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ABERTHIN CALVINISTIC METHODIST CHAPEL (VILLAGE HALL)

Near COWBRIDGE

ABSTRACT AND NOTES

1690 - 1988

18 November 2006

ABERTHIN CHAPEL (VILLAGE HALL) - ABSTRACT AND NOTES

The chapel at Aberthin is the site of the second oldest Methodist place of worship in Glamorgan (Glamorgan County History: Volume 4 Early Modern Glamorgan, Ed. Glanmor Williams p.518) although it is clear from the same source that there had been a society of members there for some years before that. A photograph of the Chapel is Plate VIII at the end of the volume.

When the building was bought from the Presbyterian Church of Wales by Sheila Wright and Dennis Barwell on behalf of the village in 1986, my firm (then Edwards Geldard of 16 St. Andrews Crescent, Cardiff) acted for them. A partner in the firm, Rowland Davies, a descendant of the Daniel Rowlands (one of the first Trustees of the Chapel), had acted for the Presbytery for many years. It was agreed that as terms had been agreed the firm could act for both parties.

The deeds of the chapel had been lodged by the Presbytery at the National Museum of Wales. These were borrowed by us on the understanding that they would not be handed over on completion but would be returned to the library. ? library

When the deeds were with us, we took two sets of copies. One was retained with the Conveyance from the Presbytery and retained by Edwards Geldard for safe custody. As far as I am aware, these are still held by the firm, now Geldards LLP. The other set we handed to the trustees with a summary of the earlier events and copies of the Conveyances to Dennis and Sheila and from them to the Holding Trustees. I held these for some years as a Trustee but some years later handed them over to a later Chair of the Trustees, I think Gillian Knapp.

During the time I held the deeds, I prepared an abstract of them and added in detail from the Glamorgan County History and other publications as well as recording events that took place after the purchase. The word processing work on the abstract and the additions to it was carried out by Lynda Hartley whose husband Frank was then and still is a member of the Village Hall Committee.

We continued amending and updating the History until about 1993. In 2006 I obtained a floppy disk from Frank and Lynda and updated the earlier draft. During this updating, the layout has been altered and some fresh detail has been added.

We intend to amend and update the summary but I am depositing it now so that if this intention is not followed through, the text will not be lost.

Please note:

- (a) There were sixteen deeds or documents in the bundle borrowed from the National Library. These are identified by the numbers (1) - (16) that appear in the heading of

the summary of these documents e.g. the (1) following the date of the deed of 18 November 1690.

(b) In the summary:

- C.M.H.V. = Calvinistic Methodist History Society.
M.S.2. 1340 = Is the reference at Cardiff Library for "Fishers Notebooks" [1930s postcard].
G.H. = Glamorgan County History Vol. IV [see first para. of page (i)].

(c) In preparing the summary information has been taken from:

- Bickentoff, M. *There was a man sent ...* (Trevecca, 1959).
Francis, David J. *The Border Vale of Glamorgan* (Barry 1976).
James, Bryan and Francis, D.J. *Cowbridge and Llanblethian - Past and Present*. (Barry & Cowbridge, 1979).
Riden, Philip *Llanblethian in 1851* (Dept of Extra Mural Studies, Cardiff. 1979).
Riden, Philip *Farming in Llanblethian 1660-1750* (University College Cardiff, Dept. of Extra Mural Studies, 1980).
Thomas, Sam (Rev.) *William Williams Pantycelyn; A Short History of "The Sweet Singer"* The William Williams Commemoration Committee, Llandovery (1991).

In his book "The Border Vale of Glamorgan" David J. Francis states for Aberthin

"The place is first mentioned in the book of Llandaff where it is called "Eberthun", and we can safely assume that this was a Welsh community in existence here from the earliest times. Whether it was a monastic grange formed by the "fratres" of a big monastic house is, however, open to speculation. When the Normans conquered Talyfan they created a sub-manor of Llanquian and it is likely that Aberthin was the village of this submanor. The manor was held by the deWinton or Wilkins family for a long period and their name has been preserved in Pant Wilkin, a farm close by".

- 18th November 1690 Deed. (1).
Robert Lewis, Mason (following his marriage to Margaret) gave to John Thomas of Aberthin, Glover, as Trustee for Robert and Margaret Lewis:
All that Cottage or dwelling house with the curtilage garden and new buildings thereto belonging" and which were described as "Sitt lying and being in Aberthin and bounded on the East parts with the Common called Aberthin Downe; on the West parts with the land of Andrew Mathews, gentleman, on the North part with the lands of Jane Jenkin, widow and on the South part with one lane or Common way leading from Aberthin Downe to the port way called Stallingdowne.
- 1735 Establishment of first religious societies in North and South Wales that led to the "Welsh Calvinistic Methodist Connexion" that later became "the Calvinistic Methodist Church of Wales" or "the Presbyterian Church of Wales".
- 1739 Nearly thirty Associations had been formed in South Wales by Howell Harris
- January 1742 First meeting of representatives from the Methodist Societies of Dygoedydd near Llandoverly.
- 10th July 1742 Howell Harris first mentions "Burthyn" in his diary, (Diary 91) when he visited a farm of that name on his way from New House, New Llantrissant to Aberddaw where he spent the evening with his friends the Bassetts. [(a) A number of Bassetts were trustees at Aberthin (b) Diary entries taken from Vol V. No. 3 C.M.H.V. (See Appendix 2 p.26)].
- 5th January 1743 Meeting of the Watford Association in the New Room, Groeswen. Later there was a meeting at Plas Y. Watford when it was decided to follow Whitfield rather than Wesley. At this meeting Richard Jones and John Deere were appointed "private exhorters" to the societies of Aberthin Llanilid and Aberddawan.
[NB - There was a Deer or Deere family who lived at Llanquian

Isaf from the 17th Century.]

- 11th August 1743 Harris came to Burthyn for the evening where he had a service at 10.00 a.m. (Diary 102)
- 4th November 1743 Harris came from Havod in Margam to Burthyn on Thursday left on Saturday for Eglwys Ilan and Watford. (Diary 104)
- 27th April 1744 Harris arrived afternoon of Friday left on Saturday. (Diary 109)
- 1744 There were 21 or 22 members of the Association at Aberthin (GCH 513).
- 26th April 1745 Rode to Burthyn from Monthly Association at Watford and next day went to St. Nicholas to hear Mr. Hodges preach. (Diary 116)
- 1st January 1746 Came to Burthyn from Dynys Powys via Abberddaw on Wednesday. On following day examined the private Society when he heard that the Society at Llantrissant was divided and scattered he left for Llantrissant. (Diary 120)
- 24th April 1747 At Trefryhyg with Rev. Henry Davies where the brethren presented him with a horse for his journeys. Later that day rode to Burthyn via Llantrissant and Penprysc. He conducted a private Society at Burthyn. (Diary 122)
- 26th May 1749 To Cowbridge to hear Daniel Rowland of Llangetho preach on Temperance and later to Burthyn to conduct a Private Society "but seeing some of those present whispering and disturbing the meeting he was very cutting to them".
That night he, Daniel Rowland and Brother Price of Watford, [one of the first Trustees?] had a heated argument about the relationship and respective duties of preachers and stewards.
The next day he and Daniel Rowland go to settle about building a New House a Burthyn. He and Rowland did not agree or to the form and cost of the building. He left feeling more love to Brother Price than Daniel Rowland. He also met John Belcher that day [Is this John Bellchamber also one of the first Trustees?] (Diary 135a)
- 5th and 6th June 1749 Lease and Release. (2) + (3).
Howell Lewis and William Jones both of Aberthin and both yeomen, acquire the property, which by then included the well "commonly called Ffunnon Vaire" from William Lewis, Mason, and his wife Jennett.
- 27 & 28 November 1749 Lease and Release and Trust Deed. (4) + (5).
Howell Lewis and William Jones to the following as Trustees:
Daniel Rowlands of Llangeitho, Cardigan, Clerk
Howell Davies of Llon, Carmarthen, Clerk

Thomas Price of Watford, Egwysillon, Glamorgan, Gentleman
 Howell Harris of Talgarth, Brecon, Gentleman
 Thomas Evans of Abertridoare, Egwysillon, Gentleman
 Richard Jones of St. Nichollas, Glamorgan, Gentleman
 Alexander Bassett of Llanblethian, Yeoman
 John Bellchamber of Glamorgan, Gentleman

[All of these played an important part in Methodism in Wales. See details of background to Trustees Appendix 1, p.16.]

This deed states:

- (a) At the time of the purchase of June of that year "it was designed and intended by the said Howell Lewis and William Jones to settle and convey the same to Trustees as a place of worship and for a schoolroom".
- (b) "The same had been made convenient ornamented and repaired to and for a place of divine worship and a schoolroom by and at the expense of diverse well disposed persons round and about the said village of Aberthin who resort to the said cottage.....".
- (c) "to and for the uses hereinafter mentioned that is to say upon trust and confidence that they, the said trustees, shall permit and suffer the said cottage or dwellinghouse to be used and remain forever hereafter as a place for divine worship and as a schoolroom according to the true intent of the meaning of these presents and of the parties to the same and to and for no other use intent or purpose whatsoever and lastly to the intent that a competent number of faithful and honest trustees may never be wanting for the task and management of this trust it is hereby declared and agreed by and between the said parties to these presents that so soon as the said Trustees hereby nominated in the present trust shall by death be reduced to such number that in the judgement of the remaining acting trustees or the major part of them it shall be thought fitting to choose more Trustees for the better management of this trust then such remaining acting trustees or the major part of them shall choose a number of other persons to be joint trustees with themselves as they shall think fitting"

Further clauses as to the appointment of trustees, requiring new appointment when the numbers fall to three but with no more than twelve in all at any time.

The deed was deed was enrolled in the Court of Chancery on the 15th February 1862.

10th February 1758 Byrthin Meeting House certified as a Place of Divine Worship. (16)
The certificate states that the premises had been "lately fitted up for a meeting house for the Protestant Dissenters of the Independant Persuasion to meet for divine worship".

1759-1760 Welsh Circulating Charity School Visited "Burthin Village, Llanblethian". [Did they use the Chapel Schoolroom?]

1st June 1763 Rift with Howell Harris healed and he preaches at Aberthin. (But never rejoins the Methodists).

26 & 27 June 1764 Deed and Release. (6) + (7).
It is stated that the Deeds of 1749 had been lost or mislaid. By these Deeds Howell Lewis and William Jones transferred the property to a fresh set of Trustees some of whom were Trustees of the 1749 Deed.

Three of the 1749 Trustees: Thomas Evan, Alexander Basset and John Bellchamber had died.

The Trustees were:-

Daniel Rowland*

Howell Davies*

William Williams of Llanfairbrion, Carmathen, Clerk

Thomas Price*

Richard Jones*

Charles Basset of Cowbridge, Yeoman

David Williams of Llysworney, Yeoman

Edward Morris of Siginston, Yeoman

John Williams of St. Athan, Cooper

Sampson Thomas of St. Nicholas, Labourer

Christopher Basset of Penmark, Gentleman

(* = Trustee of the 1749 Deed)

[Howell Harris was not a party to this Deed.]

The Terms of the Trust were:-

"TO HAVE AND TO HOLD the said cottage or dwellinghouse curtilage garden and all and singular other the premises thereby mentioned or intended to be thereby granted released notified and confirmed in every part and parcel thereof with the appurtenances unto the sd Daniel Rolands (et) their heirs and assigns forever in trust nevertheless and it is hereby declared and agreed by and between all the sd parties to these presents and each and every of them does hereby declare and agree that the said cottage or dwellinghouse curtilage garden and all and singular other the premises thereby or mentioned or intended to be thereby granted

released ratified and confirmed and every part and parcel thereof with the appurtenances unto the said Daniel Rowlands (etc) and so conveyed upon the trusts and to and for the intents and purposes thereafter particularly mentioned expressed and declared of and concerning the same that is to say upon trust and confidence that the said Daniel Rowlands (etc), their heirs and assigns shall and do from time to time and at all times thereafter so long as the laws and statutes of this realm would permit and suffer the said cottage or dwelling house curtilage garden and all other premises above granted with the appurtenances to be used occupied and enjoyed as and for a meetinghouse place or house for the worship and service of God by the Church, Society or Congregation of Protestants their Ministers and teachers and by such others as should thereafter come into or resort to the said Society or attend the Worship of God in that place

AND IS WAS FURTHER DECLARED and agreed by and between the sd Daniel Rowlands (etc) and each of them does hereby for himself and his heirs declare and agree that when and so soon as any or either of the said Trustees shall happen to dye the surviving Trustees or the greater part of them or the survivor of them or his heirs should with all convenient speed by writing under their hands and seals duly executed in the presence of two or more credible witnesses elect and make choice of so many and such other fit and proper persons being Protestants usually resorting to the said place for divine worship and service of God and being of good conduct and reputation to be trustees together with the remaining trustees upon the trusts and to and for the intents and purposes above mentioned expressed and described of and concerning the same and also from time to time and as often as during the trusts afresaid any or either of the said trustees for the time being of the sd premises should happen to dy as afresaid to elect and choose new trustees by writing to be exercised as aforesaid to the end that the said cottage or dwellinghouse curtilage garden and all other premises above mentioned with the appurtenances may not at any time thereafter come to or be vested in any or either of such trustee or trustees for his or their own use or benefit but that the same may remain to and for the uses intents and purposes thereinbefore mentioned expressed and declared of and concerning the same and for no other use intent or purpose whatsoever"

[N.B. The terms of the "new Trust" are more restrictive than those of the 1749 Deed; In particular note the limitations on the class of person eligible for appointment as a Trustee.

Did the break with Howell Harris lead to the "loss" of the 1749 Deed (which was clearly later "found" as it was enrolled in 1862)?]

In the visitation returns for the Diocese of Llandaff it was stated a "medley of visionaries meet every Sunday from different parishes".

The writer goes on to say that "The House" is "more frequented by Methodists than Presbeterians".

1779/1783

Sale of Second Edition of Rev. Peter Williams Bible in Welsh and with Welsh Commentary. This is recorded in Henry Thomas's Account book which was recorded in a volume of the C.M.Historical Journal (Ref. C.M/H.S. VI). [For a verbatim copy of the entry in the Journal see Appendix 3, p.30.]

The Account Book gives the names of 260 subscribers to the Second Edition of the Bible. The sales were to people from all over the Vale of Glamorgan. Most sales were made by Henry Thomas and the Rev. Christopher Bassett. The surnames of the purchaser are characteristic of the Vale e.g.:-

David, Cadogon, Hopkin, John, Miles, Mathews, Howel, Bassett, Millward, Gronwow, Prosser, Wade, Morgan, Thomas and Williams.

The whole county is represented, sales being made in :-
Ewenny, St. Hillary, Coychurch, Pendoylan, Leckwith, Llantrithyd, Britton, Colwinston, Goodwell, St. Mary Hill, Ystrad, White Cross, Lansannor, Lisworney, Llwnhelig, Llanmaes, St. Andrews, Bonvilton, St. Nicholas, Wick, Welsh St. Donats, Penlline, Langan, Groeswen, Castella, Pentyrch, Peterstone, Dyffrin, Landough, Newton, St. Brides Major, Lanquian, Landaff, Lantrisant, Treclement, Caerphilly, Llanwonno, Myndd Islwyn, Lantwit, Bridgend, St. Mary Church, Trehinygll, St. Athan, Dynas Powis, Radir, Caera, Drope, St. Lithans and Llanharan.

1780

New Chapel Built [as mentioned in C.M.H.S.J. Vol VI.]

(a) Subscribers:

"It seems that Henry Thomas and the Revd. David Jones of Llangan collected money towards the Building Fund, the former brought £174 and the latter £20. There are some 40 names in the list of subscribers and their contributions vary from ten guineas to a shilling. These are some of the names:-

George Prichard of Newton - He not only contributed £5.5s.0d. himself, but collected £20 in London towards the Chapel;

Edward Williams, Llantrisant;

Thos. Lewis and W. Thomas, Pendoylan;

David William, Beauper;

Margaret Miles, Maindy;

Anne Thomas and David James, of Burthin;

Anthony Thomas and Mr. Williams, of St. Athan;

Mr. Robert Thomas, St. Mary Hill;

Walter Coffin, Bridgend;

John Griffith, Malster, Edward Thomas and Anne Prosser, of Cowbridge;

Mary Jones, Ioan Jones and Mr. Williams, Lisworney;
 John Llewelin, Ca Main;
 Thomas Williams, Fleminston;
 W. Cadogan and John Griffith, St. Hillary;
 Catherine Miles and John Thomas, of Newton;
 Rd. William, Port Ciry;
 Thomas the Miller, of New Mill;
 W. Thomas, Caia;
 W. Evan, Goodwel;
 John Thomas, Landough;
 Lewelin Yorath, Lantrithyd;
 Evan Morgan and John Morgan, Lanblethian;
 James Prichard, Tallygarn;
 Evan Prichard, Collenau;
 Thos. Williams, Lantwit;
 Thos. John, Ty'nycaia;
 Richard Thomas, Nash;
 John Lewelin, Caera;
 Edward Lewelin, Celly Seren;
 Wm. David, Treguff;
 Edward William, Mas Mawr;
 Mr. Bassett, Aberthaw.

The last mentioned contributor seems to have taken special interest in the building of Aburthin Chapel, for like the Rev. D. Jones of Llangan, Mr. Prichard of Newton and Mr. Williams of St. Athan, he brings £10.10s.0d, also to the Fund which he had collected from his own circle of friends".

(b) Cost of Building

"Following the list of subscriptions towards the Building Fund we have an Account by Henry Thomas of how the money was disbursed. The following items illustrate the cost of materials and labour as well as the customs associated with building in 1780:-

	£	s	d
For Ale when the foundation was laid, 8th April 1780	0	1	6
For Ale when the Couples was raised, May ye 20th, 1780	0	3	0
For Ale for the Tylers when raising the Stable couple	0	3	0
For 1,000 tile stones from Heol y Cawl	1	0	6
For haling 2560 tile stones from Aberthaw	0	12	0
For 7 Crannugs and 8 pecks of Lime for ye tylers	0	15	0
For tyling 14 pools and 2 1/2 yards at 9s. per pool	6	11	10
For trimming 12000 tyles at 2s. 6d per 1000	1	10	0
For 55 foot of free stone Crests at 7 per foot	1	12	0
For Table stones from Kevan hirgod	0	11	6

Lost in four light guineas	0	2	6
Lime for White liming the house and for turnpike from St. Hillary	0	0	9
Paid John Griffith, blacksmith for Ironwork	1	5	4
To Henry and Thos, William for making Causeway	0	10	0
Pd John Davies, Carpenter	85	0	6
Pd Jno Griffith, Mason	56	6	6
Pd Francis Thomas, Glazier	0	10	0
For 12000 Pembrokeshire Tiles	5	2	0
For 3500 Laths @ 1s. 3d. per 1000	4	0	6
For paint and oyl and carriage	1	14	2
For 5 deal boards from Bristol via Aberthaw	1	0	10
For slitting the said boards.	0	1	3
For 1/2 hundred nails	0	0	6
To Dd. Hopkin for making benches and cupboard	1	1	0
For 12 days work in painting @ 1s. 6d per day	0	18	0
Ironwork done by Jenkin Jeremiah	0	10	6
Candlesticks for ye pulpit	0	10	0
Total expenditure	£179	18	10”

[Are the Blacksmiths John Griffiths and Jenkin Jeremiah the same as the two Blacksmiths of that name appointed Trustees in the Deed of 1787?]

13th November 1787

Deed of Appointment of Trustees. (8).

(a) The former owners: Howell Lewis and William Jones had died

(b) Trustees that had died:

Howell Davies, Thomas Price and Richard Jones

(c) Continuing Trustees:

Daniel Rowlands, William Williams, Charles Basset, David Williams, Edward Morris, John Williams, Sampson Thomas now of Neath, Christopher Basset

(d) New Trustees:

Rev. David Jones of Langan
William Thomas of Welsh St. Donats, Yeoman
John Griffiths of St. Hilary, Blacksmith
Jenkin Jeremiah of Cowbridge, Blacksmith
Evan Morgan of Llanblethian, Farmer
David Richard of Penmark, Working Malster
James Prichard of Talygarn, Gentleman
Morgan David of Llantrythyd, Yeoman
Thomas John of St. Donats, Yeoman
Rowland Thomas of Lanhary, Yeoman
David Owen of Penmark, Labourer

1st July 1797

Deed of appointment of trustees. (9).

(a) Deceased Trustees:

Daniel Rowland, William Williams, Charles Basset, David

Williams and Evan Morgan

- (b) Continuing Trustees:
Sampson Thomas, Christopher Basset, David Jones, Rector of Langan, Clerk, William Thomas, James Prichard, Morgan David, Thomas John, Rowland Thomas now of Ystradowen
- (c) New Trustees:
Thomas Jones of Picket St. Andrews Minor, Yeoman
James Prichard of Monknash, Yeoman
William Thomas of Llanblethian, Yeoman
William Rees of Colwinstone, Yeoman
Evan Mathew of Ystradowen, Yeoman
- (d) Trustees of 1787 Deed not parties to this Deed:
Edward Morris, John Williams, John Griffiths, Jenkin Jeremiah, David Richard, David Owen

As is mentioned in another Calvinistic Methodist Historical Society leaflet [set out in Appendix 4, p.36] a dispute arose between the Members of the Meeting in the early 1790's. Some were in favour of Unitarianism. The Appointments of 1797 and 1800 reflect this dispute as the appointment of 1797 was made by eight out of the fifteen surviving Trustees.

A letter of the 10th February 1797 [also set out in Appendix 4] tells the story of a violent confrontation between members that seems to have led to a Chancery case between the two sides.

There is also set out in the same leaflet a letter written from St. Athan on the 14th April 1799 by John William (presumably the John William appointed as a Trustee in the Deed of 27th June 1764 and a continuing Trustee in the Deed of 13th November 1787 but not a party to the Deed of 1797) he was a famous hymnist and wrote the Hymn "Pwy Welaf o Edom yn dod"), the letter makes it clear that one side intended to withdraw from the proceedings. This presumably left the way open for the Appointment of Trustees of the 29th September 1800.

29th September 1800

Deed of appointment of trustees (made by seven out of the nine 1797 Trustees). (10).

- (a) Deceased Trustees:
Thomas John, Rowland Thomas, William Rees, Edward Morris
- (b) Continuing Trustees:
Christopher Basset, David Jones, William Thomas, James Prichard, Morgan David, Thomas Jones, Evan Mathew
- (c) New Trustees:
William Thomas the Younger of Ystradowen, Yeoman
William Thomas of Colwinstone, Yeoman
John Joseph of Llanblethian, Yeoman
Edward Coslett of Marshfield, Minister of the Gospel
- (d) Trustees of 1797 Deed not parties to this Deed:

Sampson Thomas and James Pritchard

The Appointment of 1797 states that "as soon as any or either of the Trustees hereby elected and chosen or any or either of the other Trustee parties hereunto or any of the Trustees named in the said recited Indenture of the 13th November 1787 which are now living and not parties hereto shall happen to die the surviving Trustees or the greater part of them" shall appoint others in their place "being Protestants usually resorting to the place" and "being of good credit and reputation and not oppugners of the Trinity".

The Appointment of 1800 makes similar provision to ensure the election of Trinitarians as future Trustees and adding that they shall be "Methodists in the connexion and of the same persuasion and holding the same tenets and opinions with the late Reverend George Whitfield and the late Selina Countess Dowager of Huntingdon and of that most excellent man the aforesaid Daniel Rowlands [a former Trustee] who was an instrument appointed by divine providence to be the founder of Methodism in Wales and of this society in particular".

[In this way the Aberthin Meeting was retained by the Calvinistic Methodists.]

- 1801 The Connexion adopted rules relating to discipline
- 1800-1802 Dissenting members of the congregation withdraw and by 1802 had built a chapel at Maindy where in 1807 Chadrach Davies was minister.
- 1813 The Connexion adopted rules relating to ordination
- 1823 The Connexion adopted rules relating to its constitution
- 1825 Members of the congregation resident in Cowbridge erected their own chapel, Siôn, at the Limes.
- 1st March 1825 Deed of appointment of trustees. (11).
- (a) Trustees who had died:
Christopher Bassett, David Jones, William Thomas, James Prichard, Morgan David, Thomas Jones, James Prichard, Evan Mathew, William Thomas
- (b) Surviving Trustees:
William Thomas
John Joseph now a Butcher
Edward Coslett now a Preacher of the Gospel
- (c) New Trustees:

David William of Merthyr Tydfil, Minister of the Gospel
 Richard Thomas of Lysworney, Minister of the Gospel
 William Evan of Llantrissant, Preacher of the Gospel
 Edward Phillip of Whitchurch, Glamorgan, Preacher of the Gospel
 Elias Bassett of Llantwit Major, Gentleman
 David Davies of Llansannor, Mallster
 Edward Jenkins of Peterson Super Ely, Farmer
 Richard Thomas of Prisk, Farmer

[Note:- Following the passing of the Charities Act the appointment of new Trustees became simpler. The Act and those that replaced it providing for the appointment to be made at a chapel meeting. The "Choice and Appointment" made at the meeting being incorporated in a memorandum signed by the Chairman of the Meeting.]

1848

In reply to the queries on the Bishop's visitation it was stated of the nonconformist "Their work is that of tradespeople and of the labouring or menial classes".

30th March 1851

Census of religious observance shows that the service at Aberthin was held in the afternoon with an attendance of 100 on the same day the congregation at Maindy was 150 in the morning, 60 Sunday School and 160 in the evening and at the Limes 150 morning and 350 in the evening.

25th October 1859

Memorandum of choice and appointment. (12).
 Of Trustees of "Aberthyn Chapel in the Parish of Llanblethian in the County of Glamorgan belonging to the Calvinistic Methodist connection at a meeting held in the Chapel".

(a) Chairman - Benjamin Evans signature witnessed by John Thomas and John Miles

(b) Surviving Trustees:
 William Evans now of Tonyrevail
 Richard Thomas of Prysgr

(c) New Trustees:
 John James of Bridgend. Minister
 William Williams of Swansea. Minister
 William Howell of Liverpool. Minister
 Evan Williams of Taibach. Minister
 Evan David of Llantrissant. Minister
 Thomas Parker of Llanblethian. Farmer
 [probably of Aberthin Farm of 30 acres]
 Thomas David of Llanblethian. Farmer
 [probably of Meady Gowl. Farm of 18 acres]
 Thomas Williams of Llanblethian Weaver
 Williams James of Llansannor. Farmer
 John Howell of Coychurch. Farmer
 William Thomas of Llantwit Major. Tyler

Thomas John, [no address or occupation given]

1863

Chapel Renovated

The C.M. Historical leaflet set out in Appendix 2 when dealing with Henry Thomas' Account Book states:-

"A total of £18. 3s. 0d. was collected, the largest contribution was £2 and the smallest 1/-. All the contributors lived in the Village save a Thomas [presumably Richard Thomas] and a Morgan of Prysg, a David [presumably Evan David] of Maindy, a Thomas of Park, Rees of John of Trerhinygll, Davies of Penteyrn, Harris of Pont Wilkin and Collier of Penylan".

29th May 1884

Memorandum of Choice and Appointment. (13).

- (a) Chairman - Edward Evans of the East Village, Cowbridge Gardener; his signature witnessed by E. W. Miles, Solicitor, Cowbridge and Daniel Evans, Farmer, Broadway.
- (b) Surviving Continuing Trustees:
William Evans of Tonyrefail, William Williams, William Howell now of Trevecca College, Evan Williams now of Pyle, William Thomas
- (c) New Trustees:
David Williams of Greenfield, Ystradowen. Wheelwright
Richard Aubrey of Cowbridge, