

The Welsh Society of Western New England

**Cymdeithas Cymreig Lloegr Newydd
Gorllewino**

Website: WelshWNE.org Email: WelshWNE@gmail.com FaceBook: WSWNE

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OWAIN GLYNDWR : WINE AND CHEESE CELEBRATION

**Not only Owain Glyndwr Day but a
unique opportunity to celebrate
being together... a complimentary
event for members!**

Saturday, September 18th, 2021 at 4PM-7PM
(RAIN DATE Sunday, Sept 19th)

We are excited to hold our Owain Glyndwr celebration at the home of Susan Davies Sit and Don Sit in the form of an outdoor Wine & Welsh Cheese Tasting on the deck, with Welsh flags flying. We will share the story of Owain Glyndwr in both Welsh and English, while enjoying a variety of Welsh cheeses such as Snowdonia's Black Bomber, Harlech, & Green Thunder, plus Collier's, Caerphilly and more, complimented by crackers, fruit, breads, chutneys and, of course, a tasting of several international wines by South Side Wine-Spirit Shoppe, of Glastonbury, CT.



**This is a member event, and all family members residing member
same mailing address may attend for free. Members may also bring
one or more guests at \$30 per guest.**

Everyone MUST RSVP, please see next page



FOLK MUSIC from WILD NOTES, an energetic and exuberant local, traditional acoustic group with roots in Celtic, French-Canadian, jazz and classical music, focusing on Welsh dances and songs. Their New England and Celtic reels, jigs, and hornpipes will delight everyone.

See their website here: <http://wildnotes.us>

Soft drinks and water also served. Street parking and attendants available until 4:30pm. Also, any remaining whole Welsh cheeses will be available to purchase.

ALL ATTENDEES MUST BE FULLY VACCINATED (at least 2 weeks past your final dose).

An RSVP by September 7th, is REQUIRED BY ALL, either by the RSVP form on the website WelshWNE.org/events or by mailing in the form sent you today, by separate email.

Location will be given once RSVP is received.

ALL MEMBERS INVITED! If you live outside of New England, and therefore cannot attend, you will receive a small gift in the mail, so you too can enjoy a Welsh treat!



UPCOMING EVENTS:

July 13, 20 & 27

Welsh conversation-on-Zoom continues

July 14 & 28 - Beginners'

Welsh conversation-on-Zoom continues

August 11 & 25 -

Beginners' Welsh conversation-on-Zoom continues

August 3, 10, 17, 24 & 31 - Welsh conversation-on-Zoom continues

September 7, 14, 21, & 28- Welsh conversation-on-Zoom continue

September 8 & 22 -

Beginners' Welsh conversation-on-Zoom continues

Sept 13 (Monday) -

Genealogy Workshop in person. Fully vaccinated guests only please. Also on Zoom.

Sep. 18 (Saturday) -

Owain Glyndwr Event

Sat, Dec 4 - Annual

Christmas Holiday Luncheon in West Springfield, MA - SAVE THE DATE!

WELSH CONVERSATION GROUP-on-Zoom

Intermediate Welsh: If you are a Welsh learner or speaker looking for an opportunity to chat in Welsh in a casual, friendly setting, this is the place!. **NOTE: this is not a class.** We use imaginative weekly topics/questions which enable us to learn new vocabulary.

Where: On-line every Tuesday at 6:30PM

Beginner Welsh: every other Wednesday at 7pm for 30=60 minutes. **NOTE: This is not a class,** though there will be a little homework.

How: To join our ZOOM Welsh Conversation group, to be added to the emailed invitation, please email us at InfoWelshWNE@gmail.com.

Please specify which session you'd like to join.

GENEALOGY-ON-ZOOM

When: Mondays at 11:00AM - July 12 & 26 (no meetings in August)

How: Join our ZOOM Welsh Genealogy group: email InfoWelshWNE.com to be added to the email invitation.

PLUS: **Fall in-person date: September 13!** We are excited to see you in person (**fully vaccinated persons only please**) where we learn how to research Welsh roots. Meets 10:30am - 5:00pm. Come for the whole day or part thereof. For info and to RSVP, email InfoWelshWNE@gmail.com. We will also be on Zoom that day from 11am -1pm, drop in to "visit" and participate!

NEWS FROM OUR WELSH AMERICAN WORLD

North American Festival of Wales 2021 - Utica, NY

September 2-5, 2021

This message is to update you on plans for the 2021 North American Festival of Wales. We realize the COVID situation is ever-evolving and, for the first time, it looks like we are on the right side of this fight. We realized several months ago that our biggest obstacle was the U.S.-Canada border closure. As a result, we are unable to move forward with planning an in-person event in Ottawa. We plan to return to Ottawa in 2025. We have decided to relocate the 2021 festival to **Utica, New York**. Utica has strong Welsh roots and the 'national gymanfa ganu' has been held there many times in the past, most recently in 1996.

Hotel bookings are available. The event will start on **Thursday, September 2, and end on Sunday, September 5.**



As always, please reach out to me with questions and I will do my best to assist;
wnaahq@gmail.com.

- HOTEL RATE \$99 plus tax, FREE SELF-PARKING
- SHUTTLE SERVICE SIGN-UP FROM SYR AIRPORT TO UTICA
- SEMINARS, CINEMA WALES, GRAND CONCERT, TOURS, AND THE 89th GYMANFA GANU
- REGISTRATION OPEN JULY 1

Megan Williams, Executive Secretary. On Behalf of the WNAA Board of Trustees

WEBSITE FOR HOTEL BOOKINGS AND MORE: <http://festivalofwales.org>

Note: Several WSWNE members plan to go, so if you want to carpool or can offer seats in your vehicle (will help pay for gas), NOW is the time to speak up by emailing

NAFOW 2022 in Philadelphia, PA - **Road trip! Let's go!**

NAFOW 2023 in Lincoln, Nebraska

NAFOW 2024 in Pittsburg, PA

NAFOW 2025 in Ottawa, Canada

NANCY UTMAN BOLGARD

Nancy Lee Johns Utman Bolgard, 90, of Rock Hill, NY, formerly of Farmington, Glastonbury, Hartford, and Newington, CT, beloved wife of Robert D. Bolgard died on July 2, 2021. Born in Utica, New York, the daughter of the late Roberta Lucy Roberts Johns Wiers and the late Keith W. Johns, Nancy grew up in Washington, D.C.



Nancy was for many years a Social Sciences teacher at Wethersfield High School and Webb Junior High School in Wethersfield, CT, where she introduced hands-on art and archaeology experiences into her classes to enhance students' learning.

Nancy was a descendant of Samuel de Champlain, and also the illustrious Carr and Gardiner families of Rhode Island and Eastern Connecticut, including a naval officer in the Revolutionary War. She was the granddaughter of an early 20th Century female suffragist, Grace Treible Johns, and a Welsh-American doctor, Keith Wendell Johns, who was one of the first American Roentgenologists (radiologists) and who received a commendation from the King of England for his life-saving services in a field hospital in France in World War I.

An accomplished artist, Nancy also pursued a career as an artist and art conservationist. She was known for giving away many of her paintings and drawings to her family members and friends, and painted many scenes of Wales.

Besides being in the D.A.R., she was a member of the Wethersfield Historical Society and served as secretary and a member of the Board of Directors of the Welsh Society of Western New England.

This superlative woman will be greatly missed by all who knew her, but especially by her husband and by her surviving children,

A memorial service will be held on Saturday, September 18, 2021 at 11:00 a.m. at First Church of Christ Congregational, 2183 Main Street, Glastonbury.

In lieu of flowers, contributions may be made to the New Britain Museum of American Art, 56 Lexington Street, New Britain, CT 06052, or to a charity of your choice. Condolences: Robert Bolgard, 165 Beaver Lake Road, Rock Hill, NY12775. friends may also send condolences via the Mulryan Funeral Home website at: <https://mulryanfh.com>.



NINNAU To keep up with news, both from Wales and around North America, please subscribe to NINNAU: the North American Welsh newspaper. 6 issues per year at \$30 printed or \$20 digital at: **NINNAU.com.**

NEWS FROM WALES

Urdd Peace and Goodwill Message 2021

Every year Urdd Gobaith Cymru (Youth of Wales) send a peace and goodwill message to the world. This year it features the students at Swansea University:

Neges Heddwch ac Ewyllys Da yr Urdd 2021 // Urdd Peace and Goodwill Message 2021 - [YouTube](#)

CROESO / WELCOME to our new members!

- **Owen and Jane DAVIS** - New Haven, CT - excited to be a part of WSWNE.
- **Janet HUDSON** - from Northampton, MA is interested in her Welsh genealogy
- **Jane BAKER** - from Stanford Springs, CT, is interested in practicing the Welsh language she remembers from her childhood.
- **Marilyn WINTHEISER** - from Easthampton, MA is interested in the language, music, culture of Wales and in family history.

The Anglesey Red Squirrels by Begw Arian

There were approximately 40 red squirrels left on Anglesey when the Red Squirrel Trust began introducing new reds to add to the existing population in 1997.

Combinations of measures have been put in place to protect and increase the population. A programme to eradicate the grey squirrels was started; they

Early Summer 2021 - Email version only

compete for food and pass a deadly pox to the reds.

2,700 hedge trees have been planted connecting known red squirrel habitats across the Island, enabling the reds to travel and mix more freely, leading to greater genetic diversity.

These delightful arboreal creatures can be seen in certain woodlands, nature reserves, wooded country lanes, National Trust sites, even peoples gardens....especially where they are fed.



This project is now so successful 60% of welsh squirrels now live on Anglesey, they are even crossing the two road bridges to establish themselves on the mainland.

Offa's Dyke: Britain's Unmarked "no-man's land"

By Oliver Smith, December 2020

<http://www.bbc.com/travel/story/20201215-offas-dyke-britains-unmarked-no-mans-land>

The old rules were simple. Legend tells that every Englishman found west of the dyke was hanged. Every Welshman who ventured east of the dyke had their ears chopped off.

The dyke in question is Offa's Dyke, a 1,200-year-old earthwork that spans the length of the England-Wales border. Like Hadrian's Wall, The Great Wall of China (and, come to think of it, The Wall from Game of Thrones), Offa's Dyke divided lands. It marked a threshold between Anglo-Saxons and Celts, plains and mountains, life and death, ears and no ears. But unlike Hadrian's Wall and the Great Wall of China, there is not much of it left to see. Today, dandelions and nettles sprout where battlements once rose. Generations of sheep have trodden on the dyke. It is now only a small bump – a hiccup in the fields. If an invading army were to cross it today, the best you could hope for is that they trip over the dyke and go home with a sprained ankle. Or maybe a nosebleed.

I was walking a section of the **Offa's Dyke Path**, a 285km-long trail that travels the ruined sections of the dyke and weaves in and out of England and Wales, like a needle sewing a stitch. Being part-Welsh and part-English, I've long had an affinity with this mongrel path – having walked many parts of it over the years.

This summer I followed the Wye Valley section in South Wales. Over two days I passed woodlands where toadstools sprout under ancient oaks; lofty hills where you step in and out of low clouds; cider orchards quiet but for the thud of falling apples. In one of my favourite parts, the path passes the Devil's Pulpit – a rocky outcrop on the edge of England – where legend tells Satan himself would preach, trying to tempt the monks of Tintern Abbey across the river in Wales. To me, both sides looked celestial in the morning sunshine.

Like the dyke itself, the England-Wales border is mostly invisible. Looking at a map, I could see it following rivers and streams, vaulting over garden fences. Further to the north, the border is more mischievous. It trespasses on the fairway of a golf course and elbows its way through a pub car park. For hikers on the Offa's Dyke Path, walking with this border is rather like walking a dog: sometimes it trots obediently by your side, sometimes it disappears into a bush. Still, you know it's always somewhere nearby, keeping you company.

This year has seen this sleepy borderland thrust into the spotlight. England and Wales have shared a single set of laws since the 16th Century



<https://www.britainexpress.com>

(among other things, they also share a police federation and a cricket team). But throughout Covid-19 they have taken separate paths.



The 177-mile Offa's Dyke Path runs from Chepstow in South Wales to Prestatyn in North Wales (Credit: James Osmond/Getty Images)

In June and July – as the first lockdown was initially eased in England, the Welsh authorities were more cautious, enforcing a far stricter set of rules for longer. Homemade signs – “Wales is closed, go home!” – appeared on the roadsides. Again, in October and November, Wales and England enforced lockdowns at different times, with police even setting up checkpoints on the border. In 2020, a boundary whose porousness had long been taken for granted has been, at various points, effectively shut. There is, perhaps, the faintest echo of the Middle Ages, when the dyke was part of a hostile frontier that few dared cross.

Howard Williams, professor of archaeology at Chester University and editor of *The Offa's Dyke Collaboratory*. Williams insists Offa's Dyke isn't a useful analogy for modern times: not least because it was never built to divide England from Wales. It was most likely built in the 8th Century by Offa, King of Mercia (in the present-day Midlands) as a defence against various competing Welsh kingdoms to the west. It might have had timber ramparts, with thorny plants growing in a ditch below. It's speculated it

was used to control trade and levy taxes. But Howard believes that the dyke was primarily a statement of Offa's power to his own Mercian subjects – a continuing tradition of rulers building walls to suit political agendas.

