in Thai and English.

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Sue Slipman

Sue Slipman was the first woman president of the National Union of Students. Since then, she has become a veteran campaigner, working in a wide variety of public sector roles.

Slipman was the grandchild of Jewish immigrants from Russia. She has commented, 'The Holocaust was very close to my family. ... There were plenty of members of the family who didn't make it out. So that sense of terrible injustice was part of what I grew up with.' Slipman and her two elder sisters grew up in Brixton, South London. Her father was variously a merchant seaman, an ice-cream salesman and a cabbie, as well as running a kosher pie- and- mash shop. Sadly, both Slipman's parents died when she was in her early twenties.

In complete contrast to Brixton, Slipman studied English at St David's College, Lampeter. While at Lampeter she joined the Communist Party. However, she had little opportunity to be involved in student politics. She has said 'There wasn't much student politics in Lampeter; once you'd given out a hundred leaflets, there were only sheep to give them to.' She graduated with a first-class degree and then moved to the University of Leeds for postgraduate study. She has said of her time in Leeds, 'It was meant to be on eighteenth century literature but it actually turned out to be about student poverty.' She worked as full-time secretary of the National Union of Students for two years and then served as its president from 1977 to 1978, representing the Broad Left. Nicknamed 'Red Sue', she gained endless media attention. However, even in those days, she was more interested in making things work than in political chat. Her priority was to run a large organization that negotiated with the government and with vice chancellors. She has said 'I was learning to chair conferences of 2 000 people, about a third of whom were baying for your blood. So you got used to the real rough and tumble of how to manage difficult situations, of negotiating with ministers, of a lot of media exposure.' Slipman was succeeded by Trevor Phillips; the first woman NUS president was followed by the first black president.

On leaving the NUS, Slipman started work as a negotiator for the militant National Union of Public Employees, (now part of UNISON). Despite clashing with the hierarchy, she managed to stay at NUPE from 1979 to 1985. However, in 1981 she became a founder member of David Owen's newly formed Social Democratic Party. She has commented 'The SDP was about thinking through effective strategies to improve social justice in a way that was economically viable.' When the SDP and the old Liberal Party merged in 1990, she was one of the few to remain with David Owen in the 'continuing' SDP.

In 1985, Slipman became director of the National Council for One Parent Families. She transformed an old-style pressure group, said to be more interested in campaigning than in results, into a slick and influential organization with an annual turnover of over a million pounds. Slipman introduced targets and a business plan. The NCOPF was instrumental in pushing through the Family Law Reform Act, which removed the stigma of illegitimacy, and in getting childcare allowance for those on family credit. She also led the resistance to John Major's government's repeated attempts to stigmatize single parents. Yet, Slipman was also able to negotiate a big contract with the same government for the NCOPF to run training schemes to help unemployed women re-enter the labour market. She has said of her work 'Too much of the voluntary sector still approaches issues as if the answer to everything were a change of government. You have to take a long-term view, and look to the incremental changes that can be made.'

While at the NCOPF, Slipman herself became part of a one-parent family. Her son Gideon was born in 1987.

Slipman was director of the Gas Consumers Council from 1996 to 1998 and then became External Relations and Compliance Director for the Camelot Group, the operator of the National Lottery. She set up a social and ethical audit of the company to test its commitment to good works; she also formed a panel of experts to advise on social responsibility. She commented 'With a government that is never going to tax and spend, you have to look at how you raise the maximum amount of money in order to do good things.' She also said of this role '... my obsession throughout my career has been holding organisations to account, asking how you can marry commercial values of enterprise and industry with social responsibility.'



Alongside her role at Camelot, Slipman was non-executive chairman of the Financial Ombudsman Service for two years from 2003 to 2005. It is the responsibility of the ombudsman to resolve disputes between consumers and financial services companies. On average, it deals with 55 000 cases a year. Slipman went on to work for the Foundation Trust Network representing foundation trust hospitals, (now known as NHS Providers), first as director and then as chief executive. At that time, she was delighted to get aboard 'the rollercoaster of system change in health,' seeing her role as another chance to explore how economic efficiency could be united with new forms of democratic accountability.

Slipman left the Foundation Trust Network in 2012. Since then, she has been non-executive director of Kings College Hospital Foundation Trust. She was a trustee of the National Employment Savings Trust from 2010 to 2015.

Slipman has been described as a down-to-earth dynamo with an irreverent sense of humour. She is a pragmatist, feeling her style is 'knowing the art of the possible and trying to work with the grain.' She was awarded an OBE in 1994.

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Frederick Seaton Smith

First World War Army Chaplain



Frederick 'Fred' Seaton Smith was born in Monkseaton in Northumberland to Frank and Mary Smith. Frank's occupation is recorded as a coffee plantation owner in the Tutor's Register. Fred had been a boarder at St. Peter's School in York before he enrolled at St David's College in 1910. A keen sportsman, Fred played for the Cricket 1st XI, the Rugby 2nd XV, and the Hockey Team. He was also Captain of the Tennis Club.

During the Easter holidays of 1911 Fred married Martha Lilian Boyden, whose father, John Augustus Charles Boyden, was a Druggist and Chemist and the first Master of Beacon Lodge in Pocklington, in the East Riding of Yorkshire. Shortly after his marriage Fred's academic career was suspended when, in June 1911 he and an 'accomplice' were sent down for twelve months for breaking into a student's room and causing damage, an incident known as 'ragging'. The severity of the punishment caused dissent among the wider student body and, in defiance of the College authorities, the guilty pair were carried on the shoulders of their fellow students in a grand procession towards the train station, from where they commenced their period of exile. This resulted in further punishments being meted out to the students who had taken part in the procession. The story appeared in local newspapers and postcards of the spectacle were printed as souvenirs.

On his return to Lampeter in 1912 Fred again made the local papers, on this occasion as one of a group of six students accused of attacking a fellow student during a heated debate concerning the disestablishment of the Church in Wales. When the case came to court the charges were dismissed and the complainant made to pay the costs, but the papers were full of the story for weeks. When Fred left Lampeter with a third class degree in 1913, he had certainly left his mark on the college.

Later that year he was ordained to the Curacy of St John's in Bradford and in 1916 took up the curacy at All Saint's Church, Leeds. For most of the duration of the war Fred remained a civilian but, in early 1918, he joined the Army Chaplains Department and was attached to the 13th Battalion of the York and Lancaster Regiments, the 1st Barnsley Pals.

The Battalion was attached to 94 Brigade, 31st Division which saw heavy fighting and suffered terrible casualties during the German offensive of 21 March 1918. The Division was moved to Flanders to rest, but was caught up in a fresh German offensive where they played a part in

the Defence of Nieppe Forest. Following this they moved to Ypres and were involved with the Action of Tieghem. Fred was wounded at Ypres during the final days of the war and although he was evacuated to hospital for treatment at Wimille, he died of his wounds on 15 November 1918, four days after the Armistice was signed. He was thirty-one years old.

Fred was buried at Terlincthun British Cemetery, Wimille, in France and his headstone bears the inscription:

“Death both hide but not divide
Thou art but on Christ’s to other side”

Fred is commemorated on the St Peter’s School War Memorial in York and on the College Roll of Honour.

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Dr Harrison Solow



Harrison Solow is a scholar, author, lecturer, consultant and writer in the literary, academic, scientific, and entertainment worlds.

She was born in Hawaii, grew up in the San Francisco Bay Area, and lived in Canada and the UK for over 25 years. As a child, she was a compulsive reader. Her mother taught her to read before she started school; by the time she was six, she had already read hundreds of books. As there was then no “gifted child program” at her elementary school, she took most of her classes with the sixth-year students while still a second-year student of seven. She was later educated at a convent school, and, at the age of 17, entered the Franciscan Convent to begin her training as a nun. Although she “wouldn’t have traded those years in the convent for anything”, she eventually found that this was not her path in life, and left to pursue a path of exploration and scholarship in the secular world.

She married in her twenties and had two sons, now both extremely successful adults. She began writing for various organisations and institutes while her boys were young. When they were school-age, Dr Solow launched into a full-time career as a consultant, writer and executive for such organisations as The Advisory Council on the Status of Women, The Institute for Research on Public Policy, NASA, and for notable public figures in both Canada and the USA.

She has four degrees from three different countries, having earned an Honours BA degree from Saint Mary’s Jesuit University in Halifax, Nova Scotia, a double Master of Fine Arts degree from Mills College in California and a PhD from The University of Wales, Lampeter. She also holds the equivalent of three additional BA degrees, due to her studies in the convent and in various universities in the United States and Canada - studying every imaginable course, from Medical Biology, to Astronomy, Philosophy, Calculus, French, Latin and Vocal Music. She went on to teach English at the University of California at Berkeley. She was also Special Projects Editor for the University of California Press in the 1990s.

Her writing caught the attention of the Press and she was soon asked to write a book for the Press, an invitation that took her to Hollywood and into a new life. It was there that she began an extraordinary, glamorous life as a sought-after writer, ghost writer, speechwriter, television consultant, lecturer and speaker in the entertainment industry, in the space program and in the science fiction (literary and movie) worlds. Just as she finished her book (a philosophical work on the

significance of Star Trek in American culture), which enjoyed unprecedented success and was one of the two best sellers in the history of the University of California Press, she was introduced by mutual friends to Herbert F Solow, a legendary industry executive, producer and writer, the executive force behind Star Trek – the head of the studio (Desilu) that produced it, and later, the head of Paramount Pictures and MGM Studios). For both of them, as they describe it, “that was it.” As Dr Solow put it, “We married the minute we met, though the actual wedding was some months later.”

The Solows lived an active, creative, work-driven life, both publicly in the industry and privately at home in Malibu – spending time with friends and family and attending Hollywood events with friends and colleagues. They were both on book tour at the same time – and often travelled and lectured together.

In 2004, the Solows came to the University of Wales Lampeter – Harrison to lecture and to work on her PhD and Herb, to support Harrison and to work on a second book. Dr Solow had been accepted at several universities; however, when she was interviewed by UWL, something inside said “This is your place.” (As an aside, her friend and colleague, the brilliant science fiction writer and explorer, Sir Arthur C. Clarke, wrote her one of her university recommendations.)

In Lampeter, she took the trouble to learn Welsh; she feels, ‘I don’t know how you can know certain things essential to the Welsh (or rather the Welsh-speaking Welsh) without speaking Welsh.’ She has also written, ‘It seemed to me that every Welsh speaking person I knew in the town was taking my Welsh courses right along with me – they all expressed an eager interest and entered into a lively participation.’ She was part of both the Welsh-speaking and English-speaking worlds - including choirs - on campus. She sang every week in the university chapel choir, with the Welsh choir including the Plygain, the traditional Welsh church service held early on Christmas morning. Academically, Solow thrived. Very unusually, her PhD thesis, *The Bendithion Chronicles: An Epistolary Tale in a Variety of Literary Forms*, was accepted without any need for changes. She describes it as ‘an epistolary, mixed-genre literary work: a creative thesis with a critical commentary about an enigmatic encounter with a Welsh-speaking village, portrayed in contrast to the Hollywood film and television society of which I have long been an intimate part.’

Dr Solow loved teaching in the English department at Lampeter. Alongside this, she wrote a critically acclaimed book, gave weekend, writing seminars at Gregynog to graduate students and the general public, sat on various committees, published poetry, and produced a Pushcart Prize winning essay called *Bendithion*, which profiles the talented Lampeter singer-postmaster, Timothy Evans. (The Pushcart Prize honours the best small-press writers of short stories, poetry and essays in America.) There were over 8,000 entries in the competition that year. Dr Solow also won several first-place awards for her short stories and poetry during her stay in Lampeter. In 2008, she was appointed Writer in Residence at University of Wales Lampeter.

Solow’s book *Felicity & Barbara Pym* was published by Cinnamon Press in 2010. It consists of a series of emails from an academic, Mallory Cooper, to a bright student, Felicity, who is writing an essay about the English novelist, Barbara Pym. Felicity complains that nothing ever happens in Pym’s stories; Cooper’s replies bring Pym, her world and her novels vividly into focus. Through her voice, Solow critiques academic approaches to literature. She strives to answer the question for Felicity, ‘Why read literature?’

Solow has also rewritten a great deal of material, on subjects ranging from physics to the entertainment industry. Her role has been to make obscure texts clear to an audience that would not easily understand the original version. She may do developmental writing for a learned publisher

whose authors are accomplished academics, but not used to writing for a less scholarly market. Solow was once commissioned to rewrite the biblical book of Genesis for translators who spoke five languages, but were not gifted writers of English. Solow says, 'To be able to bridge the world of the scholar/researcher (or even another writer whose subject or material is obscure) and the world of the intelligent reader who wants to enter that world is a great satisfaction.'

Dr Solow lost her beloved soulmate, Herbert F. Solow, in late 2020. Legions of fans mourned his loss and at this writing, she is still responding to the thousands of condolence letters that have poured in for the former Head of MGM, Paramount and Desilu Studios. Mr Solow was famous as one of the founding fathers of *Star Trek* and its original executive producer, as well as the man who turned Mr Spock from the red, forked-tailed devilish creature that was originally presented to him, into the cerebral and beloved Vulcan everyone knows today, and also the inventor of the "Captain's log" device, among many other things. His loss is felt by his friends and colleagues at the Academy of Motion Picture Arts and Sciences, The Director's Guild, the Writer's Guild and the Producer's Guild, as well as those who knew him when he ran Boreham Wood Studio in London as part of his MGM mandate. Harrison and Herb are the joint authors of *Star Trek sketchbook: the original series*, (Pocket Books, 1997).

Dr Solow was recently honoured by the Academy by an invitation to continue attending screenings and events at the Academy as she had for decades with her husband.

In 2018, Harrison Solow was inducted into the Daughters of the British Empire both because of her ancestry (which includes, to her delight, some Welsh) and her contribution to English letters.

She is a member of Literature Wales; the Association of Literary Scholars, Critics and Writers; the Intercollegiate Studies Institute; the National Association of Scholars; the Association of Welsh Writers in English and the National Coalition of Independent Scholars.

Dr Solow is beginning to take up her literary interests again, after some time in seclusion, and has just contributed a poem to a collection lauding the American Supreme Court Justice, Ruth Bader Ginsberg. She has begun to accept invitations for interviews again and is at work on her fourth and fifth books simultaneously.

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John Griffith Stephens

John Griffith Stephens (1893-1956) played international rugby for Wales, at the same time as working as a curate in Llanelli.

Stephens came from Llanbadarn Fawr, on the outskirts of Aberystwyth. His father, also John Griffith Stephens, was a farmer. He attended Llangynfelyn Primary School, Aberystwyth County School and then Lampeter College School. He matriculated into St David's College, Lampeter, on October 13 1911, the same day as I.T. Davies, another future rugby international.

He played rugby for his schools in Lampeter and Aberystwyth, and then at St David's College. He was a big man, and therefore a fairly obvious forward. He graduated with a BA degree in June 1914. When the First World War broke out less than two months later, Stephens volunteered for the Royal Flying Corps. He served there until the end of the war.



St David's College first XV, 1912-13 season. Stephens is standing on the extreme left of the middle row.

On his safe return home, Stephens was ordained deacon in 1919 and priest in 1920. He became a curate in Llanelli, where he worked until 1922. At the same time, he took up rugby again, playing for Llanelli. He also competed for Wales in all the four matches of the 1921-22 season. His first match was against England on 21 January 1922 at Cardiff Arms Park. The pitch was said to have been a quagmire. Wales won 28 points to 6, (two goals and six tries to two tries); England had been routed. Writing for the *Daily Telegraph*, Colonel Philip Trevor commented, '... the game was one long, unbroken series of victories for the Welsh forwards.' This was the first time both sides in an international match wore numbers.

Wales' next fixture was against Scotland at Inverleith, Edinburgh, on February 4 1922. A desperately close match ended in a 9 all draw, as Wales dropped a goal in the last minute. The Scottish team included Eric Liddell, later to win the 400 metres at the 1924 Paris Olympics (inspiring the film *Chariots of Fire*). Then, on February 4 1922, Wales won a poor match against Ireland 11-5. Philip Trevor commented that he did not remember an international match, played in good conditions, in which the standard of play was so moderate. However, he did admit that Stephens was one of the four or five who had played well. In the last match of the 1921-22 season, Wales defeated France 11-3 at Stade Colombes, Paris on March 23 1922. René Crabos, the French captain, commented, 'We were beaten by better players all round.' The match report in the *Daily Telegraph* described the Welsh forwards as mostly responsible for the victory. Wales had won the Five Nations Championship, having finished the season undefeated.

Later that year Stephens went back into the Royal Air Force as a chaplain. Although he played several matches for the R.A.F. as a full-back, he did not represent Wales again. Then in 1928, he left the forces again having completed his service. He worked as a curate in New Brighton on the Wirral peninsula for a year, and then as a vicar at St John's, Darlington until 1954. In 1931, he married Ruby Bray, a well-known Yorkshire tennis player.

Stephen's last post was as vicar of a village church, Bossall with Buttercrambe near York. He died there on 14 May 1956.

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John Strand-Jones



John (Jack) Strand-Jones (1877-1958) was a Welsh rugby union international and an army chaplain in what is now Pakistan.

He was born in Caio, Carmarthenshire, around ten miles south-east of Lampeter; his father Evan, a farmer, died when he was only one year old. Strand-Jones' mother Margaret moved into Lampeter, where she kept a lodging house in Bridge Street.

Strand-Jones studied at St David's College School, before matriculating to St David's college itself. He graduated with a second-class honours degree in 1899. He went on to Jesus College, Oxford, before finishing theological training at St Michael's College, Aberdare.

He was an outstanding sportsman. At the St David's College Sports of 1899, he won the 440 yards handicap and hurdles races, plus the throwing the weight and throwing the cricket ball competitions. At rugby he had been good enough to play occasionally for the college and Lampeter town teams while still a schoolboy. He captained the St David's College XV in the 1898-9 season, as well as playing occasionally for Llanelli.



The St David's College first XV for the 1897-98 season. Strand-Jones is seated on the extreme right.

At Oxford, Strand-Jones was a 'blue' three times, (in 1899, 1900 and 1901). His original position was at centre; however, at Oxford he was converted to a full-back. He also played occasionally for London Welsh as well as for Llanelli. In 1902, he made his debut for Wales, replacing the great Billy Bancroft. His first match was against England in the Home Nations Championship. He scored a penalty, as well as creating a try. R.T. Gabe, the Welsh centre, remembered,

'Jones played a marvellous game that day. How he got through the game without injury was akin to a miracle. He did not fall on the ball but picked it up and charged through the oncoming forwards with head down. From one of these fearless dashes he ran half the length of the field before passing to me with only Gamlin [the English fullback] to beat.'

The final score was England 8 Wales 9. Strand-Jones also played in Wales' victories over Scotland and Ireland, (and scored against Scotland by converting a try). Wales had won the championship and the Triple Crown. The next year, he played against England (again scoring a conversion) and Scotland. However, he had a mixed game against Scotland; in the second half, he is said to have positioned himself badly and to have kicked badly. He was replaced in the team by H.B. Winfield, who, unlike Strand-Jones, had been playing regularly.

The well-known commentator W.J.T. Collins described Strand-Jones in his book *Rugby reminiscences*.

‘He also was unorthodox – he often ran when the ordinary full-back would have punted to touch. To escape opponents who were following up, he ran with a curious sideways movement, breaking with a series of short swerves towards the open side of the field, travelling a dozen or twenty yards to the right without travelling forward more than two or three yards. It was risky, but he was fast ... Unfailing in courage, he would go down to the ball in front of the fiercest rush ... ’

Strand-Jones represented Wales at two sports; in March 1903, he also gained a Welsh hockey cap against England. He played cricket for Flintshire in 1906 and later for Carmarthenshire

He was ordained deacon in 1903 and then priest in 1904. He was a curate at Mold, Flintshire, from 1903 to 1908, and then at Corwen, Denbighshire. He joined Liverpool Rugby Club and continued to play occasionally for London Welsh. In 1909 he married Winifred Farrant. That same year he joined the Army as a chaplain. He was posted to the Ecclesiastical Establishment of Bengal, in the See of Calcutta. He served first in Karachi and then in Lahore. During the First World War, he became senior chaplain to the Waziristan Field Force on the North-West Frontier. At the end of the war, he spent two years on furlough back in Britain. He returned to India in 1922 as chaplain of Lahore, then Multan and finally Dalhousie. He kept his enthusiasm for sport throughout and became well-known for organising inter-regimental competitions in rugby, hockey and soccer.

Strand-Jones left the army in 1929. On his return home, he served as rector of Hanwood, just outside Shrewsbury, until 1934. He was also chaplain at Shrewsbury Prison from 1930 to 1934.

On his final retirement, Strand-Jones returned home to mid Wales; he and his family farmed Pyllaucrynion in Parcyrhos, just outside Lampeter. When the town rugby club reformed after the Second World War, Strand-Jones was its chairman from 1947-48. He died in Lampeter on April 3 1958. In 1960, his team-mate R.T. Gabe said of him ‘I shall ever cherish his memory, for he was always reliable on the field, and a gentleman with kindly feelings and high principles off the field.’

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Reverend Thomas James Stretch

Army Chaplain present at the liberation of Bergen-Belsen concentration camp

Born in 1915, at Goodwick, Pembrokeshire, Thomas James Stretch was educated locally, gaining the offer of a place at Keeble College, Oxford. Unfortunately, a serious eye injury on the cricket field prevented him from accepting the offer and instead, in 1934, he entered St David's College, where it soon became evident that Oxford's loss was Lampeter's gain. For Stretch excelled both academically, winning several prizes, and at sport, where notably, despite claims of devoting too much time to theory, he graced the local golf course, eventually playing off a handicap of eleven.

Following ordination in 1938, Stretch became curate at Holy Trinity Church, Aberystwyth, until undertaking wartime service with the Royal Army Chaplains Department (RACD). He was attached to the Army's 11th Armoured Division, fighting its way into Germany from the Normandy beach-heads and in so doing, suffering the highest casualty rate in the British Army's north European campaign.

On April 15th, 1945, British forces entered the horror that was Bergen-Belsen concentration camp, where they found an estimated 60,000 starving and diseased prisoners, as well as some 13,000 unburied corpses. The BBC war correspondent Richard Dimbleby reported the scene in a, now famous, radio broadcast...



From the Royal Army Chaplains' Museum collection

'Here over an acre of ground lay dead and dying people. You could not see which was which... The living lay with their heads against the corpses and around them moved the awful, ghostly procession of emaciated, aimless people, with nothing to do and with no hope of life, unable to move out of your way, unable to look at the terrible sights around them ... Babies had been born here, tiny wizened things that could not live ... A mother, driven mad, screamed at a British sentry to give her milk for her child, and thrust the tiny mite into his arms, then ran off, crying terribly. He opened the bundle and found the baby had been dead for days. This day at Belsen was the most horrible of my life'

The prevention of even more disease necessitated the immediate burial of the typhus-ridden dead in a number of mass graves, with Jewish and Christian Army Padres joining together to pray over the burial pits. Stretch was one of these padres and he was recorded for cinema newsreel, in front of one of the open mass graves. Peering at the camera through thick-framed spectacles and with his hands firmly thrust into battle-dress pockets, he spoke briefly, but forcefully...

'I am the Reverend T.J. Stretch attached as padre to the formation concerning this camp. My home is at Fishguard, my parish was at Holy Trinity Church, Aberystwyth. I've been here eight days, and never in my life have I seen such damnable ghastliness. This morning, we buried over 5,000 bodies. We don't know who they are. Behind me you can see a pit which

will contain another 5,000. There are two others like it in preparation. All these deaths have been caused by systematic starvation and typhus and disease, which will have spread because of the treatment meted out to these poor people by their SS guards and their SS chief.'

Stretch, as well as his other Army clerical colleagues, were urgently attentive to the surviving camp inmates. Paul Wyand, the Movietone News reporter who recorded Stretch talking in front of the mass burial pit, recorded that he *'worked like ten men, distributing clothing, helping to feed the sick, spreading comfort, and holding services with his colleagues at the mass graves.'*

Stretch was anxious that the awful truth about Bergen-Belsen should reach as wide an audience as possible, *'This is so ghastly a story that the whole world should know about it'*, he wrote. Within a week of entering the camp, Stretch sent in his official report of events, signing and dating it *'TJ Stretch C.F., Belsen Camp, April 22nd 1945'*, he was anxious to state the truth of that which he had witnessed.

He dictated the report to his batman (Army servant), ensuring that several copies were made, one of which, was submitted to Stretch's immediate superior, the Assistant Chaplain General, the Revd. JWG Steele, who, in turn, circulated it to all senior chaplains. Another copy reached the office of *The Church Times*, the London based organ of the Anglican Church and as such, widely read, mainstream Christian newspaper, who published it in late May.

With the coming of peace, Stretch returned to civilian life with his wife and daughter, serving as priest and Rural Dean in Lancashire. However, he maintained a strong link with the Army, as Senior Chaplain in the Territorial Army in Lancashire. He also maintained his love of golf and it was whilst playing in the 1973 final of the Clergy Golf Match, that he died of a heart attack.

Stretch, on completing his official report of his Bergen-Belsen experience pondered the question of whether he would be believed by his readers. He concluded that he would be, for...

'...all I have written I have seen. And what I have seen, I shall never forget. Never.'



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My grateful thanks to Diane Scupholme for her time.

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Canon David Walter Thomas – Proud advocate of Welsh culture, language and faith.

David Walter Thomas was a Welsh clergyman instrumental in establishing the first Welsh Anglican church in the Welsh settlement of Patagonia. Born on 26th October, 1829 the eldest son of Evan and Margaret from Cellan, Lampeter, Thomas was educated in Mumbles, Swansea and at St David's College, Lampeter. He went on to Jesus College, Oxford in 1847, where he obtained a third-class Bachelor of Arts degree in Classics in 1851 followed by an M.A. three years later. In 1852 he was ordained a deacon by the Bishop of Oxford, Samuel Wilberforce, son of William Willberforce and a priest the following year by the Bishop of Bangor, Christopher Bethell. His first church positions were as curate of Denio and Llanor near Pwllheli, Gwynedd (1853) and then as chaplain of Tremadog near Porthmadog (1854-1855). He was appointed perpetual curate of Penmachno before his appointment in 1860 as vicar of St. Ann's, Mynydd Llandegai near Bangor, where he served for 34 years.

During this time, Thomas became an important figure in the promotion of the establishment of a Welsh language Anglican church in Patagonia, where a group of Welsh settlers had recently arrived. Reverend Hugh Davies, a parishioner of Thomas', was the first Anglican minister to arrive in Patagonia in 1883. With Thomas' support, Davies was responsible for the construction of Eglwys Llanddewi (St David's Church), Dolavon, which opened in 1891.

He married Anna Thomas in 1871, and they had two sons and three daughters. Anna was also fiercely proud of her Welsh heritage and became active in attempts to reform the National Eisteddfod in the 1870s and 1880s. Their son Evan also became a clergyman, and served as Professor of Welsh at St David's College, Lampeter from 1903 to 1915. Thomas spent a year as vicar of Braunston, Northamptonshire before moving to Holyhead, Anglesey in 1895 to serve as a vicar. He was also appointed a canon of Bangor.



All Saints Church, Braunston

https://commons.wikimedia.org/wiki/File:Braunston-All_Saints_Church_-_geograph.org.uk_-_842683.jpg

©Ian Rob / Braunston-All Saints Church

A patriotic Welshman, Thomas published in both English and Welsh, including a collection of sermons on the miracles of Jesus. He was a constant advocate of the Welsh church press, and served as editor on the monthly Welsh language periodical *Amddiffynydd yr Eglwys*.

Thomas died on December 27th, 1905 and is buried in St. Seiriol's churchyard in Holyhead, Isle of Anglesey.

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Harry Thomas

Harry Thomas (1897-1955) was the first Lampeter man to become a bishop in England.

Harry was the son of Theophilus John Thomas, a gardener, and his wife Caroline, née Thomas. He was christened in Aberdare on September 12 1897 and attended Cyfarthfa Castle School, Merthyr Tydfil. He served in the Welsh Regiment during the First World War, acquiring three medals but also a piece of German shell in his back.

After leaving the army, he attended at the Knutsford Ordination Test School. Established by Rev. P.B. 'Tubby' Clayton, this aimed to educate ex-servicemen so they could obtain the qualifications they needed to go to university and work for ordination. Thomas went on to study at St David's College, Lampeter. For his last year, he was awarded the Butler scholarship, worth £30. Alongside academic work, he was a vigorous participant in college life. It was said of him that he probably held as many offices in college as any student up to that time. Among these, he was President of the Students' Meeting, President of the English Debate, President of the Christian Union, vice-captain of golf and secretary of rugby. He was said to be a popular and powerful speaker, but a notorious singer.

After completing his degree, Thomas was ordained deacon in 1923 and priest in 1924. Following curacies in St Bride's Major with Wick and then at South Hinksey with New Hinksey, he went back to higher education to study at Oriel College, Oxford. He then spent a short time as a missionary in Zanzibar for UMCA, (Universities Mission for Central Africa). He returned to Britain in 1930 to become vice principal of Ely Theological College. E.L. Mascall wrote of him in *Saraband*, his book of memoirs, 'The Vice-Principal, Harry Thomas, had been a missionary in Central Africa, but had been struck by lightning and was in poor health; he made a remarkable recovery ...' The college had a reputation for extreme Anglo-Catholicism; it was generally thought that men trained at Ely had little chance of ecclesiastical promotion! Mascall felt the theological training given was fairly sketchy. However, he remembered with gratitude the life of the ordered community and the emphasis on a regular discipline of prayer.

Thomas went overseas again in 1936. William Wand, his old dean at Oriel College, was now Archbishop of Brisbane. Through one of his commissaries in Britain, Wand recruited Thomas as principal of St Francis College, Milton. Again, this was regarded as the most Anglo-Catholic of the Australian theological colleges. Alongside this, Thomas became Archdeacon of Brisbane in 1938. He also acted as the archbishop's deputy, while Wand was absent either overseas or elsewhere in Australia. In addition, he was a canon residentiary of St John's Cathedral, Brisbane.

Wand returned to Britain in 1943 to become Bishop of Bath and Wells. Again, Thomas followed him to his new diocese; in 1945 he was consecrated Suffragan Bishop of Taunton in the crypt of St Paul's Cathedral. It was said of him that he was welcomed at every vicarage as one of the family. He chaired the Diocesan Education Committee for many years. He was also a Sub-Visitor of St David's College and a Vice-President of the Lampeter Society.

Thomas was taken ill in the summer of 1955. He died two weeks later in hospital in Wells and his funeral was held in Wells Cathedral. He left a widow, Léonie, née Tod, and a son. It was said of Thomas, 'Many will remember him not only as a pastorally minded bishop, who cherished the full faith and teaching of the Church, but as a brilliant lecturer ... Somerset church-people mourn the loss of a real father-in-God.'

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Helen Thomas

Helen Wynne Thomas (16 August 1966 to 5 August 1989) is remembered as the Greenham Common martyr. Hers was the one death that occurred there as a result of the peace protests.

Greenham Common, in Berkshire, was the site of a US airbase; at the height of the Cold War, NATO planned to install 96 ground-launched cruise missiles there. Each of these missiles would have sixteen times the power of the bomb that destroyed Hiroshima. In the late summer of 1981, the Welsh group 'Women for life on earth' marched from Cardiff to Greenham Common to protest. They set up the Women's Peace Camp there; as the protest grew, other camps were established around the perimeter fence. There tens of thousands of women were to protest against war and nuclear weapons. The women lived in very basic conditions and under constant harassment and the ongoing threat of eviction. They organized ongoing peaceful protests, ranging from decorating and cutting the perimeter fence to blockading the roads.

Helen Thomas came from Newcastle Emlyn; her parents John and Janet ran the shops JDR Thomas and Y Goleudy. Helen attended Ysgol Dyffryn Teifi and then studied history at St David's University College Lampeter.

Helen travelled to India for six weeks, where she met Mother Theresa. After she came back, she spent time working for Cardiff Women's Aid and various other charities. She also joined the Campaign for Nuclear Disarmament. At the beginning of 1989, she moved to the Yellow Gate camp at Greenham Common. Her mother said, 'They had been short of women at that time and she wanted to get involved,' and 'She wrote back to us and would tell us what an incredible inspiration the women were and how she really wanted to give her time to peace.' A keen Welsh speaker and campaigner, Helen translated a Greenham publicity pamphlet into Welsh and inspired several of her fellow protestors to investigate Welsh nationalist politics.

Helen was killed in a road accident at the camp on Saturday 5 August 1989. She was hit by the wing mirror of a passing West Midlands police horsebox, while she stood on the safe zone, waiting to cross a road to post two letters. The horsebox was taking four horses to a charity display in Chichester. The inquest at Newbury Magistrates Court determined that the death was accidental. Although Helen's family felt her death was not properly investigated, they were unable to get the inquest re-opened.



Helen Thomas memorial peace garden at Greenham Common

As the Cold War came to an end, the missiles and American military personnel were returned to the United States between 1990 and 1992. The Women's Peace Camp closed on 5 September 2000. A peace garden there was opened to the public two years later. It includes a simple garden for Helen, the only woman mentioned in the site. Her garden features a circle of seven stones, brought from Welsh quarries, around an eternal flame sculpture. There is also a bench dedicated to Helen's memory, by the town clock in her home town of Newcastle Emlyn; the folk singer, Dafydd Iwan has written a song, entitled *Cân i Helen*, in her memory.

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John Roland Lloyd Thomas



John Roland Lloyd Thomas (1908-1984) was the first Lampeter graduate to return as college principal.

He came from Treharris, about ten miles south of Merthyr Tydfil; his parents were John and Ann Thomas. He was educated at King's College, Taunton, before spending three years working for John Cory and Sons Ltd in the docks at Cardiff. In 1927 he entered St David's College, Lampeter; he became Senior Scholar and President of the Students' Meeting. As senior scholar, he was the leader of a deputation protesting against compulsory attendance at chapel. Lloyd Thomas graduated with a first in history, before going on to Jesus College, Oxford, to read theology. He was ordained deacon in 1932 and priest in 1933. His first clerical post was at St John the Baptist, Cardiff, where he was curate from 1932 to 1940.

During the Second World War, he worked as an army chaplain in North Africa, Italy and Palestine; he eventually became chaplain-in-chief of Middle East Forces. In 1944, he was appointed Rector of the significant parish of Canton St John in Cardiff. He moved to the parish of Newport St Mark in 1949. In the same year he married Elizabeth Swaffield; the couple had three daughters. In 1952 Lloyd Thomas became dean and vicar of St Woolos's Cathedral, Newport.

He was a long-standing member of the Lampeter Society and had served on the Council of St David's College since 1950. Early in 1953 he was asked to apply for the post of principal. (He later commented that if he had thought he had any real chance of being appointed, he would not have put in for it!) It is known that ten people applied for the role. However, Lloyd Thomas was indeed appointed, accepting a reduction in salary from his appointment as dean. He had produced no scholarly works, lacked teaching experience and did not speak Welsh. Yet he possessed a strong personality and huge stamina. Price comments that he was the right man for the college at a critical time.

At the time, Lampeter had only 128 students in residence; 25 of these were members of the Theological Hall. To a large extent, the declining number of students was a direct result of the reduction in the number of prospective ordinands in England and Wales. However, Lloyd Thomas

assumed the college would survive, saying 'it is impossible to do a job properly unless you are optimistic.' He asked former students to encourage men to come to St David's College, pointing out that the college also welcomed those who did not intend to become clergymen. They would still receive 'a first-class university training with a Christian background.'

Lampeter was engaged in a long struggle to secure recognition and adequate funding from the University Grants Committee and the University of Wales. Lloyd Thomas quickly concluded that if Lampeter was to have a future, it had only about five years in which to secure Treasury aid. Although the college was being run on a shoestring, it was forced to appeal to the Church in Wales for financial help. Between 1953 and 1959, Lloyd Thomas himself typed myriads of letters to explain the precarious state of the college to people of influence. He also seized every opportunity to crusade for the college, and he refused ever to admit defeat. A New Endowment Appeal, launched in May 1955, aimed to raise at least £100 000 to allow the college to remain open. However, the real hope was that a successful fund-raising campaign would persuade the University Grants Committee to help Lampeter. Negotiations with the UGC dragged on. St David's College, with a projected size of 250 students, was considered too small, but any proposal for expansion was rejected because of its remote location.

Eventually, in 1960, University College, Cardiff, offered to sponsor St David's College. The UGC considered that this would enable it to recommend financial aid for Lampeter. St David's College would receive a grant from the Treasury via Cardiff. It was financially secure, probably for at least the next ten years. The following years saw considerable expansion. The first women were admitted as undergraduates in 1965 and the college's traditional range of subjects was enlarged. In 1967 the college's incorporation into the federal University of Wales was approved.

Possibly because he did little teaching, Lloyd Thomas accumulated administrative responsibilities. In October 1956, he became Registrar; this involved responsibility for admissions and many interviews with applicants. He was a Canon of St David's Cathedral from 1956 to 1975 and Chancellor from 1963 to 1975. Price comments that through all his years as principal, he was above all a priest; he was careful to attend college chapel every morning and evening during term.

Lloyd Thomas retired in 1975; he died on 11 April 1984. Brian Morris, one of his successors as principal, said at his memorial service in the college chapel, 'If it hadn't been for Roland Lloyd Thomas none of us would be here today ... The survival, the style, and the present prosperity of this University College is down to him.'

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Randolph Thomas



Alfred James Randolph Thomas is Chair of Council at University of Wales Trinity Saint David. He is a priest of the Church in Wales and a former Archdeacon of Brecon.

Thomas attended Llanelli Grammar School, before going up to St David's College, Lampeter. He was ordained deacon in 1971 and priest in 1972. Two years later he married Jean Mary Gravell. They went on to have three sons, Simon, Stuart and Mathew. Sadly, Jean died in 2018, aged only sixty-seven.

Thomas' entire ministry has been spent in South and Mid-Wales. His first post was as curate in Cydweli. He served a second curacy at St David's church, Carmarthen, before becoming Team Vicar of Aberystwyth in 1976. In 1981, he was appointed Vicar of Betws cum Ammanford, about fifteen miles north-east of Llanelli. Alongside this, he was Rural Dean of Dyffryn Aman from 1990 to 1993. During his time in Betws and Ammanford, he was already noted for his role in public affairs, particularly housing and education.

Next, he served as Vicar of St Peter's Carmarthen, the largest parish church in the diocese of Saint David's, from 1993 to 2002. His time there saw a major restoration programme. During this, archaeologists located the skull of Sir Richard Steele, the celebrated essayist, dramatist and co-founder of *The Tatler*, in a casket in the crypt of St Peter's. Thomas was elected a Canon of St David's Cathedral in 1996.

Thomas became Archdeacon of Brecon in 2003. In the Anglican Communion, archdeacons are priests with administrative authority delegated by the bishop. Each is assigned a specific geographical area, known as an archdeaconry. Their duties usually include general disciplinary supervision of the clergy and care of church property. Alongside his work as Archdeacon, Thomas was Vicar of Bronllys with Llanfilo from 2002 until 2006 and then Priest in charge of Llanfrynach and Cantref with Llanhamlach, a few miles south east of Brecon, from 2006 to 2013. Thomas retired in January 2013; he was honoured with the title Archdeacon Emeritus.

In 1989, Thomas was one of the founders of Cartrefi Cymru, a charity supporting people with additional needs. It aims to ensure that people with learning disabilities, living in the valleys of South Wales and in rural Wales, are able to live in their local communities with the highest quality of support. Originally, Cartrefi Cymru hoped to enable people to escape from large institutions and be helped to live nearer their family homes. It now provides support for learning disabled people to live as supported tenants of housing associations.

In 1991, Thomas established St Paul's Family Centre in Llanelli to provide support for families in the local area. Children and their parents and carers are able to access support through a variety of provisions. The centre aims to ensure that children have a flying start in life, enjoy the best possible health free from abuse and exploitation, and have a comprehensive range of education and learning opportunities. The centre supports all children under sixteen years old, as well as anyone who takes on a 'parenting role.' It gives children free access to a wide variety of play activities, runs free accredited courses on parenting skills, and organizes free trips and outings. Its 'open door' policy promotes equal opportunities for all families. In a similar field, Thomas established the Ty Ni Family Centre in Carmarthen in the mid 1990s and the St John's Family Centre in Brecon in 2008.

Thomas has also chaired the Gwalia Group, a leading provider of housing, care and support services in South and Mid Wales. He has served as a Justice of the Peace, as a non-executive director of Hywel Dda Health Board and as a governor of Christ College Brecon. He was chair of the Church in Wales Safeguarding group until 2013. In 2001, the Queen appointed him a member of the Order of St John of Jerusalem. (This is the chivalric order probably best known for founding and running St John Ambulance.)

Thomas has been Chairman of Council of University of Wales Trinity Saint David since 2014 and Chair of the University of Wales since 2018. In addition, he was Chair of Universities Wales from 2015 to 2019 and has been Chair of the National Centre for Learning Welsh since 2015.

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Laurie Thompson

Laurie Thompson (1938-2015) was an academic and translator, who introduced Henning Mankel's fictional detective, Kurt Wallander, to the British public.

Thompson was born in York and named Laurence Arthur. His father, Leslie, worked as a typesetter and later a proofreader with the Yorkshire Evening Press. Before her marriage, his mother Madge had worked as a sweet packer at Rowntrees. Laurie was educated at Nunthorpe Grammar School and sung in the choir of St Lawrence's church.

Thompson completed an intensive course in Russian, while he was doing his National Service. He also carried out Special Intelligence Duties at the Ministry of Defence in London. His first three translations, done at this time, were books on electronics. After leaving the army, he read German at the University of Manchester; he was the first member of his family to attend university. After graduating he moved to Umeå in northern Sweden to teach English in schools and evening classes. After this, he became a lecturer in English at the University of Umeå.

Thompson met Birgitta Åkerstedt at a student conference in Sonnenberg in the Harz Mountains in Germany. They married in 1963; their son, Eric, was born in 1966. Laurie and Birgitta returned to Britain in 1967; he became a lecturer in German and Swedish at the University College of Wales in Aberystwyth. He was awarded a PhD in 1979 for a thesis entitled *The works of Stig Dagerman*. He moved to St David's University College in 1983 to become Head of Swedish. He was Head of the School of Modern Languages at Lampeter from 1991 to 1995. He was a brilliant and inspiring language teacher, able to bring literary texts to life for students. His language exercises were infamous. A former pupil remembered that, 'The sentences could be so ludicrous that the exercise often proved difficult because of outbursts of laughter.' On the other hand, he was extremely hard-working and expected his students to work hard too. He took early retirement in 1997, continuing as a part-time lecturer until 2000.

However, Thompson was probably best known as a translator, particularly of Scandinavian crime fiction. He was once advised, 'If you are going to be any good as a translator, you must have the approach of a writer and be able to use the English language like a writer.' British interest in Scandi crime or Nordic noir arguably began with Henning Mankell's Wallander stories. These featured a depressive and antisocial but intensely methodical detective, based in Ystad in southern Sweden. Starting with *The White Lioness*, (*den Vita Lejoninnan*), Thompson translated five of the books. It was said of him that he had 'an undoubted knack of turning Inspector Kurt Wallander's gory investigations into plausible English.' He regularly consulted a police inspector to ensure that the descriptions of police procedure were accurate. He also translated ten of Manning's other novels.

Thompson's success with Wallander meant that his skills were in demand from other leading Swedish authors. He translated around fifty novels in all, including those written by Håkan Nesser, Åke Edwardson, Åsa Larsson and Mikael Niemi. He was able to get under the skin of a story, setting exactly the right tone. However, he was also noted for his rigour. The first series of *Wallander* on British TV was filmed in Swedish and shown on BBC4 with subtitles. Thompson was irritated by its sloppy rendering of Swedish swearwords. He built up relationships with most of his authors, feeling 'We translators are playing around with their babies after all.' However, he also commented, 'If I have a problem that's insoluble I can get in touch with Mankell and he will answer. But the bottom line is, he isn't terribly interested in the translator.'

Thompson was a founder member of SELTA, the Swedish-English Literary Translators' Association. He was also a long-serving editor of its journal, *Swedish Book Review*; its aim was to reach 'those with a professional interest in Swedish literature ... and an increasing number of ordinary people with an amateur interest in Swedish books.' He was awarded an honorary doctorate by the University of Linköping in 1986. In 1992 he was awarded the Royal Order of the Polar Star for his services to Swedish literature and culture.

Thompson was diagnosed with bowel cancer in 2010; he was determined to fight his illness and to go on working. Ironically, he even translated Henning Mankell's cancer diaries, when both men were nearing the end of their lives. He died in Glangwili Hospital on June 8 2015. His funeral service was held at the university chapel in Lampeter later that month.

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Andrew Timothy

Andrew 'Tim' Timothy (1912-1990) was the original announcer of *The Goon Show*, before becoming a BBC newsreader and then assistant head of presentation.

Timothy was the oldest son of the Reverend Thomas Evans Timothy and his wife Alice Spencer, née Comber. He was born in Marylebone and christened Thomas Eifion Andrew Comber. However, while he was still a small child, the family moved to Merionethshire in North Wales. After public school, Timothy was educated at King's College London and then St David's College, Lampeter. He followed his father into the priesthood, working as a curate in Hoxton, north London, and as an army chaplain, reaching France with the Parachute Regiment on D Day plus one.

Timothy married Gwladys Marian Hailstone in Kensington in 1939. Their son Christopher, later to star as James Herriott in the TV series *All Creatures Great and Small*, was born the next year. However, the marriage quickly ended in divorce, meaning that Timothy had to find work outside the church. He worked for the Rank Organisation, before auditioning for the BBC in 1948. He was employed as a temporary announcer, joining the permanent staff three months later. Listeners soon grew used to his voice on the Light Programme and the Home Service.

Timothy became the original announcer of *The Goon Show*, the BBC's iconic and surreal radio comedy series starring Peter Sellers, Harry Secombe, Spike Milligan and Michael Bentine. Timothy was announcer and warm-up man from 1951 to 1953, (series 1 to 3, plus episodes 1 to 5 of series 4). He left, saying he feared for his sanity; his replacement was Wallace 'Bill' Greenslade, who stayed with the show until it came to an end in 1960. The members of the Goons commented that 'Our Tim is the best talking monocle in the business.' In 1972, after Greenslade's death, Timothy returned to take part in *The Last Goon Show of all*, celebrating the fiftieth anniversary of the BBC. The show was broadcast from the Camden Theatre, with Prince Philip and Princess Anne in the audience.



In complete contrast, Timothy became a news reader; his performance there was measured, authoritative and free of false emphasis and dubious pronunciation. He was made assistant head of presentation in 1959; he remained in this role until he retired in 1973. Brian Matthew remembered him as a warm and friendly man, but also as a real professional who demanded high standards.

In 1979, *The Listener* included an article by Timothy's former colleague, Alvar Quan Lidell, lamenting deteriorating standards of speech at the BBC. Timothy was one of three people appointed by the corporation

to monitor the service's output for a month; the other experts were Robert Burchfield, chief editor of the Oxford English Dictionaries, and Professor Denis Donoghue, Professor of Modern English and American literature at University College Dublin. Timothy felt that although the standard of the BBC's spoken English occasionally fell short, 'the good often passes unnoticed, and comment and complaints pour in about the not so good.' He was most concerned about non-British proper nouns, with difficult names sometimes being pronounced several ways in one bulletin. He said of Ayatollah

Khomeini, 'I have heard at least four versions of this, two in one news story. If we are going to mispronounce the name, let us at least be consistent.' In response, BBC executives agreed to ask its staff to make more use of the Pronunciation Unit.

Like many announcers, Timothy did a great deal of work for the Royal National Institute for the Blind; after his retirement he continued to read for them. He was married three times. Following the failure of his first marriage, his second wife was Florence Watkins (1915-1990). In 1970 he married Brigid Stevens, who outlived him. Timothy died in a nursing home in Horsham on December 9 1990.

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Professor Malcolm Todd

Malcolm Todd (1939-2013) was a leading historian and archaeologist of the Roman empire, who led several significant excavations in the West Country and the Midlands.

He came from a mining and farming community in Durham. He was born to Wilfrid and Rose Evelyn Todd on 27 November 1939. He attended a grammar school in Hartlepool. As his father had insisted his son should not follow him down the mines, Todd studied classics at St David's College, Lampeter. He graduated in 1960, and went on to take a diploma in classical archaeology at Brasenose College, Oxford. As he was interested in the Rhine provinces of the German empire, he moved to Bonn to become a research assistant at the Rheinisches Landesmuseum. In 1964, he married Molly Tanner; the couple had a son and a daughter.

Todd joined the University of Nottingham as a lecturer in 1965; eventually he became senior lecturer and reader. He excavated Ancaster, East Bridgford (Margidunum) and medieval Newark. Then, in 1979, Todd was appointed professor of archaeology at the University of Exeter; (although archaeology had been taught there for some time, he was its first professor). His main fieldwork was associated with this time. He discovered previously unrecognized Roman occupation in the Iron Age hillfort at Hembury, and identified two superimposed Roman sites at Bury Barton.

Todd returned to the north-east in 1996; he became Principal of Trevelyan College, one of the colleges of Durham University, with a half-time post in the Department of Archaeology. He had strong ideas about the importance of colleges within the university and was determined to see Trevelyan develop and maintain a high profile. A mission statement and development plan were created, resulting in a number of innovations. However, these years were less successful than Todd might have hoped. He struggled to cope with technology and his approach to teaching was traditional at a time when higher education was changing rapidly. After Todd's death, Brewer commented in *Britannia* that he wrote in the traditional way, with all communications conducted by letter rather than electronically! Todd took early retirement in 2000, and moved back to Exeter, where he had always kept a house.

Todd's research focus was on the interaction between the Roman empire and western Europe; he had specialist interests in the archaeology of the later Roman empire and the Migration Period; urbanism in early Europe, and relations between the Roman empire and the contemporary barbarian world. In Britain, he was perhaps best known as an authority on the Germanic tribes on the borders of the Roman empire. He also published work on the walls of Rome, Roman coinage, towns and cities in Roman Britain, and on the southwest of England in the Roman and early medieval periods.

Todd wrote 18 books, as well as numerous articles. His volumes included *The Barbarians: Goths, Franks and Vandals* (1972), *The Early Germans* (1992) and *Migrants & Invaders: the Movement of Peoples in the Ancient World* (2001). In retirement he edited *Companion to Roman Britain* (2004). He edited the journal *Britannia* from 1984 to 1989; also in 1984 he was appointed as a vice-president of the Roman Society. He served on the Royal Commission on Historical Monuments (England) from 1986 to 1992, on the Council of the National Trust from 1987 to 1991, and as archaeological consultant to Durham Cathedral from 1996 to 2000.

Todd died of a heart attack on 6 June 2013, aged 73.

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Thomas Frederick Tout



Thomas Frederick Tout (1855-1929) was possibly the most productive English medieval historian of his day.

Tout was the only child of Thomas Edward Tout, a wine merchant, and his wife Anne Charlotte née Finch. Thomas Frederick was born in Norwood, Surrey, and attended St Olave's Grammar School, Southwark. He became head of the school and then, in 1874, won the Brackenbury History Scholarship at Balliol College, Oxford. He achieved a first-class degree in history, followed by a second-class in *literae humaniores* (in ancient history, literature and philosophy).

After his graduation, Tout worked as a private tutor in Oxford for two years. Then, in 1881, Tout was appointed professor of English and Modern Languages and Lecturer in Logic and Political Economy at St David's College, Lampeter. In 1885 he became Professor of History. His years at Lampeter were the making of Tout; he first trialled there most of the ideas with which he was later associated in Manchester. He appears to have taught for up to twenty-eight hours a week, sometimes to as many as eighty people. The students covered a huge range of abilities, from Welsh speakers who knew English as very much a second language to outstanding scholars. Before an extra history lecturer was appointed in 1884, Tout taught the entire history syllabus. He learned to master enormous stretches of history and to lecture without notes.

In 1883 Tout revised the curriculum, producing a complementary combination of extensive outline modules and intensive, themed, special-subject courses. The specialist courses used original sources. Gibson writes that Tout's special subject course was a way of generating specializations together with deep knowledge gained from an insight into the relevant primary sources. Tout also pioneered a more demanding assessment system, using questions that required interpretation rather than merely reciting knowledge. He was later to argue that 'the undergraduate training which is best for the education of the historian is also best for the politician, the journalist or the ordinary cultivated member of society.'

Tout was a prolific writer; it was at Lampeter that he began to publish. His first articles were book reviews for the *St David's College magazine*, followed by reviews for the *English Historical Review*. He developed a strong interest in Wales and his first major article, on Welsh counties, was published in *Y Cymmrodor*. Paradoxically, he also contributed an article on Wales to the *Dictionary of English History*. However, Tout's greatest contribution to scholarly writing at this time was his work on the *Dictionary of National Biography*. By 1900, he had written 240 entries, the equivalent of a single volume of the whole work. His writings included entries for three English kings, Edward II, Henry IV and Henry VI. However, his articles tended to concentrate on magnates and senior ecclesiastics, with

a bias towards Wales and the Welsh marches. In contrast, Tout also wrote a number of successful textbooks, including a standard *History of England* for schools (in conjunction with F. York Powell).

Tout was college librarian at Lampeter from 1883 to 1890. His book budget was only £28 a year, but he was astute in begging books from other sources, for instance the 300 volumes of the Rolls Series donated by the government. With the external examiner, C.H. Firth, he also created a new library catalogue. However, his great contribution was the rescue and restoration of the Tract Collection, which although of huge significance, had been sadly neglected. He and Firth rearranged some of the contents, disposed of some that were too dilapidated to be saved, and had a large number of volumes rebound.

In 1890, Tout left Lampeter to move to Owens College, the future University of Manchester. The appreciation of his work was huge. On returning to the town for a testimonial dinner in November 1890, he is said to have been met at the station by a large number of students who took the horses from the carriage that had come to meet him so they could drag him to the college themselves. At Manchester, he worked hard to develop the small but promising school of history. He was able to implement the ideas about the pedagogy of history teaching he had developed in Lampeter. Again, students would study a special subject, through which they would be taught how history is made. In 1902, he persuaded the University Council to establish a publishing press, so the work of postgraduates could be disseminated. He was thus the founder of Manchester University Press, and Chairman of the Committee from 1902 until his retirement.

Tout's most significant historical writing came late in his career. In 1908 he reviewed Eugène Déprez's *Études de la diplomatie anglaise, 1272-1485* in the *English Historical Review*. This triggered an interest in administrative history, demonstrated in *The Place of the Reign of Edward II in English History* (1914) and *Chapters in the Administrative History of Medieval England* (6 volumes, 1920-31). He attempted to describe the running of the administrative machinery of government, for instance the Wardrobe and the Chamber, rather than concentrating on the king and parliament. His systematic calendaring and indexing of neglected sources were also to increase the productivity of other historians. It is said that his knowledge of the relevant material in the Public Record Office was such that even its own staff began to envy him. Tout continued his work on administrative history until a few months before his death.

Tout was president of the Historical Association from 1910 to 1912; he was elected a fellow of the British Academy in 1911.

Tout married Mary Johnstone, one of his early Manchester students, in 1895. The couple had two sons and a daughter, who lived to adulthood; sadly their eldest son died in infancy. Tout retired in 1925; to celebrate this his colleagues published *Essays in Medieval History presented to Thomas Frederick Tout*. Eleven of the twenty-nine contributors to the volume had been his pupils. Tout chose to return to his native London, settling in Hampstead. It was an active retirement. He was president of the Royal Historical Society from 1926; in 1928, he undertook a lecturing tour of the United States and Canada, including delivering the Messenger lectures at Cornell University.

Tout died at home in Hampstead on 23 October 1929. He had had a full, energetic, useful and happy life.

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Chris Townsend



Chris Townsend is a long distance walker, outdoor writer and photographer.

Townsend was brought up in Formby, on the Lancashire coast. Although the nearest mountains were far away, he developed a love of wild places as he wandered through woods, fields, sand dunes and along the seashore. The first hill he climbed was on a primary school trip. On a visit to Edinburgh, he and another boy slipped away to walk up Arthur's Seat. Townsend has commented 'I knew then I wanted to do this over and over again.'

After leaving school, Townsend read English at St David's University College, Lampeter. He remembers wandering through the local fields, woods and hills, usually on relatively short half-day walks. Walking beside the River Teifi was an especial joy.

In April 1978, Townsend set out on his first long distance walk, from Land's End to John O'Groats. The journey, covering 2020 km, took him 71 days. At that time, communication was by means of postcards and phone boxes; his family rarely knew exactly where he was. He kept a journal, describing his route, the wildlife he saw and the places he stopped every night. He even recorded the prices of camp sites, (10p for Dale Head Farm in the Yorkshire Dales, £1 for the Pine Woods Caravan Site in Tyndrum). At the end of the walk, he wrote '... now comes the hard part, the return to Manchester. I feel strangely lost. I wandered amongst the people at John O'Groats not quite sure what to do. I feel both glad and sad, that I've done it and that it's over. Tomorrow it will seem real. Tonight in the tent it is just as normal. I like living in the tent.'

As Townsend had not yet started writing seriously, he didn't realize that he might want photographs. He had a cheap compact camera, but this quickly broke! After the walk, he wrote his first magazine article for *Camping World*. As the editor advised Townsend that he needed to supply pictures as well as words, he purchased a second hand SLR camera and taught himself how to take images of a publishable quality.

Townsend's next expedition was the 4 285 km US Pacific Crest Trail, arguably the holy grail of American long-distance hiking. The trail stretches from the Mexican to the Canadian border, following the line of mountains east of the Pacific Ocean and going through the deserts of southern California, the mountain wildernesses of the Sierra Nevada and the volcanic landscapes and forests of the Cascade Range. At that time, it was impossible to send luggage on ahead. Townsend carried

snow shoes, crampons and an ice axe through the desert. He was one of only eleven people who completed the walk in 1982; over a hundred started it that year. He has since commented ‘... it deepened my love of nature, walking and wild camping and also showed me what real wilderness was like. I came back determined to do many more long wild wilderness walks, a life-long commitment.’ Townsend described his trek in *Rattlesnakes and bald eagles: hiking the Pacific Crest Trail* (Sandstone Press, 2014).

In 1987, Townsend read Ben Gadd’s *Handbook of the Canadian Rockies*. Gadd had written of a suggestion ‘to hike the whole length of the Canadian Rockies, a distance of 1450 km as the crow flies. It seems possible to do the whole hike in a summer.’ Townsend took up the challenge, trekking 2414 km along the length of the Canadian Rockies. He started at Waterton Lakes in June 1988 and reached the Liard River 97 days later. It was the first time such a walk had been undertaken. It split roughly into two halves. The southern section was mostly in national parks. The north was much wilder and more challenging; Townsend met no other walkers out in the wilds, only hunters in camps. He described his adventure in his book *High Summer: Backpacking the Canadian Rockies*, (Oxford Illustrated Press, 1989).

Closer to home, in 1996 Townsend became the first person to climb all of Scotland’s Munros and tops in a continuous walk. (A Munro is defined as a Scottish mountain with a height of over 3 000 feet). Townsend’s journey to all 517 of the summits listed in Munro’s Tables involved 2700 km on foot and 170 000 metres of ascent. He has said this was a particularly difficult walk as it involved climbing summits in bad weather. His route looked like a jumble of string on the maps; unusually, this wasn’t a walk from A to B. He started at Ben More on the Island of Mull, finishing at Ben Hope in Sutherland. He remembers the joy of being out on the hills for months on end. He described his journey in *Munros and Tops* (Mainstream Publishing, 1997).



Ben Hope, the most northerly Munro

In 2012, Townsend read Peter Wright’s *Ribbon of wildness*. Wright described the 1200 km spine of Scotland, starting at Peel Fell in Cumbria and winding its way north to Duncansby Head near John O’ Groats. Whether rain flows into the Atlantic or the North Sea depends on whether it falls west or east of that line. Townsend set out to follow in Wright’s footsteps by walking this route, attempting

to stay as close to the Watershed as he could. It passes through the Southern Uplands, the Central Lowlands, the Highlands and the Flow Country, crossing 44 Munros and 24 Corbetts. Townsend comments 'The route is extremely tricky to follow and in places is almost impossible to see. It is rarely on a trodden footpath and heads over rough land.' However, he also says 'I was stunned by the frequently wild and dramatic landscapes all along this route. And I encountered an incredible array of wildlife where I had imagined there would be few.' Townsend described his journey in *Along the Divide: Walking the Wild Spine of Scotland*, (Sandstone Press, 2018).

Townsend's numerous other hikes include the almost 5000 km Continental Divide Trail; the 1290 km Arizona Trail; 2090 km south to north through Norway and Sweden; 1600 km south to north through the Yukon Territory; the 1930 km Pacific Northwest Trail, and 800 km from Yosemite Valley to Death Valley. He has written twenty-five books. He was awarded the Outdoor Writers' Guild Award for Excellence for Outdoor Book of the Year for *The Backpacker's Handbook* (Oxford Illustrated Press, 1993) and for *Out There: a Voice from the Wild* (Sandstone Press, 2016). He is a trustee of the Scottish conservation charity the John Muir Trust and has been President of the Mountaineering Council of Scotland. Townsend says of himself 'I don't feel I do anything special. Most of what I do is not like, say, technical mountaineering. If you are going to climb a Himalayan peak you need an awful lot of technical skills and training. What I'm talking about is going for a walk – it's just that I've done walks longer than most people go on.'

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Cliff Tucker

Clifford Lewis Tucker (1912-1993) was an industrialist, magistrate, campaigner for gay rights and benefactor to University of Wales, Lampeter.

Cliff's place of birth is listed as Redditch in the college registers; his father, Frederick Charles Tucker, was a Baptist minister. Cliff grew up during an era of high unemployment and widespread poverty. He joined the Labour Party early in his life and he retained his respect for the working classes. His hero was Ernest Bevin, who epitomised the values Tucker believed in. Tucker's childhood also taught him the truth of Oscar Wilde's saying, 'Martyrs are those who have to live with saints.'

Tucker was educated at Monmouth School and then at St David's College, Lampeter, where he graduated with a First in History. He was also awarded the Phillips scholarship in history, worth £25. On leaving Lampeter in 1934, he decided against going straight into the ministry. Two sympathetic letters written to him at this time by Principal Maurice Jones are now in UWTS'D's archives.

In 1936, Tucker joined ICI's industrial relations team. Ten years later he moved to British Petroleum; he travelled widely in the Middle East and Far East, working on labour relations and staff matters. He then moved to head office; he was manager of industrial relations until his retirement. Although he felt that some in senior leadership were suspicious of his Labour Party membership, he was trusted by both management and the unions. He was a good negotiator and in later life was able to look back on strikes prevented or quickly settled. He also acted for the International Labour Organisation and was a visiting lecturer in British and German universities.

Tucker listed as his recreation, 'trying to fight poverty and prejudices.' He was active in local government and successively a councillor in Stepney, St Pancras and Camden. However, he gradually became disillusioned with the Labour Party. By the end of his life, he was almost a-political, although always on the left. He served as a justice of the peace, and was deputy chairman of the Inner London Magistrates Committee between 1978 and 1981. He was also involved in Toynbee Hall and Whitechapel Art Gallery.

With his partner of 35 years, the literary critic A.E. 'Tony' Dyson, Tucker was a long-term campaigner for homosexual rights. In particular, he fought for his friend, the openly gay Catholic priest Illtud Evans, to be given a posthumous graduation. Although Evans was academically gifted and had entered St David's College as a Bates English prizeman, he was expelled for admitting his homosexuality.

Tucker's obituary in *The Lampeter Link* comments that he was completely devoted to St David's University College Lampeter and the imponderable ideals for which it stands. In his forward to the official history of the institution, D.T.W. Price acknowledged the help and encouragement given him by Tucker. In 1994, Tony Dyson planted a tree on the Lampeter campus in Tucker's memory. Then on Dyson's death in July 2002, the house in Hampstead he had shared with Tucker was bequeathed to University of Wales Lampeter. The couple are commemorated by a lecture theatre, a scholarship and a poetry fellowship.



Cliff Tucker Building, Lampeter

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Edmund Tyrrell-Green



Edmund Tyrrell-Green (1864-1937) was Professor of Hebrew and Theology at St David's College, as well as precentor and lecturer in architecture.

He was born in Westminster; his father Charles Alexander Green was an estate agent. Edmund studied at Christ Church Cathedral School, Oxford, and then at St John's College, where he took a first in theology as well as the Denyer and Johnson Scholarship. Ordained deacon in 1887 and priest in 1888, he spent three years working as a curate at a well-known Anglo-Catholic church, St Barnabas, Oxford. He was appointed lecturer in Theology and Hebrew at St David's College, Lampeter, in 1890, following the resignation of T.F. Tout. He became a professor in 1896. An active high churchman, he was noted for always lecturing in cassock and gown as a matter of principle. One of the students, Daniel Parry-Jones described Tyrrell Green as "the most human member of the staff and the one most keenly interested in the religious problems of Wales." Another former student, Canon L.G. Appleton, remembered him going for long walks over the hills with students. Tyrrell-Green was also precentor and therefore responsible for the choral music of the college chapel. He was an effective and highly sensitive teacher of musicians and singers. One of his student organists, Handel Llewellyn commented on his belief that 'our music in worship must be the best, and must be carefully prepared.'

Tyrrell-Green was a prolific author, often writing on doctrinal matters. His book *The Thirty-nine Articles and the age of the Reformation* was published by Wells Gardner, Darton & Co in 1912. On a devotional level, *The sinner's restoration* (Wells Gardner, Darton & Co., 1898) records a series of six Lent addresses, given at a selection of places in the diocese of St. David's. Another book *How to preach: a manual for students*, (Wells Gardner, Darton & Co, 1905) recorded his lectures to Lampeter students. For him, Christian truth was personal and therefore preaching was the divinely chosen means for propagating Christianity.

A keen local historian, he became one of the founders and first chairman of the Cardiganshire Antiquarian Society in 1909. With Rev. E.J. Davies, he was also first editor of *Transactions of the Cardiganshire Antiquarian Society and Archæological Record*. A keen cyclist, he visited many ancient buildings, hoping to share his discoveries. He was a frequent contributor to local history journals, mostly writing about church architecture. In particular, he became a leading expert on baptismal fonts. His long article, "Types of baptismal fonts" was published in *Transactions of the Honourable Society of Cymmrodorion*, 1918-19. He followed this was a book, *Baptismal fonts: classified and illustrated*, (SPCK, 1928). He used his own drawings in both pieces of work. He also included 129 of

his own pen-and-ink drawings in *Towers and spires: their design and arrangement*, (Wells Gardner, Darton & Co., 1908). He commented in the preface, 'The preparation of this book, with its illustrations, has been a labour of love during the vacations of the past eight or ten years. Almost all the towers illustrated have been specially visited, studied, and drawn; only a few of the sketches have been made altogether from pictures.'



Tyrrell-Green was an active member of the Liberal Party. Possibly surprisingly, he was in favour of the disestablishment of the Welsh church. In 1910, he commented to a meeting of the League of Young Liberals that 'the present state of things robbed both clergy and laity of their rightful voice in the management of Church affairs.' He was a member of the Bishops' Advisory Council from 1913 to 1924. On a lighter note, he wrote and produced several plays with incidental music: *The Ghost of Garston Grange* (1920); *The Heir of Ardley* (1920) and *The Cross and the Crescent* (1921).

Tyrrell-Green married a Welsh-speaking woman, Margaret Roberts, at Llanrwst in 1891. They went on to have three children; sadly, their elder son, Denis Noel, was killed in action in 1917. Margaret also published some poetry in her own right, including a book dedicated to Denis.

Tyrrell-Green left St David's College suddenly in 1924, after thirty-three years work there. *S. David's College Magazine* described him as 'a friend to all students and always ready to assist in any Coll. Functions.' The writer commented, 'We wish Professor Green health and success in his work wherever he may be.'

Tyrrell-Green died at Chichester on 18 February 1937.

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Right Reverend Benjamin Vaughan

Benjamin Noel Young Vaughan (1917-2003) was a bishop for more than forty years in the West Indies, and then back home in Wales.

Vaughan (who was always known as Binny Vaughan) was born in Newport, Pembrokeshire, on Christmas Day 1917. His father was an alderman in the town. He was educated at St David's College, Lampeter, where he took a first in Classics and then at St Edmund Hall, Oxford, where he achieved a second in Theology. He completed ministerial training at Westcott House, Cambridge. After this he worked as a curate at Llannon, near Llanelli and then at St David's, Carmarthen.

Vaughan's next move was to the Caribbean. He spent the next four years as tutor at Codrington College, Barbados, the main centre of theological training in the West Indies. Some of the clergy he trained were to become bishops in the years following political independence from Britain. In 1952, Vaughan came back to St David's College, Lampeter, to become a lecturer in theology. He was later made an honorary fellow of St David's College.

His time in Lampeter was to be relatively short, however. He was called to be Dean and Rector of the cathedral in Port of Spain, capital of Trinidad and Tobago, in 1955. Then in 1961, he was appointed suffragan Bishop of Mandeville, in Jamaica; at the same time, he was also Archdeacon of South Middlesex and, for a time, Rector of Mandeville.



St John's cathedral, Belize city

Vaughan became Bishop of British Honduras (now Belize) in 1967. He threw himself into the life of his small diocese, which was still recovering from the devastating effects of hurricane Hattie in 1961. Vaughan was chairman of the National Council for Education in British Honduras, of the Christian Social Council and of the Agricultural Commission of the churches. At the 1968 Lambeth Conference, he showed himself a committed ecumenist, who was concerned for social justice and for the poor. In all his work in the Caribbean, he understood how urgently the church needed to respond to the post-colonial world, if necessary through radical change. Out of this period came three books:- *Structures for renewal* (1967), *Wealth, peace and godliness* (1968) and *The expectations of the poor* (1972). He was theologically conservative.

Vaughan returned to Wales in 1971; there he became Dean of Bangor cathedral and an assistant bishop in the diocese. In 1976 he was appointed bishop of Swansea and Brecon. His new diocese covered the largest geographical area in England and Wales, extending from the Gower peninsula to the Black Mountains on the border with Herefordshire. Furthermore, the cathedral, in Brecon, was forty miles from the main centre of population in Swansea. Vaughan provided a focus of unity in the south of the diocese by establishing St Mary's Swansea as a collegiate church, with a college of chaplains. Each of these chaplains had a particular area of responsibility within the diocese. Vaughan was also responsible for the founding of a family centre in Swansea, to serve deprived members of the community. In addition, he worked hard at the theological education of clergy and lay people.

Vaughan was President of the Council of Churches in Wales from 1980 to 1982. He was a member of the court of the University of Wales and of the Order of Druids, Gorsedd y Beirdd. After his retirement, he served as honorary assistant bishop in his old diocese.

Vaughan's first wife, who he married in 1945, was Nesta Lewis; she died of cancer in 1980. About the time he retired, he married his former secretary, Magdalene Reynolds. There were no children of either marriage. Vaughan died on 5 August 2003. The Archbishop of Wales described him as 'a larger than life figure who touched the lives of many people during his long and fruitful ministry.'

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Geraint Vaughan-Jones

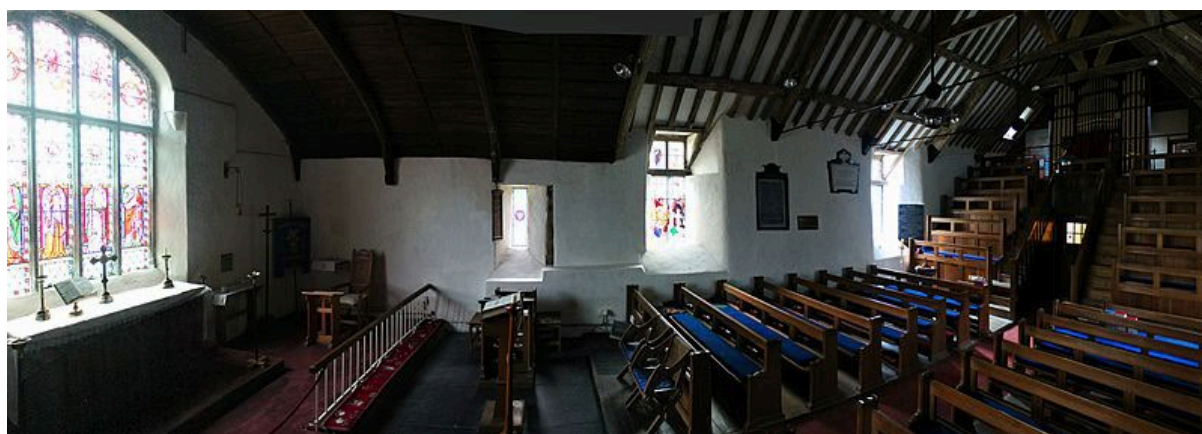
Canon Geraint James Vaughan-Jones (1929-2002) was responsible for rescuing from oblivion the Welsh carol singing tradition of plygain.

Vaughan-Jones was born in Llanerfyl, Montgomeryshire. His father, Robert William Jones, was headmaster of the endowed school there; his mother was Gwendolen. Robert Jones, known by the bardic name of Erfyl Fychan, was an active member of the Gorsedd, eventually becoming the Herald Bard and Recorder. It was a musical household; Robert was fascinated by the art of pennillion singing, in which verse is set to melody and accompanied by a harp playing a second counter-melody. Geraint too was an accomplished musician, playing piano and harp. He was taught triple-harp by the well-known performer, Nansi Richards.

Geraint was educated at Llanerfyl primary school, Welshpool High School for Boys and then St David's College. However, he dropped out during his final year at Lampeter and left without taking a degree. After spending two years doing his National Service, he lived for twelve years on the continent of Europe, working as an interpreter and lecturer in Germany, Italy and Spain. (He was a talented linguist; his friends believed he spoke nine languages and he was fluent in German, Italian, French and Spanish.)

Vaughan-Jones returned home in 1968, due to his mother's death. He remembered his earlier ambition to become a clergyman and trained for the priesthood at St Deiniol's Library, Hawarden. He entered the Church in Wales in 1970 and spent the next 25 years working in the Diocese of Bangor and in the villages of mid-Wales. His first post, from 1970 to 1973, was as curate of Llanaber with Caerdeon, near Barmouth. He then became a vicar in the team ministry of Dolgellau with Llanfachraeth and Brithdir.

Vaughan-Jones' next post was as rector of Mallwyd with Cemaes and Llanymawddwy, (in the Dyfi valley about halfway between Dolgellau and Machynlleth). One of his predecessors at Mallwyd, John Davies (c. 1567-1644), had been largely responsible for the 1620 edition of William Morgan's Welsh Bible; this was the first version accessible to most Welsh people. In the shadow of this tradition, Vaughan-Jones set to work to collect and preserve the oral tradition of plygain. As a collector of old books and manuscripts, he was well-placed to locate forgotten treasures.



St Tydecho's church, Mallwyd, where Vaughan-Jones was vicar

Plygain is said to have replaced the midnight Christmas Mass of the Middle Ages. The service started early on the morning of Christmas Day, at any time between 3 am and 6 am. It followed an abbreviated form of the morning service, with soloists and groups singing carols unaccompanied, often in complex three and four-part harmonies. The words of the carols were handed down through the generations; often they were named after the family or the farm where that particular song originated, (for instance Carol Wil Cae Coch or Wil Red Field's carol). Very few of them are known outside plygain circles.

Vaughan-Jones published his first collection of carols, *Cyff Mawddwy*, in 1982; this consisted of a dozen carols that were foundational to Mallwyd's plygain tradition. In 1987, he followed this up with *Hen Garolau Plygain*, with 24 carols and music. A third volume, of 26 more carols, came out in 1990. Vaughan-Jones' aim was to help Welsh Christians rediscover their heritage. For him, plygain should be used as a church service, not simply an entertainment or concert. In 2000, the Church in Wales brought out *Cadw'r Ffydd*, a guide to holding plygain services in their proper liturgical form. Plygain is now, most usually, an evening service held during or just before the Twelve Days of Christmas.

Vaughan-Jones was also rural dean of Cyfelliog with Mawddwy from 1985 to 1996. He was made a canon of Bangor Cathedral in 1986 and precentor in 1989. He was official translator for the Church's governing body, as well as literature editor for the church periodical *Yr Haul*. He was a traditionalist from the High Church end of the spectrum, opposed to the ordination of women and to needless modernisation of the liturgy. Although he was a gregarious man, he never married.

Vaughan-Jones retired in 1996. He died on December 23 2002; his funeral was held at St Padarn's Church, Llanbadarn Fawr, Aberystwyth.

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Edward Arundel Verity

Edward Arundel Verity (1822-1910) was a parish priest who was accused of stealing his church's silver and an army chaplain who claimed to have worked with Florence Nightingale. He was eccentric, radical and one of the more colourful parish priests.

He was born in Bridgend, Glamorgan, one of the fourteen children of a physician, Dr Abraham Verity, and his wife Catherine née Jenkins. Like his brothers, Edward originally trained as a doctor of medicine, but abandoning this, entered St David's College, Lampeter in 1841. He was elected senior scholar in June 1844. He was awarded a BD in 1853, (the first year the college awarded the qualification).

Verity's first clerical post was as curate of Trawden, in Lancashire. He later commented that he was 'as much fitted for the people of the district as Livingstone [was] for Unyanembe in Africa.' He is said to have preached his first sermon in lilac-coloured gloves and to have spoken in any accent none of his parishioners could understand. However, he was ordained priest in 1845 and appointed as first vicar of a new church, All Saints, Habergham, on the outskirts of Burnley. At this time, services were still being held in the school. The church, built by Sir James Kay Shuttleworth of Gawthorpe Hall and John and James Dugdale of Lowerhouse at a cost of £5 200, was opened in 1849. Initially Verity's relations with the two wealthy families were good. However, a quarrel arose. Verity later attributed this to his support for the Ten Hours Bill, restricting the working hours of women and thirteen- to eighteen-year-olds to ten a day. Ironically, it is likely the Dugdales treated their employees relatively well. However, Verity had lost the approval of his powerful patrons. The Dugdales and Shuttleworths refused to provide a parsonage.

Verity was financially illiterate and, by the 1850s, he was in financial difficulties. He had lent £350 to his father-in-law, William Turner; Turner repaid the debt in September 1854, but went bankrupt shortly afterwards. In March 1855, his creditors brought an action against Verity to recover the money, arguing that the repayment constituted 'fraudulent preference' for a family member as against the other debtors.

Hearing of the shortage of chaplains, Verity volunteered to serve in the Crimea, leaving a curate in charge at Habergham. He mentioned the hospital at Scutari in his diary, but not Florence Nightingale. However, he later claimed to have met her. The places he visited included Balaclava, Sebastopol, Inkerman, Varna and Shumla. He then rode from Adrianople to Bucharest on horseback, describing his adventures in a book *Adventures in European Turkey or a Ride over the Balkan Mountains*. No copies of this appear to have survived.

He returned home in 1856. Although he was judged bankrupt and spent three months in prison, he was adamant that nothing would make him resign his living at Habergham. Sir James Kay Shuttleworth, however, offered the living to Arthur Nicholls, the husband of a family friend, Charlotte Brontë. Nicholls declined the post; Charlotte wrote to her friend Ellen Nussey, '... a strong wish was expressed that Arthur should come, but that is out of the question.'

Verity became interested in trade union activities, earning a reputation as one of the very few radical Church of England clergymen. He addressed several meetings during the Padiham Weavers' strike of 1859. He was also involved in the Colne Weavers' Strike and supported the Sheffield Cutlers. He loved controversy and he could talk or preach on any subject at almost a moment's notice. He compared the mill workers to white slaves and the mill owners to slave holders,

comparing the mills themselves to dens of iniquity. He also spoke in many towns in favour of the trade union movement.

Matters got worse when a silver communion set, given by the Dugdals, disappeared. Verity eventually admitted selling it for scrap and keeping the profits! An entry in the burials register for 1870 notes that 'On Whitsunday June 5th the Communion Silver Service was stolen from this Church and not returned.' Verity claimed that the set had been given to him personally in lieu of pew rents. However, the churchwardens brought the case before Liverpool Assizes on 23 December 1870. The jury found against Verity, and he was ordered to pay the value of the original silver, plus substantial costs.

Then in 1872 Verity was accused of breaking into the churchyard to dig up the corpses of John Dawson, who had died in 1871, and Alice Parker, who died in 1869. Verity was said to have buried their bodies, together with those of two children of William Beardsworth, in other graves. At Verity's trial, he explained that John Dawson had been buried in a grave promised to someone else. Someone had requested Alice Parker's grave so he could bury his second wife next to his first. Verity said that over the years about twenty bodies had been moved.

Taking advantage of his infamy, Verity began a lecture tour of north-east Lancashire, speaking on 'The facts and incidents of my life in Lancashire; my trial and the lessons which may be learned from it.' In one lecture, he described his parishioners as 'A rude, brutal lot to whom marriage was almost unknown: dirty and smelly: living three or four families to a house.'

Despite everything, Verity remained as incumbent in Habergham for forty-four years, only resigning in 1893. He married twice; his first wife was Jane Isabella Turner. After she died in 1857, he remarried Jane Bibby, the daughter of his churchwarden. He was the father of fourteen children; sadly, seven of these died in childhood. Verity and his second wife, Jane, eventually went to live with their son, Frederick Abraham, in Castleton, near Rochdale. Verity died there in August 1910. He was buried at Habergham with his second wife. Twelve hundred people are said to have attended his funeral.

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Elizabeth A. Walker



Elizabeth Walker is a principal curator at Amgueddfa Cymru – National Museum Wales; her responsibilities include Palaeolithic and Mesolithic archaeological collections, prehistoric stone tools and archaeological archives.

As an undergraduate, Walker studied archaeology at Lancaster University under Roger Jacobi in the 1980s. She spent her vacations digging, as a volunteer attached to the National Museum of Wales. Her supervisor, Stephen Aldhouse-Green, was working on the Palaeolithic Settlement of Wales Research Project. It was at this time that Aldhouse-Green introduced Walker to the significant collection of stone tools found at Pontnewydd Cave, near St Asaph in Denbighshire. (Pontnewydd is the most north-westerly site in Europe to hold evidence of the fossil remains of early Neanderthals. These early prehistoric finds include human teeth and a jaw fragment from at least five individuals along with over a thousand stone tools made by these people). The next Spring, Walker was a member of the Museum's team who excavated at Hoyle's Mouth Cave, at Penally in Pembrokeshire.



Pontnewydd Cave, By Llywelyn2000 - Own work, CC BY-SA 4.0, <https://commons.wikimedia.org/w/index.php?curid=34715326>

Walker's first experience of paid employment was spending four weeks measuring the Pontnewydd Cave artefacts. After that in 1987, she joined the Department of Archaeology & Numismatics at the National Museum permanently, as curatorial assistant. She has remained there ever since, gradually going up the career ladder.

Walker's MA, awarded by the University of Wales Lampeter in 2007, and her PhD, awarded by UWTSD in 2017, both dealt with the practice of archaeology in Wales. Her MA was entitled 'Aspects of change in museum collecting practice during the twentieth century: some south Welsh archaeological collections.' Her PhD was 'Collecting the past: aspects of historiography and lithic artefact analysis for the creation of narratives for the Palaeolithic and Mesolithic archaeology of Wales.'

In direct progression from her undergraduate days, Walker's research still focuses on the Palaeolithic and Mesolithic archaeology of Wales, (c. 250 000 – 4 000 BCE). As well as continuing to work on Pontnewydd and Hoyle's Mouth, she has excavated in many other caves round Wales. In particular, she has directed her own excavations on two sites on the Gower Peninsular: Cathole Cave, a site used as shelter by Late Glacial and Mesolithic hunter-gatherers, and Burry Holms, an early Mesolithic campsite.

Alongside her outdoor field work, Walker has worked on existing museum collections. She comments 'Our Welsh museums hold a wealth of material recovered from caves and sites of all periods of archaeology ... Museum collections hold considerable potential to release new data about the past.' Through recording museum holdings, she has been able to bring together all the finds of Palaeolithic age from south-east Wales. She published her results in *No stone unturned: papers in honour of Roger Jacobi*, edited by Nick Ashton and Claire Harris, (Lithic Studies Society, [2015]). In a similar way, she has collected the Palaeolithic and Mesolithic finds from Pembrokeshire for *Prehistoric, Roman and early Medieval Pembrokeshire (Pembrokeshire County History, vol. 1)*, (Pembrokeshire County History Trust, 2016).

Walker is the co-author with Stephen Aldhouse-Green of *Ice age hunters: Neanderthals and early modern hunters in Wales*, (National Museum of Wales, 1991). Together with Aldhouse-Green and Rick Peterson, she edited *Neanderthals in Wales: Pontnewydd and the Elwy Valley Caves*, (Oxbow Books and National Museum of Wales Books, 2012). The volume outlines the results of research done over twenty years, describing the traces of occupation left by early Neanderthals around 225 000 years ago. Walker has also written numerous journal articles and book chapters, for instance on Snail Cave rock shelter on the Great Orme, just outside Llandudno, Foxhole Cave in the Gower Peninsular, and Ffynnon Beuno and Cae Gwyn caves in Denbighshire.

Walker contributed to Iolo Williams' television programme, *Iolo's Natural History of Wales*, explaining the cave bear, rhinoceros and leopard bones found at Pontnewydd.

The Cambrian Archaeological Association awarded Walker the GT Clark prize for prehistory in 2017. These awards are made every five years to the archaeologists and historians judged to have produced the most significant academic works on Welsh subjects. She is currently chair of the National Panel for Archaeological Archives in Wales. She is also a Fellow of the Society of Antiquaries of London and an associate member of the Museums Association.

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Hugh Walker

Hugh Walker (1855-1939) taught English at St David's College Lampeter for over fifty years.

Walker was a native of Kilbirnie, a small Ayrshire town around twenty miles south west of Glasgow. His parents were James and Janet, née Steele. He was educated at Glasgow High School and then at Glasgow University, where he won the medal for Logic and Moral Philosophy. He went on to Balliol College Oxford, where he was Snell Exhibitioner. He graduated from Oxford with a first-class degree in Literary Humanities. He eventually received an Honorary LLD from Glasgow in 1901 and an Honorary DLitt from the University of Wales in 1918.

Walker came to Lampeter in 1884, initially as lecturer in English and philosophy. The next year he married Mary Jane Roxburgh, who he had met in Betws-y-Coed. He and Janie were to have three daughters, Agnes Nea, Janet Elsi Alice and Frances Damaris Arnold. Like her husband, Janie was an accomplished author. Walker was a layman and by background a Presbyterian. At Lampeter, he fought fiercely against the wearing of Eucharistic vestments in the college chapel. On the one occasion he preached, he found it a terrifying experience!

Walker was promoted to professor in 1890. He was said to have been 'the most inspiring teacher in Britain.' He was also a prolific and readable author. His first book was *Three centuries of Scottish literature*, (Maclehouse, 1893). The two volumes traced its history from the Reformation and Sir David Lyndsay until Sir Walter Scott, whom Walker regarded as the last figure who was nationally and distinctively Scottish. Somewhat grudgingly, the reviewer in *The Athenæum* commented, 'Mr Walker has done well within the limits he has chosen, and his book is a welcome contribution to the illustration of an interesting subject.'



The Greater Victorian Poets (Swan Sonnenschein, 1895) was a popular rather than an academic book. Walker examined Tennyson, Arnold and Browning, giving a detailed and chronological account of each of them, together with a running commentary.

Walker's huge work, *The Literature of the Victorian Era* (Cambridge University Press, 1910) provided a detailed introduction to Victorian writing and the context in which it was created. He divided the book into two sections, the first dealing with 'speculative thought' and the second with 'creative art.' The second of these sections was subdivided into poetry and prose fiction. The final part of the volume swept up history and biography, literary and aesthetic criticism, plus miscellaneous prose. Walker deliberately omitted living authors; Thomas Hardy is excluded for instance. Darbishire commented 'The book is

essentially alive. It deals adequately with a great subject, and it will make a sure appeal alike to the scholar and the general reader.' Such was its importance that it is still in print, (Cambridge University Press, 2011).

Three years later, Walker and his wife Janie published *Outlines of Victorian literature* (Cambridge University Press, 1913). They aimed to produce a clearly worded and accessible introduction and to stimulate interest in the lives and works of the various writers. This much smaller book was based upon *The Literature of the Victorian Era*. Again, it remains in print, (Cambridge University Press, 2011).

Walker contributed two volumes to the 'Channels of English literature' series, both pioneering in their subject matter. In *The English Essay and Essayists* (Dent, 1915), he attempted to present the first complete survey of this significant literary form. His aim was to examine the writings of all British essayists not still living. *English Satire and Satirists* (Dent, 1925) covered five centuries of literary history, from Piers the Plowman to Samuel Butler and *The Way of all Flesh*. Walker also contributed to *The Cambridge Modern History* and *The Cambridge History of English Literature*.

Alongside teaching and writing, Walker was active in local politics. He was Mayor of Lampeter in 1900, 1901 and 1902, and is said to have been a leading light behind the building of the Victoria Hall in the town.

In 1930, Walker refused an offer to retire. He died on 28 June 1939, aged eighty-four but still a member of St David's College staff. His daughters presented an oil painting of him by Ruth Foster to the college. His lecture notes are held in UWTSU's Special Collections and a hall of residence at Lampeter is named after him.

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John Washington-Jones

John Washington-Jones (1887-1974) was an Anglican clergyman, who worked as vicar to the Welsh colonists in Patagonia.

Washington-Jones was a local man; he was born in Pencarreg, only four miles south west of Lampeter. His parents were Rachel and Thomas, a farmer. He entered St David's College in 1909; to help with finances he also worked as a dental assistant! Washington-Jones graduated in 1912; his son Richard and grandson Niall were also to graduate from Lampeter, wearing the same hood.

Washington-Jones was licensed as a curate in 1913; his first post was at Llantrisant. In 1915 he married Myfanwy Jones at St Illtyd's Church, Pembrey. By this time, he was working as a curate at St James's church, Blaenavon.

However, in 1919, John, Myfanwy and their young son Richard sailed for Argentina. He spent the next seven years as vicar to the Welsh colonists in the Lower Chubut Valley, Patagonia, supported by the South American Missionary Society. The valley had first been settled by the Welsh emigrants just over fifty years earlier. By the end of the 19th century, their numbers had risen to 4 000 people.

Welsh emigration to the Chubut Valley had largely ceased with the outbreak of the First World War. The last group of 120 colonists arrived in 1911. However, most of the Welsh-speaking clergy active in Patagonia were sent out from the homeland. Their input was vital in injecting new ideas into the struggling communities. The people driving manifestations of Welsh culture were mostly ministers of religion, although their time in Patagonia was often relatively short.

Church people were in a small minority among the settlers, but there was not the tension between church and chapel goers experienced in Wales. Washington-Jones was based in Trelew, a medium-sized town founded by the Welsh settlers in 1871. The settlement's importance had increased with the construction of the railway to Puerto Madryn in 1889, allowing for easy export of agricultural produce. Washington-Jones served two churches twenty miles apart, St Mark's church, Trelew and Llanddewi Church, Dolavon. The chapel in Dolavon was a simple brick-built church, first opened in 1891. Its founder was Revd Hugh Davies, the first Anglican priest to minister in the Chubut Valley.

Washington-Jones also opened a school for the children of the settlers, again named after St David.

Life was harsh and people were required to be very resourceful and independent. It still took three days in a horse-drawn carriage to travel to the colony from the end of the railway! The Eisteddfod was a major annual event. It was held in the mill house; the bags of wheat were used as seating. It lasted several days, with the judges coming from the whole of the Chubut Valley.

Washington Jones returned to Britain, during the General Strike of 1926. His next post was as Rector of St Michael's Church, Cwmafan, a few miles north west of Neath. He stayed there until 1941. He then became Rector of St Ilan's church, Eglwsilan, about seven miles south of Caerphilly. He stayed in Eglwsilan until his retirement. He died in 1974; St Ilan's contains a stained glass window in his memory.

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Richard Washington-Jones

Richard Washington-Jones (1918-2001) served in the Merchant Navy, played rugby for London Welsh and then became a headmaster in Venezuela.

Richard was the son of a graduate of St David's College, John Washington-Jones and his wife, Myfanwy. At the time of his birth, his father was a curate, working in Blaenavon. Although his son was christened Thomas, he was commonly known by his middle name Richard. In 1919, the family embarked for Patagonia, where John worked as Vicar to the Welsh colonists. Richard's earliest memories were of Patagonia. The family returned to Wales when he was eight. His next home was in Cwmafan, near Neath. Richard attended Christ's College, Brecon, where he was a precocious sports star. He twice played in the Brecon v Llandovery annual rugby 'derby' and three times in the cricket match. (On each occasion he lost at rugby but won at cricket!)

Like his father, Richard studied at St David's College, Lampeter. An outstanding sportsman, he captained both the rugby and the cricket teams. At this time, he was popularly known as 'Washy!' He graduated in 1939, wearing his father's hood. The hood was to be worn a third time, when his own son Niall graduated from St David's College in 1969.

Washington-Jones became a deck hand in the Merchant Navy in 1940; he sailed three times to Gibraltar on the S.S. Lapwing. When the ship was torpedoed on its fourth journey, he received a cheque for the loss of his suit and his mandolin. However, he had been recalled from the ship to receive his Lampeter Graduation Certificate! This may have saved his life! After that, he joined the RAF as a physical training instructor; his rank was flight lieutenant. However, to his great disappointment, colour blindness meant that he was not allowed to fly. However, he and one of his friends used to give Erroll Flynn fencing displays at parties. It was while serving at Tremorfa RAF Camp, Cardiff, that he met Leading Aircraft Woman, Olivari Dottie. They married on August 12 1944; Richard's father and uncle officiated at the service. Richard and Olivari were to have three sons, Richard, Nicholas and Niall.

After he and Olivari were demobilised in 1945, Washington-Jones went on to Christchurch College, Oxford. Despite spending a great deal of time playing rugby, he managed to gain his Diploma of Education. His first teaching post was at Emanuel School, Wandsworth, where he taught religious education and rugby. Alongside this, he played rugby for London Welsh for three seasons. After that he taught English and rugby at the Merchant Navy Training Ship, HMS Worcester. This was moored at Greenhythe.

Like his father, Washington-Jones worked in South America. He became Headmaster and Director of Education for the seven schools of the Royal Dutch Shell International of Venezuela. He loved Venezuela and especially appreciated being able to explore the jungle. He supported an orphanage caring for indigenous children who had been abandoned. Indeed, Washington-Jones was decorated by the Venezuelan government for his services to the community.

Washington-Jones returned to Britain in 1962; his last full-time post was as Headmaster of Forest Grange Preparatory School, Horsham. On his retirement, he returned to within a few miles of his birthplace, Blaenavon. He commented 'I never expected to end my life as a happy man, but I have.' He died peacefully on December 1 2001. His son Niall remembers that he was a convivial man who liked a drink and a laugh, known for his energy, enthusiasm, vitality and sense of fun.

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Sadie Watson

Dr Sadie Watson has had over two decades of experience as a professional archaeologist working in the field, primarily in London and its environs.

She received her BSc (Hons) in Heritage Conservation from Bournemouth University in 1995 and her MA in Archaeology and Heritage from the University of Leeds in 2000. Three years after being awarded her BSc she started work at MOLA (Museum of London Archaeology) becoming a Project Officer in 2009, responsible for major archaeological sites and large field teams. That same year Watson enrolled at the University of Wales, Lampeter (to become the University of Wales Trinity Saint David in 2010) to study for her PhD in Applied Archaeology and Field Archaeology Methodologies. Her thesis, *Digging London: A Reflexive Look at Archaeology in the Western Part of the City* (2016), drew heavily from her experience of working in the commercial sector and critically examined the methodologies currently in use in London-specific fieldwork. In 2017 she successfully applied for the position of Field Archaeologist in Residence at the MacDonal Institute, University of Cambridge.

Watson has been involved with several important Roman excavations, initiated through the development of London's infrastructure. Between 2010-2013 she worked at Bloomberg, London, where the Temple of Mithras had been first discovered in 1954. Liaising closely with contractors responsible for building Bloomberg's European Headquarters, Watson led teams of up to 55 archaeologists who worked on the site removing 3,500 tons of soil by hand and registering 11,500 finds, including pottery, leather, textile and wood. Watson was also Project Officer for the multi-phase excavations at Sugar Quay, a central port of London since the late 1st century AD. Her professional role not only includes practical archaeology but also public engagement in the form of talks, presentations and blogs about her work and the work of MOLA.

In 2019 Watson was awarded a four-year UK Research and Innovation Future Leaders Fellowship, one of 78 recipients she was one of only a few working in the field rather than as an academic. Her Fellowship 'Measuring, maximising and transforming public benefit from UK Government infrastructure investment in archaeology', focuses on ensuring that public money spent on infrastructure projects result in relevant research and community participation. There is currently no accepted way to measure the social impact derived from investments which can total millions, therefore the outcome of Watson's Fellowship, in collaboration with partners including Historic England and HS2, is to produce best-practice guidance and a tool-kit which can be used to inform future practice and policy. She has spoken and written extensively about the need for archaeologists in the commercial sector to engage with the public in the planning and findings of excavations, rather than working unseen behind hoardings, as she has said, 'archaeology is a communication.'

Asked in 2015 why she would recommend her profession Watson answered, '*it is a career that combines physical work with detailed academic analysis, because women work alongside men on an equal footing, because every day is different and because it is*

intellectually stimulating.' Nonetheless, she is keen to promote change arguing in a recent article published in *Archaeological Dialogues*, 2021, that archaeologists have consistently 'proved themselves to be conservative in method and practice, restrictive when thinking about true innovation and exclusionary'. She contends that, like many aspects of today's society, archaeology needs to address current issues such as equality, inclusion, diversification and move towards implementing horizontal management.

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Rebecca Wheatley

Rebecca Wheatley is an actress, presenter and cabaret singer; she is best known for her role in BBC's hospital drama *Casualty*.

Rebecca grew up in Teddington, South West London, where she attended St Catherine's convent school. She was singing and performing from the age of nine; when she was fifteen, she started classical singing training by attending Opera Workshop on Saturday mornings. After this she joined a band and did more pop material.

In complete contrast to Teddington, Rebecca read English literature at St David's University College, Lampeter. Despite missing out on theatre school, she has said 'I wouldn't change anything because I think university is a massive growing time. It's experience and it's life.' She returned to London and spent two years working as assistant box office manager at the Piccadilly Theatre, in the West End. While she was there, she earned her Equity card working as a drag queen at Madame Jojos. Wheatley's friends encouraged her to use her talent professionally, taking her to piano bars and insisting she performed there. She left her day job and spent seven years singing full-time, with little bits of television acting. She performed in a huge variety of styles and venues, ranging from singing as a man in drag to touring Germany as part of the cast of *Godspell* and *Cabaret*. At one point, she had thirteen residencies a week, performing twice a night.

Her great break came in 1997, when she was awarded the role of Amy Howard, the Holby City Hospital receptionist in the Saturday night TV drama, *Casualty*. She commented 'Getting into Casualty was a big thing for me. It was totally different from anything I'd done before and it was life-changing in all sorts of ways.' Wheatley was involved in the twelfth to fifteenth series of the show, filming around thirty episodes a year. She said of Amy 'She's good fun and provides a broad shoulder to cry on. Most people love her, especially children ... She's vivacious and larger than life and can be quite flirty.' Amy's highlights included giving birth to her son Milo in a petrol station on Christmas Eve and singing Everlasting love at Charlie and Baz's wedding. Following this, the cast of *Casualty* released Everlasting love as a single with Wheatley as lead singer; it got as high as number 5 in the charts. She followed it up with an album, *Time Stands Still*; this included her first solo single, Stay with me, which peaked at number 10.

Wheatley left *Casualty* in 2001; she commented, '... I did not go into acting to be rich and famous. I loved *Casualty*, but I need to do other things, even if they make me poorer.' She went on to appear in the West End musical *Fame*, playing the strict English teacher Miss Sherman who is determined to make the lead character finish his education before heading for the limelight.

She twice toured with *Mum's the word*, a play about parenting written by six mothers who had once been professional actors. She felt 'I had just had my son when I auditioned for *Mum's the Word* and so much of it was about my life, I just had to be part of it all. So Fred will be joining me for the tour. I think he'll be our official mascot really!' She has hosted a one-woman show *Big Pants and Botox*, written by Louise Roche. The sole character, Barbara, is clearing up the remains of her fiftieth birthday party; she confides her deepest secrets and worries to the audience. The sell out national tour ended with a short run at The Arts Theatre in the West End. Wheatley has also completed four tours of *Menopause the Musical*, followed by *Menopause the Musical 2*. Four middle-aged women, seemingly with little in common, meet in the lingerie section of a department store. The show, full of one-liners about hot flushes and memory loss, has a soundtrack of innuendo-laden rewrites of 60s, 70s and 80s pop classics.

In complete contrast, Wheatley was also involved in Grange Park Opera's production of *Fiddler on the Roof*, playing the Jewish matchmaker Yente, alongside Bryn Terfel. This was repeated as a BBC prom, transmitted live for Radio 3.

Rebecca also enjoys presenting. She says of it 'A lot of actors don't like it because they like playing other people. I think I can bring my cabaret into presenting and I'm happy to be myself.' Just after she left *Casualty*, she filmed the health programme *Body Beautiful* for the Living Channel. The production team wanted someone 'friendly' to cover fitness and dieting. Wheatley says 'I have always been big, so it was important to do something that wasn't patronising to big people. I enjoyed doing that because I was learning a very different skill and I was meeting people who were changing their habits and their lives.'

Wheatley was a regular panelist on ITV's *Loose Women* in 2002; she has been a regular presenter on Channel 5's *The Wright Stuff*. She comments that she is happy to give her opinion on any subject that may arise! She also says of herself 'Acting, singing, presenting, its all telling stories. I love to tell stories.'

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Andy White

Andy White is a stand-up comedian.

Andy is a native of Birmingham. He was unsure what he wanted to do after leaving school, but ideally hoped to study for a degree in English. However, his first destination was Aston University and a course in town planning. Not surprisingly, this did not work well and he left after a year. He remembered that St David's University College had a reputation for being easy to get into, so he attended the new entrants' conference. Lampeter's remote location meant that this involved spending a night there, giving prospective students a chance to drink in the Students' Union bar.

At Lampeter, Andy studied English and threw himself into college life. The students themselves made things happen, so it didn't matter that it was in the middle of nowhere. He began to be involved in live performance and wrote and directed a comedy sketch show. He also wrote humorous articles for the college magazine *1822*. Looking back on it, Andy sees his extra-curricular activities as preparing the ground for his comedy career. He was involved in Rag, and thinks he was the most successful collector one year. Again, he can see how this helped his comedy. Rattling a collection tin on a street corner, bellowing at strangers for money really forces you out of your shell. You need to overcome shyness if you want to do stand up. He took part in student politics, including attending some demonstrations. He remembers being one of a small Lampeter group who went to London for a protest against the British National Party. The Lampeter contingent may have been small, but in proportion to student numbers it was the largest from all the Welsh colleges that attended. Andy also ran for Students' Union president in 1994; he was the first candidate to include an email address on his campaign literature!

After leaving Lampeter, Andy spent some time 'chained to a desk' in a call centre. One of his workmates also ran his own production company; he knew Andy was interested in performance and suggested he had a go at stand-up comedy. He then arranged for Andy to do a try-out spot at Jongleurs in Battersea. This was as part of a competition for new acts; most of those taking part had been involved in the London pub circuit for a couple of years. Although Andy did not win, he thought he had done relatively well in what was after all his first attempt.

In 2002 Andy took part in a special edition of BBC1's *The Weakest Link*, featuring up and coming comedians. *The Weakest Link* was a quiz show, presented by Anne Robinson, in which competitors gradually voted off the participants seen as weakest. Andy was the eventual victor; he used his winnings of £9 750 to pay for his wedding six months later. His wife Cait is a fellow Lampeter graduate; the two met as students. Later he was to describe the event in his show 'It started with a quiz.' They have a son, Henry, born in 2011. Andy used his experience as a father for another stand up show, *Daddy Fool*. One show he wrote that was informed by his academic life was *I Think Therefore I Joke*, which was inspired by the philosophy courses he took in his first year. He still dips into philosophy every now and again. He was able to combine his stand up life with his philosophical interests more recently when he attended a conference on comedy and philosophy at University of Kent in Canterbury in 2019.

White defines himself as an energetic, confident and silly Brummie who combines silly voices and a mad afro to great comic effect. He can shift from deadpan to loud and physical. He says 'I pull funny faces and do silly voices. Sometimes I throw in jokes. I also write odd little stories.' He feels he is far more extravert on the stage than in real life. He notes that different audiences vary. For instance, if he is performing in an Arts Centre, he will try to be fairly gentle. If he thinks several stag or hen parties are present, he will try to hit them hard at the start with something very funny. For stag

parties, he tends to take the micky out of the future husband; in contrast, hen parties are often protective of the bride.

White regularly performs all over Britain, and sometimes abroad. He has played to a wide variety of audiences – comedy clubs, theatres, cruise ships, universities, radio and TV show, and corporate entertainment events. He has worked with all the major chains and promoters. Overseas, he has performed in Monte Carlo, Berlin, Adu Dhabi, Dubai, Brussels and Zurich.

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Vice Admiral Peter Wilkinson CB, CVO

Peter Wilkinson is a naval officer, who rose to be Deputy Chief of Defence Staff as well as National President of the Royal British Legion.

Wilkinson was born in Leytonstone, Essex, but due to family moves, attended the Royal Grammar School, High Wycombe. On leaving school, he joined the Royal Navy, studying at the Britannia Royal Naval College, Dartmouth. At the same time, he read geography at Lampeter, in the days when the Geography Department was the largest in the College. He played rugby and squash and was Captain of the sailing club. He was Treasurer of the College Rugby Club which meant he organised the distribution of tickets for Wales' International games at Cardiff Arms Park. He was also elected to the Executive Committee of the Students' Union.

After graduating from SDUC and passing out of Dartmouth, Wilkinson joined submarines, serving in both diesel powered and nuclear vessels. He undertook a range of duties as a junior officer and in 1987 was selected to attend the Commanding Officers Qualifying Course. After this, he commanded HMS *Otter*, HMS *Superb* and HMS *Vanguard*. His final submarine, HMS *Vanguard*, was the first of the Vanguard-class ballistic missile-armed submarines. At a length of 150 metres with 15 900 tonnes displacement, it is one of the largest submarines manufactured in the UK. Wilkinson has described the vessel's slow movement round the oceans that enabled it to remain undetected. (Higher speed means more noise!) On a patrol, the crew's days passed in a schedule of keeping watch, sleeping and eating, with a variety of exercises and drills. Contact with the outside world was extremely limited. The 150 members of the ship's company received some information, including daily extracts from the newspapers and short weekly messages from family members; however, strict 'no transmission' rules meant that the crew were unable to send any replies or greetings home.



HMS Vanguard at HM Naval Base Clyde, Faslane

By CPOA(Phot) Tam McDonald - Photo

<http://www.defenceimagery.mod.uk/fotoweb/fwbin/download.dll/45153802.jpg>Metadata source:

http://www.defenceimagery.mod.uk/fotoweb/fwbin/fotoweb_isapi.dll/ArchiveAgent/5042/Search?FileInfo=1&MetaData=1&Search=45152115.jpg, OGL v1.0,

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Wilkinson's last operational assignment was as Captain of the 2nd Submarine Squadron based in Devonport. Following this came a range of staff appointments in London and Portsmouth. In 2001 he became Director of Naval Service Conditions, responsible to the Second Sea Lord for a range of retention policies. Three years later, he was promoted to Rear Admiral and became Naval Secretary, responsible for the career management of 40,000 Naval Service personnel from Able Seaman to Admiral. His next posting was as Defence Services Secretary based both in the Ministry of Defence working for the Chief of the Defence Staff, and in Buckingham Palace working for HM Queen's Private Secretary. In 2007, he was promoted to Vice Admiral and became Deputy Chief of the Defence Staff (Personnel) charged with producing sufficient, capable and motivated personnel in all three services for operations, as required by the government of the day.

Wilkinson retired from the Navy in 2010, becoming the Clerk to the Worshipful Company of Cooks, one of the oldest of the city of London livery companies, in 2011. Alongside this, he has been involved in a number of armed forces charities. He was National President of the Royal British Legion from 2012 to 2016, serving as its representative at national events such as the Cenotaph Service and the Festival of Remembrance. He has been chairman of the maritime charity 'Seafarers UK,' a vice president of Combat Stress, chairman of the Forces Pension Society and a trustee of the Armed Forces Memorial. He was president of the Royal Navy Football Association for six years and also an honorary vice president of the Football Association. He is currently chairman of the Submariner Memorial Appeal raising the necessary funds to build a new Memorial at the National Arboretum in Staffordshire.

Wilkinson was made a Commander of the Royal Victorian Order in 2007 and a Commander of the Order of the Bath in 2010. He was invested as an Honorary Fellow of UWTSd in 2013. He is married to Tracey (nee Ward), another Lampeter graduate; they have two adult daughters, Kate and Hilary. He lists his hobbies as genealogy, gardening and watching all sports.

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Llawlyfr Undeb y Myfyrwyr 1976/77 = Students' Union handbook. Coleg Prifysgol Dewi Sant

Llawlyfr Undeb y Myfyrwyr 1977/78 = Students' Union handbook. Coleg Prifysgol Dewi Sant



Brigadier A. P. Williams OBE – Late The Mercian Regiment

Andrew Williams was brought up in Gloucester before enrolling at St David's University College in 1980 to read geography. He loved the remoteness of Lampeter. Living in Esgairdawe, he often ran the many miles to and from the College to conduct his studies, a passion that set the tone for the rest of his life. He represented the College at Cross Country running, and captained the 2nd XI Soccer team. Joining the University of Wales Officer Training Corps in his second year, he quickly rose to be a Junior Under Officer, before deciding upon a career in the Army.

He commissioned into the Gloucestershire Regiment in 1984. His early regimental duty was spent in the UK, Kenya and Berlin, together with several months each year leading the Regimental Biathlon Team in Norway. Short tours followed in the jungles of Brunei and Belize, as well as commanding a multinational company for the United Nations in Cyprus.

His junior staff appointments included those as the G3 operations captain in HQ 39 Infantry Brigade in Belfast for which he was awarded the Queen's Commendation for Valuable Service, the G3/G5 operations/plans major in HQ Northern Ireland for which he was appointed an MBE, and as Military Assistants to both the Military Secretary and the Adjutant General.

He has considerable operational experience, initially in Northern Ireland as a platoon commander, and more recently in the Balkans, Iraq and Afghanistan. He commanded the Staffordshire Regiment between 2003 – 2005 including operations in Kosovo and Iraq. He was upgraded to an OBE for his distinguished leadership in Iraq.

Joint credentials include being an instructor at the Joint Services Command and Staff College, and the Deputy Assistant Chief of Staff J5 (Policy and Plans - Middle East) at the Permanent Joint HQ. There he was primarily responsible for drafting options for the UK military contribution to Iraq between 2006-2008.

He joined the Royal College of Defence Studies after a year as a colonel within the predominantly US Combined Security Transition Command-Afghanistan. There, he was specifically responsible for the reform and future design of the Afghan Ministries of Defence and the Interior. He was awarded the US Bronze Star Medal for this contribution.

On promotion to Brigadier in 2010, Andrew commanded 49 (East) Brigade before three and a half years as the Deputy Military Secretary – responsible for the career management of the Army. During this time in Glasgow, he also became a representative on the committee of Combat Stress (Scotland). He assumed command of The School of Infantry in June 2015 before early retirement to assume an advisory position with the global strategy firm Kearney in the Middle East.

In addition to his degree from the University of Wales, he is a graduate of the Army Staff College, and has a Master's Degree from Cranfield. Appointed by HM The Queen to the honorary position of Colonel, The Mercian Regiment in 2013, he sadly relinquished these responsibilities upon moving overseas. He is married to Jacs – a former Army Nursing Officer he met whilst in Belize, and they have three grown up children. He still participates competitively in triathlons, and other cycling and running endurance events. He has regularly won various categories of several Mountain Marathons, the Scottish Islands Peaks Race, and is a previous winner of the Three Peaks Sailing/Fell Running Race; perhaps testimony to his early running days in the Welsh hills of Ceredigion.

Right Reverend David Williams, Bishop of Huron

"A man of Celtic fire and a human dynamo of energy"



[https://commons.wikimedia.org/wiki/File:Anglican_archbishops_and_bishops_of_Canada_\(David_Williams_cropped\).jpg](https://commons.wikimedia.org/wiki/File:Anglican_archbishops_and_bishops_of_Canada_(David_Williams_cropped).jpg)

David Williams's early life is an example of determination in the face of adversity. He was born in the small parish of Silian, near Lampeter in 1859 and attended the local Welsh speaking primary school. However, following the early death of his father Williams was apprenticed to a shoemaker, and by seventeen years of age was supporting his mother and sisters. His father had been an educated man and Williams inherited his love of knowledge, teaching himself English, Latin and Greek. When he helped to organise a Welsh Sunday School at Lampeter he came to the attention of the rector, and with his encouragement attended Lampeter grammar school for three months in preparation for the entrance exam for St David's College. He successfully passed, winning himself an Exhibition (scholarship) and successive prizes throughout his years at the college, leaving in 1883 with a second in classics. He continued to Oxford attaining a BA in 1890 and completing his MA in 1901. He was ordained by the Bishop of Bangor in 1885 and took up the position of curate at Ffestiniog.

However, the course of Williams's life changed drastically when he was informed by his doctor that his lungs would not withstand the Welsh climate. Seeing an advertisement for a job as Professor at Huron College, Williams left for Canada in 1887. For the next five years he taught at the college and acted as curate of St John's Chapter House (1887-1888) and St Paul's Cathedral (1888-1892), demonstrating the energy and commitment that would be later recognised by the Church authorities. It was during this period that he met and married Alberta Eliza with whom he had six children.

In 1892 Williams became rector of St. James' Church, Stratford and worked as a parish priest for the next thirteen years. He was appointed Archdeacon of Perth in 1903 and one year later, following the death of Bishop Baldwin, became the Bishop of Huron, a province four times the size of Wales. Williams was to prove himself to be independent and forceful, a skilled administrator and statesman with a genius for finance. He played a pivotal role in the revision of the Book of Common Prayer, adapting it to meet the changing conditions of Canadian life, and it has been claimed that no other man could have achieved such a difficult task. He also presided over the sittings and guided the deliberations of the Hymnal Committee appointed to compile a Hymn Book for the Church of England in Canada. He sat as chairman of the Executive Committee of the Missionary Board of the Church for sixteen years, and also as chairman of the Executive Committee of the Anglican Forward Movement. The Forward Movement whilst recognising the close links to the Church of England, strove to make the Church of England in Canada less dependent on the resources and traditions of the home church, and this achievement has been cited as Williams greatest task.

In the 1920s Williams was asked to consider returning to Wales to take up the appointment of Bishop of Bangor, a position he declined owing to his love for his adopted country and church. In 1926 he was appointed as the first Archbishop of Huron and the third Metropolitan of Ontario.

He died suddenly on 7th October 1931 after returning from a confirmation tour, but was remembered by his old college who printed a moving obituary in the college magazine.

Research carried out by Elizabeth Cawdell.

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John Williams

John Herbert Williams (1919-2003) was the prison chaplain responsible for the pastoral care of Ruth Ellis, the last woman to be hanged in Britain.

Williams came from Pentwyn-mawr, nine miles north-east of Caerphilly. His parents were Thomas and Mary Williams. He attended the local grammar school and then went to St David's College Lampeter to read English. After that he went to Salisbury Theological College to prepare for the priesthood. He was ordained by the Bishop of Monmouth in 1943, and worked as a curate at Blaenavon in Monmouthshire, and then Llanishen, Cardiff. In 1948, he became priest-in-charge at Rogerstone, in the suburbs of Newport. Also, in 1948, he married Joan Elizabeth Morgan; they had one son.

During his time in Cardiff, Williams did some pastoral work in the local prison. In 1948 he became a full-time prison chaplain, working initially as assistant chaplain of Strangeways Prison in Manchester. A chaplain's duties were and are prescribed by law. They must visit newly received prisoners within twenty-four hours of their arrival, visit all prisoners under segregation or in the prison hospital and take religious services. They are also involved in broader pastoral work, for instance in supporting prisoners and staff in particularly difficult times. At this time, British prison chaplains were also responsible for caring for prisoners waiting to be hanged. One of Williams' predecessors at Strangeways, Joseph Walker, reported that he had attended the executions of five men and one woman.



Strangeways Prison

After Strangeways, Williams spent seven years in London, working at Holloway Women's Prison. It was there that he supported Ruth Ellis, a nightclub hostess who had been sentenced to death for the murder of her former partner, David Blakely. Williams attended her on the day of her execution. Ellis' trial became a cause célèbre. Not only was she the last woman to be hanged in Britain, but the revulsion against her punishment became one of the triggers for a defence of 'diminished responsibility' introduced in the *Homicide Act* of 1957.

Following his time at Holloway, Williams did two more seven-year stints at Birmingham Prison and at Wormwood Scrubs, in west London. At the Scrubs, he was able to persuade Sir David Willcocks to bring his Bach Choir to sing every Christmas. This became an important event in the prison's annual calendar, continuing for over twenty-five years. Williams' obituary in *The Daily Telegraph* commented, 'In each of these demanding spheres he displayed the qualities of a priest of an older school, whose pastoral work was steeped in prayer and whose espousal of traditional values was tempered by a deep compassion.'

Williams was appointed South East Regional Chaplain of the Prison Service in 1971. This meant he was responsible for overseeing the region's chaplains; his wisdom and experience proved to be of great value to prison governors as well as to chaplains. In 1974, he moved to the Home Office as Deputy Chaplain-General. His influence now extended to policy-making, recruitment and training.

In complete contrast, Williams was Priest-in-Ordinary to the Queen for three years, alongside his role at the Home Office. In this role, he assisted in services at the Chapel Royal in St James's. After his retirement from the Prison Service in 1983, he became chaplain of the Royal Victorian Order and chaplain of the Queen's Chapel of the Savoy, the home of the Order. On his final retirement in 1989, he was given the honour LVO, (Lieutenant of the Royal Victorian Order).

Williams died in Ealing on 26 December 2003.

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Rowland Williams



Rowland Williams (1817-1870) was Vice-Principal of St David's College Lampeter for twelve years. He is famous as the man said to have introduced rugby to Wales. In complete contrast, he was also tried for heresy.

Williams was the second surviving son of a Welsh clergyman, another Rowland Williams, and his wife Jane (née Jane Wynne Jones). The younger Rowland was born at Halkyn, Flintshire. He went to Eton as king's scholar in 1828 and became Newcastle medallist in 1835. He next entered King's College, Cambridge; he was awarded Battie's university scholarship in his first year. He was elected to a fellowship at King's in 1839.

After graduating, he travelled in Europe and worked for a short time as assistant master at Eton. He was ordained deacon in 1842 and priest in 1843. In 1842, he went back to King's College, where he worked as classical tutor for the next eight years. He was awarded an MA in 1844 and a BD in 1851. He also became interested in oriental studies; in 1848 he won a prize for a dissertation which compared Christianity and Hinduism.

Through his time at Cambridge, Williams remained very conscious of his Welsh identity. He was in active contact with London Welsh circles, wrote poetry under the pseudonym Goronva Camlan, and campaigned successfully against the proposed merger of the dioceses of Bangor and St Asaph. In 1849 and 1850, he wrote articles for the *Quarterly review* on Methodism in Wales and on the church and education in Wales.

The chance to become Vice-Principal as well as professor of Hebrew at St David's College was attractive therefore. He could combine improving the educational standards of future Welsh clergy with his own academic work. At this time, he was widely expected to become the first Welsh-speaking bishop for 150 years. However, the college had always been handicapped by an inadequate financial base and there were allegations of administrative incompetence. Williams worked hard to improve the administration, scheme of work and academic standards of the institution. He was markedly successful, as well as being popular with the students.

Williams quickly introduced a set of college rules. Rule 5 told students 'not to spend their time and money, or to risk their health and memory, in the practice of smoking'. Rule 6 said that 'whatever time a student may require for relaxation, should be spent in healthful exercise, rather than in clownish lounging about the shops or market-place'. The Cambridge Football Club had been founded in 1839, whilst Williams was a student. At Lampeter, he is said to have introduced rugby, cricket and fives to the college. Therefore, St David's College was the cradle of Wales' national sport.

However, Williams could also be controversial. Influenced by F.D. Schleiermacher, Julius Hare and Samuel Taylor Coleridge, he held views that were many years ahead of their time. A gifted linguist, he was one of the few British theologians of his day to be fully abreast of the latest developments in German scholarship. In 1854 Williams was appointed select preacher at Cambridge; he gave a series of sermons in which he argued that everything doubtful in the Bible could be given up with little or no detriment to Christian essentials. The next year he published a selection of his sermons in a volume entitled *Rational godliness*. The reaction was fast and hostile. People asked whether Lampeter was a suitable place for ordinands to be trained; Williams was forced to resign his post as examining chaplain in the diocese of Llandaff. He tried to defend his views in *Lampeter Theology* (1856), but in doing this only made matters worse.

Also in 1856, Williams published *Christianity and Hinduism*, an extended version of his old Cambridge prize essay. The book is composed of a dialogue in which three Europeans and three South Asians, (a Buddhist, a Hindu and a Vedantist), debate the respective merit of Indian and other religions. The youngest of the Christians, Blancombe, is generally thought to represent Williams' own views. Williams was awarded his DD in 1857.

Williams sparked even greater controversy by contributing an essay to the infamous *Essays and Reviews*. Seven leading scholars attempted to present the case for a new and critical approach to the Bible and to Christian doctrine. Williams wrote a review on his friend Baron von Bunsen's work, entitled *Bunsen's Biblical Researches*. He commended the critical approach to the Bible, already well-established in Germany. He also suggested a more acceptable interpretation of some traditional Christian doctrines, as well as emphasizing his favourite theme, that Old Testament prophecy is not predictive. The volume produced an outcry. Together with H.B. Wilson, Williams was tried for heterodoxy before the Court of Arches of the Province of Canterbury. He was accused of denying the inspiration of scripture. The judgement sustained three charges against Williams, but dismissed the others. He and Wilson appealed against the verdict; in February 1864 the court reversed their judgement. The two men had won the right to academic freedom. The judgement has been said to be 'the most momentous single judgement of that series which enabled Anglican clergymen to adjust their teaching in the light of modern knowledge.'

Meanwhile, back at Lampeter, Williams was involved in another row. A scholarship had been controversially awarded to George Lewellin, the son of the College Principal Llewelyn Lewellin. Williams regarded this as the theft of a scholarship by the Principal. He sent his version of events to the local press, without first warning the Principal of his intentions. A correspondence between the two men, conducted in the *Welshman*, followed. The row grew more and more acrimonious, involving the college visitor, Bishop Connop Thirlwall. By the end of his time in Lampeter, Williams was ostracized in the college.

In 1858 Williams accepted the King's College living of Broad Chalke with Bower Chalke and Alvedistone, near Salisbury; initially he limited its demands to the vacations. The next year he married Ellen, the daughter of Charles Cotesworth, a Liverpool merchant. There were no children of the marriage. Williams left Lampeter in 1862; he preached his farewell sermon in the college chapel

on the text, 'Princes have persecuted me without a cause,' (Psalm 119:161). No member of college staff attended the service. He spent most of the remainder of his life at Broad Chalke, where he was an active clergyman. Still he was resolutely Welsh. His last work, published after his death, was a poem 'Owen Glendower.'

Williams was never robust and it was said he was rarely seen not smoking a cigar. He died prematurely on 18 January 1870 and was buried in the churchyard at Broad Chalke. The west window of the church contains stained glass dedicated to his memory. There are also memorials to him in the college chapel at Lampeter and at King's College Cambridge. In 2016, a sculpture of a rugby ball, celebrating the 150th anniversary of his introduction of rugby to Lampeter and therefore to Wales, was unveiled outside the campus library.

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Flora has been part of the senior team at Lambeth Palace since 2007, representing the Archbishop of Canterbury in a variety of roles: initially as his *Secretary for Anglican Relations*, then as *Anglican Communion Permanent Representative to the United Nations* in Geneva, before becoming the *Special Representative to the Commonwealth* in 2017 – ahead of CHOGM 2018. Now, Flora leads Archbishop Justin Welby's Reconciliation ministry (one of his 3 personal priorities while in office) as his *Advisor for Reconciliation*.

This ministry encompasses 3 primary strands: the *Difference Course*, equipping Christians to be reconcilers in their own communities; *Women on the Front Line*, supporting the role of women and particularly Bishops' spouses as peacebuilders in regions of conflict; and *International Peacebuilding*, strengthening the critical role of faith leaders in the most complex conflict zones around the world.

Flora was educated at Portsmouth High School for Girls and subsequently St David's University College, Lampeter, from where she graduated in 1985 and went on to become a lay worker at Christ Church Abbeydale, Gloucestershire. After studying for a certificate in Theology at Ripon College, Cuddesdon, Oxford, she was ordained Deacon in 1989, and became Parish Deacon in Milton Keynes - an ecumenical partnership including Anglicans, Baptists, Methodists, Roman Catholics, the United Reformed Church and the Salvation Army. By 1992, Flora was Gloucestershire's first *County Ecumenical Officer* for Churches Together, resourcing bishops and other church leaders and congregations.

In 1994, Flora was ordained Priest, one of the earliest female clergy in the Church of England. At Mansfield College, Oxford, she was Chaplain and Tutor in Church History, until going on to work as *National Ecumenical Officer for the Church of England* in 1997.

Also in 1997, Flora became *Chaplain to Her Majesty's Forces* – the first woman in Britain to be commissioned as a Chaplain. She later became *Canon Residentiary* at Winchester Cathedral in 2002; she was subsequently made *Canon Emeritus* in 2005, developing the cathedral's educational work as well as strengthening its pastoral care.

Before being made Priest-in-Charge of St Mary-at-Hill (a Christopher Wren church in Billingsgate, City of London) in 2008, Flora worked for Religions for Peace (a UN-affiliated NGO in New York) as *Assistant Secretary General* and then as *Special Advisor to the Secretary General*. In line with RfP's vision for inter-religious cooperation for peace at a global, national and local level, Flora was responsible for work in Europe and the Middle East, undertaking various diplomatic and other tasks.

Between 2007 – 2013, Flora lectured at The National School of Government, and has been awarded an honorary Doctorate of Divinity by the Virginia Theological Seminary.

Alongside Elizabeth Welch, Flora co-authored *Travelling together: a handbook on local ecumenical partnerships*. This was a comprehensive manual on LEPs, first published by Churches Together in England in 1995 and then re-issued in 2004. Flora expanded this with *Releasing energy: how Methodists and Anglicans can grow together* (2000); *Growing Together: working for unity locally* (2002) and *Working with Partner Churches in the Diocese: a handbook for new bishops* (2002). In *Growing Together*, she argued that Christian unity is about friendship; the sort of companionship that rejoices in diversity as well as things in common, and remains loving and respectful in the face of disagreements.

Flora's voluntary work has been concentrated around issues of homelessness and education for girls and women, co-founding The Haven in 1988 - a pioneering day centre in Gloucester for families in housing need.

She is married to Canon Jonathan Gough, another Lampeter graduate and the Archdeacon of Richmond & Craven. She is Deputy Lieutenant in the Greater London Lieutenancy, and has recently been appointed *Chaplain to the Sheriff of the City of London*, Alderman Alison Gowman. Flora is also a Chapter Member at Bradford Cathedral.

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