There is no section of the Offa's Dyke Path greater than the Black Mountains, a day or so's hike north-west from the Wye Valley. Here, the frontiers of England and Wales touch on the crest of a mountain ridge, as if the two countries were tectonic plates colliding and rearing up out of the land.

For about 14km, the path itself marks the border. I made my way north: left boot in Wales, right boot in England. To the west were the Brecon Beacons on whose treeless summits storms stew; a range that seemed to mutter of ancient Welsh myths.

I came back down to Earth to the tiny market town of Hay-on-Wye. Though the popularity of Welsh nationalism lags far behind its Scottish counterpart, a poll by YouGov last year shows support for an independent Wales soaring – with strong approval among young people in particular. To walk the Offa's Dyke Path today is to travel the longest and the oldest seam in the union of the United Kingdom – the seam whose breaking would mean its final and total undoing. It is currently under more strain than at any time in recent memory.

Still, the path north from Hay-on-Wye to Knighton felt far from these considerations. It is distant from the governments of Westminster and Cardiff Bay, and there was often no phone signal to check debates on social media. It was hard to think of a more peaceful place than these dark woods and slow rivers on the margins of two countries.

On my way out of Hay-on-Wye, I met Chris Stuart, a civil celebrant at funerals, from Worcester, about 50km east of the border. He is a veteran of long-distance paths and had come for the weekend to revisit the trail he conquered years before. We agreed the appeal of walking the Offa's Dyke Path is never being sure which country you are in.

"It's strange because for 50 yards you're in England, for 50 yards you're in Wales," he said. I said goodbye to Stuart, an Englishman who feels alive when he is walking the green hills of Wales.

ARTISANAL WELSH CHEESE - Wales' only native cheese

via **WalesWeek Food & Drink**

This artisanal Welsh cheese tells a fascinating story spanning hundreds of years. The 'Traditional Welsh Caerphilly' which we eat today is based on an unchanged recipe written down by Annie Evans in her notebook in 1907, but which probably dates back well into the 19th century. As you might imagine, producing this cheese requires specific knowledge and skills which have been developed and associated with Wales since the early 19th century and have remained largely unchanged for generations. This cheese is not only linked to tradition, but also to place as it is made only from cow's milk produced on Welsh farms and is the sole native cheese of Wales. In order to champion the unique history which makes up the DNA of this cheese, it was awarded PGI status in 2017.



Mae'r caws Cymreig artisan hwn yn adrodd stori ryfeddol sy'n pontio cannoedd o flynyddoedd. Mae'r 'Traditional Welsh Caerffili' yr ydym ni'n ei fwyta heddiw yn seiliedig ar rysâit sydd heb newid a gafodd ei hysgrifennu gan Annie Evans yn ei llyfr nodiadau yn 1907, ond mae'n debyg ei bod yn dyddio'n ôl ymhell i'r 19eg ganrif. Fel y gallwch ddychmygu, mae cynhyrchu'r caws hwn yn gofyn gwybodaeth a sgiliau penodol sydd wedi'u datblygu a'u cysylltu â Chymru ers dechrau'r 19eg ganrif ac wedi aros yr un fath ers cenedlaethau. Nid yn unig mae'r caws hwn yn gysylltiedig â thraddodiad, ond mae ganddo gysylltiad â lle hefyd oherwydd caiff ei gynhyrchu'n unig o laeth buwch a gynhyrchir ar ffermydd Cymru a dyma yw unig gaws brodorol Cymru. Er mwyn hyrwyddo'r hanes unigryw sy'n rhan o DNA y caws hwn, dyfarnwyd ef â statws PGI yn 2017.

Great Strike Trail-120 Years Since Quarry Dispute

By George Herd, BBC news (submitted by member Howard Davies, who is originally from Bethesda)

Even today, the Penrhyn Quarry dominates the landscape of the Gwynedd town of Bethesda. A historical trail is being unveiled to mark 120 years



since one of Britain's longest industrial disputes divided a Welsh town.

The Great Penrhyn Strike started on 22 November, 1900, and lasted three years. Now, a new self-guided "Slate and Strikes" tour using coded markers retells the story in Gwynedd. It uncovered tales of quarry spies, a battle between owners and unions, and bitter recriminations still felt today. "It changed the town of Bethesda forever and contributed to the decline of the slate trade, with serious consequences for north Wales," said historian Dr Hazel Pierce, who advised the project.

Roaming across the quarry town, 19 points are marked with plaques, each bearing a QR code which can be scanned by a mobile phone.

It links to online information and stories about the location, and how it fits into the often turbulent history of the Great Strike.

It starts at the quarry itself, which still produces slate, but nothing on the scale of the early 20th Century.

At the time of the strike, Penrhyn Quarry was considered to be the largest slate quarry in the world, employing 2,800 men and swelling the population of Bethesda. It turned from a rural village at the head of the Ogwen Valley in Snowdonia to a bustling town of 8,000 people.

It drew visitors from across the country to marvel at the massive quarry and its rock workings, including Queen Victoria.

But its owner had little time for the quarrymen, and even less for their unions.

George Sholto Gordon Douglas-Pennant - Lord Penrhyn - earned £133,000 from his quarry in 1899 - the equivalent of about £13.5m today.

But according to Dr Pierce, Lord Penrhyn held a deep-seated grudge against his workers after losing his seat in Parliament to the Liberals in 1880.

Lord Penrhyn declared Caernarfonshire the "lying county" and there "is no trust any longer to be in the word of a Welshman in this county".

The owner asked manager Emelius Alexander Young to turn paid informant and spy on his quarry workers, with men sent undercover to union meetings, reporting back to their lord and masters.

Determined to break the influence of the North Wales Quarrymen's Union, he abolished the "bargin" system of working at his quarry, where the men would negotiate the rate they were paid depending on the quality of the rock they had to work.

When the strike came, it split the community and families - those who worked and those who refused. One plaque marks the home of Elizabeth Williams, brought before the courts for demonstrating in support of the men. The prosecutor made it clear she was appearing to "serve as an example". "The women of Bethesda are worse than the men," the court was told. Dr Pierce said: "The women of Bethesda were important players in the strike, prominent in all the demonstrations and meetings, because many men had been forced to find work elsewhere. "These were tough women, used to hardship and no mere bystanders in this."

For some, the actions of the owners strayed into territory of spiteful behaviour.

The tour takes visitors to the home of one tenant evicted by Lord Penrhyn for displaying the infamous Welsh notice: "Ni Oes Bradwr Yn Y Ty Hwn" - There is No Traitor In This House.

Lord Penrhyn's estate manager took over the cottage as his weekend retreat, boasting it was "one of the most delightful spots" he had ever seen.

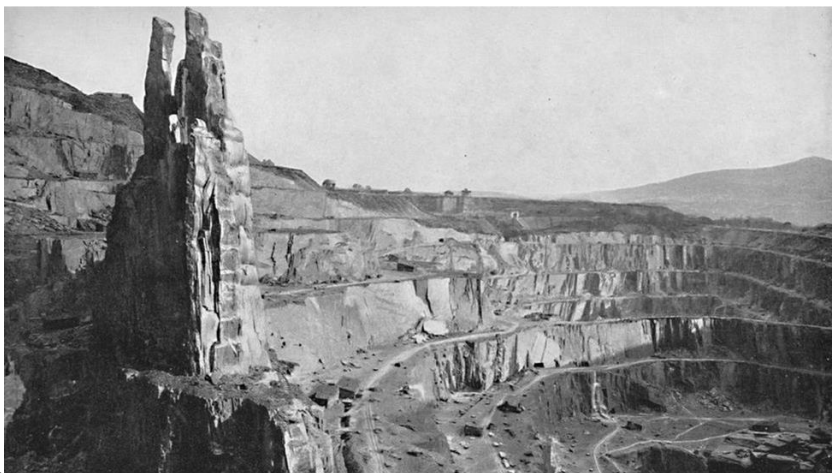


IMAGE COPYRIGHTGETTY IMAGES

An early photograph of the quarry - taken in 1896 - only a few years before the Great Strike

In those three years, the town of Bethesda witnessed outbreaks of violence, with a revolver fired outside one strike-breaker's home, and pub windows smashed for serving those who went back through Penrhyn's gates.

Armed members of the military and large numbers of police were posted to the town, while the events were reported in national newspapers and discussed in the Houses of Parliament.

On 14 November, 1903, it all came to an end. The union had exhausted its funds, and the strikers and families were starving to death.

As they trickled back to work, William Hugh Williams, the financial secretary of the North Wales Quarrymen's Union remarked: "There was not enough wealth in the whole quarry to repay to them that which they had lost, for they had sold their own selves."

Just outside Bangor stands the magnificent National Trust property that was home to the Pennant family. Even today, some residents of Bethesda and its communities - descendants of those strikers still refuse to step inside Penrhyn Castle.

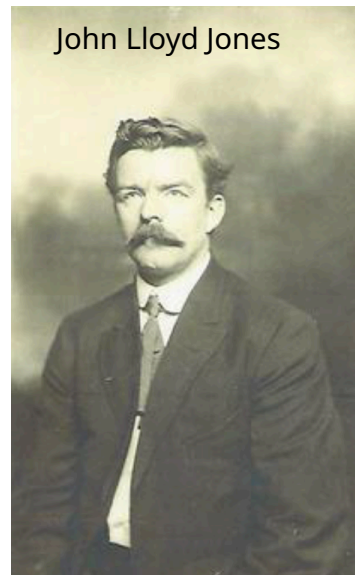
JOHN LLOYD JONES 1876-1960

Taken from article by Myrddin Davies, sent to Mary Jones Pallos, WSWNE Treasurer.

On a miserable day, in July 2019, it was pouring with rain in Rhosllanerchrugog, near Wrexham, North Wales. I was in the lounge enjoying a coffee and a chat with my gardener when the phone rang. It was Eirian, the secretary from the Stiwt Theatre. "Can you please help me, I have five rain drenched ladies from America here. I've shown them the building and photos but they are now asking how they can get to see Penuel Chapel". So Perry and I jumped into the car and made for the Stiwt. There in the foyer enjoying a cup of tea were the ladies. They were members of the Welsh Society of Western New England all having Welsh roots and visiting Wales on a three week genealogy trip to include three days at the National Eisteddfod in Llanrwst.

One in particular, Mary Jones Pallos, their Treasurer, claimed that her grandfather John Lloyd Jones had been precentor at Penuel before emigrating to Johnstown, Pennsylvania, in 1912. I knew my grandfather Thomas Thomas had held the position but I had no recollection of any others in that period.

Mary was thrilled to see the Penuel Chapel and became quite emotional when invited to stand in the very pulpit her grandfather would have stood to conduct a congregation or choir. Having taken photos from every angle we decided that it would be easier if we all retired to our house for a dry-out, a cup of tea and home-made Bara Brith. The ladies had also been walking around the village searching for buildings relating to Mary's grand and great grandfathers. The latter called Lloyd Jones had kept a butchers shop but had failed to find the butchers shop, not surprising as it no longer exists having been converted into a dwelling in recent years.



Penuel Chapel, Rhos



In Sep 1911 John Lloyd Jones emigrated to Johnstown, Pennsylvania along with his second wife Sarah Ann James and his son Edward (Mary's father). His son Edward, Mary's father with whom he resided, became chief auditor of the U.S. National Bank. What makes this rather

mundane story into a newsworthy story reads as follows, as told by his grand daughter Mary Lloyd Jones Pallos on her visit in 2019: John Lloyd Jones started work in one of the local mines at the age of 14. Sometime after this, he had an accident with one of the drams used to carry coal from the face to the surface. His leg was shattered and despite all efforts it became necessary to amputate the leg. This was pre NHS and local hospitals were few and far between. It fell therefore to the local doctor and his father, who was a skilled butcher and had the necessary tools, to amputate the leg on the kitchen table. Once the wounds had healed he was fitted with a wooden leg fabricated by a local joiner and saddle maker. Mary was too young to remember her grandfather but her elder siblings remembered him taking off his leg to go to bed. I suppose he made good use of the Jeremiah under the bed.

Unable to continue in the mines it became necessary to change career and he became skilled as a legal/commercial clerk/draughtsman working for a local timber merchant. At some stage he also became a Student at the Royal Academy of Music in London. How this was funded is unclear but could have been a Scholarship or sponsorship by the local community. It is highly unlikely that he received compensation from the mine owner in those dark days.

On emigrating to America he put these skills to good use and obviously gave him access to many opportunities in the states, as he wrote the hymn "Pen Y Bryn" while in the USA.

Anglesey Standing Stones - by Begw Arian

Standing stones are one of the most obvious of prehistoric monuments and have a particular association with the Celtic West of Britain. Evidence of man has been found on the Isle of Anglesey to around 7,000 BC, but continuous occupation may have begun much earlier.

The Island has a wealth of prehistoric monuments scattered across it, some are simple standing stones in the middle of a field, or a cluster of 2 or 3 stones, the largest surviving stone is 17 feet high. Some are a pile of collapsed slabs that once formed a chamber. Unusual natural stones may have been the objects of veneration long before the standing stones were erected, and have some place in local folklore, some have names to reflect this: Llech Golman: Maen Addwyn. The commonest orientation of stones on Anglesey is to the south-west or north-east. The stones are quite evenly distributed and found in all types of landscape. Those in the north of the Island are in mainly prominent positions but elsewhere the majority are in unobtrusive settings in valleys, or hill slopes or plateaux. Standing stones still remain something of a mystery, many of them are now protected as Scheduled Ancient Monuments. (There are over 120 Scheduled

1. Llandegfan standing stone (single stone)

Image Anglesey.info

2. Penrhos Fellw

Image Ray West Photographers Resources Ancient Monuments on Anglesey).

Most stones lie in quiet country areas, accessible only by a footpath, some can only be visited by permission of the landowner.

When you visit one of these sites, ponder on the ancient power of these stones. Some overlook the sea, some the mountains of Snowdonia, some are located near Neolithic hut circles, near Bronze age burial mounds, on ley lines.



A poem by Board Member Glyn Dowden

Memoir of a Young Man's Journey In Wales

Past leaning lamp posts beyond steaming bread shops, on the top road striding out over worldly cares where mad birds fight under blue-tinged corn, light broke over the town.

In the valley shadowed by a mountain where once it was said wolves and wizards roamed and black-eared red roofs with sad smeared chimneys crane toward the sky, I continue my way singing sailing freedom through early morn.

As I push on through a dew-slivered gate, its' rusted hinges groan their first day's protest and let me pass. The gate in six hours morning divides two worlds like a curtain. One of rain streets, cloth caps stalking, loose tongues talking, and this one closest to my last rest -- rolled-up hills, hunters green breasts, and whispering trees.

Thrusting on up Farmer's hill, between hot cow cakes where black flies swarm, I gingerly track a well-worn trail, outstare Sally as she mournfully chews, spittle dangling and brown tail flicking her garnished arse.

The mobile road now, small and irrelevant, where haughty cars with half-mad drivers and monster buses harbor murderous children, all of them screaming and developing thuggery is washed clean in this early moment of sun-streaked wonder.

From soot-sagged houses, smoke signals begin to splutter while coal caked hearths warn strangers of my coming as sensuous steel wives, those half-loved wretches in plastic curlers and darned pink socks, shuffle and yawn between lowered curses, cut yesterday's bread, and glower up at me.

Over the hill, my breathing comes easy, outstretched before me the treasures of Wales; I see the sparrow and talon hawked danger, the rabbit and red fox staring to share, death's final gesture. Hanging over a gnarled fence, I hear farm yard cacophony, chickens screeching breakfast as milk

buckets walk, brazen dogs fart and bark fierce anger in this miracle of Monmouth, horse, and barn. While bees hum menace out-riding their territory, I sit back to enjoy the splendor, revere man's slaughter, and plow as my thoughts sweep unhindered, ignores the gardener, to finally linger, on a straddled rainbow gently its colors caressing clover with blessed tranquility.

From the bruised factory town now siren's shriek over, echoing among cowbells, beyond a curved river when the sinking sun sprinkles blood on my hair. Hey lo, with my stick, I strike fingered rough rock and cross bridled bridge where under her bosom corals spin over white-tipped water, calling and crying between fat snarled stones, lost and forgotten towards the sea.

How many today, my voice hollers bold to a fish-eyed angler. Six slimed salmon bloodshot and silent are held up as trophy, death-shocked on string. There, in the blind thrashing wilderness, mothers have lost sons and daughters among stone arches, tokens on string.

Passing the doom-darkened schoolhouse stark and magnificent, its wrought-iron rails holds twisted tales where once my head stuck fast, then struggled free. A boy's thoughts were imbued with Shakespeare, Thomas and Tonto, scaled literary steps to totter on pinnacles, spire, cross, and flag. A world someone said turns as hearts and dreams burn, my legs move me on, another day gone. Here laid before you, I met the past legends, God and tractor, my dry mouth kissed red on a road to the altar.

Megan lies long-legged alone in her bed. She has not seen Wales or the blood on my head.

.....glyn dowden

MEET OUR MEMBERS

Susan Davies Sit

Q. Tell us about your present family and work life.

I live in Glastonbury, CT with my USA-born husband. We have been here for 30 years after working in Saudi Arabia, Greece, and Egypt in the hospitality field (hotels and hospitals). We are both retired and have never been busier! Our daughter lives in San Francisco and just got married; our son is here in Glastonbury with his wife and our two grandsons, and another on the way.



Q. What are your origins in Wales?

I was born in Colwyn Bay, on the northern coast of Wales, and I grew up in nearby Mochdre (of Mabinogion fame). I grew up learning Welsh, my dad was fluent, and I am re-learning it now, determined to speak more Welsh when I go home every year. My paternal line is 100% Welsh from Ynys Môn (Anglesey) and the Conwy area.

Q. How do you nurture your Welsh connections?

I long to speak Welsh more comfortably. The Society often has Welsh classes, and a weekly Welsh conversation group which I really enjoy. A group of members (6) did a genealogy tour of Wales in 2019 which we treasured, it was so much fun, especially going to the Eisteddfod in Llanrwst, where I heard Welsh spoken everywhere. The Society's Genealogy workshops keep me connected to my roots too. I go back to Wales every year to see my 92 year old mother, my brother and my sister. The *hiraeth* to return is very strong for me, and if possible I would like to go back for longer periods of time.

Q. Please share how you are enjoying your involvement in the WSWNE.

I joined WSWNE when my children were young, a friend saw my Welsh dragon keychain and told me about the Society. I became President about

7 years ago and plan to stay for now, if the Board will have me! I thoroughly enjoy planning events (a throw back to my hospitality days), getting together and going on trips, for example to the North American Festival of Wales, with my Welsh American friends. The Society has allowed me to be as Welsh as I want to be, while being in the USA.

10 Welsh Women Who Changed The World

by Historyan.co.uk

There is currently **no outdoor statue of a woman in the capital city of Cardiff**. But all that is going to change. A shortlist of five inspirational Welsh women from history was drawn up from an initial long list. Here is # 3 in the series of the initial ten:

Margaret Mackworth, 2nd Viscountess Rhondda –Welsh peeress, business women and activist

Born Margaret Haig-Thomas (1883-1958), she is **Wales' most famous suffragette**. In her youth Margaret brought

Emmeline Pankhurst herself to Wales, confronted Prime Minister Asquith by jumping on his car AND set fire to a post box – all in the name of equality! Margaret also did her bit for the war effort. In the First World War she ensured women played a vital role, recruiting them into the women's services. She rose to become **Chief Controller of women's recruitment** at the Ministry of National Service in London. She even **survived the sinking of the Lusitania** when it was torpedoed during the war, claiming more than 1,100 lives.

She was **the greatest global businesswomen of her era**. She sat on the board of 33 companies, chairing seven of them, and oversaw an industrial empire of mines, shipping and newspapers. She also became **the first and only female to be President of the Institute of Directors**.

And Lady Rhondda is **the reason women of today can sit in the House of Lords**. She campaigned for female peers for 40 years – though sadly she died before the law she fought for was changed.



Bara Brith recipe

Thanks to WelshProduce.com

If you struggle to get hold of muscovado sugar, the next best substitute would be dark brown sugar. This mixture can be doubled to make two loaves and will keep for up to one week.

Ingredients

- 300ml strong hot tea (1.3 cups)
- 250g of self raising flour (1.1 cups) (add 1.5 tsp baking powder if using all-purpose flour)
- 400g of mixed fruit (e.g. sultanas, raisins, currants) (1.75 cups)
- 1 teaspoon of mixed spice
- 100g of dark brown/muscovado sugar (1/2 cup)
- 1 free range egg, beaten
- Honey to glaze



Instructions

1. Make a cup of strong, black tea (but don't drink it!)
2. Put the dried fruit in a bowl and pour over the tea. Add the sugar and stir well to dissolve. Allow to soak for at least 6 hours or overnight.
3. Once the fruit mixture is ready, sift the flour and spice into the fruit. Stir in the beaten egg and blend well together.
4. Preheat the oven to 180C /Gas 4/350F. Line a 900g (2lb) loaf tin with parchment paper and pour in the mixture.
5. Bake for 1 hour until the cake has risen and cooked through.
6. Leave to cool on a rack and store for 2 days before eating. Serve sliced with butter.
7. Optional extra: Warm a little honey to drizzle over the surface of the warm cake

WSWNE NEWS is published by the Welsh Society of Western New England, Inc

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___\$100 (Red Dragon), ___\$50 (Daffodil),___\$25 (Miner’s Lantern), ___\$10 (Student)

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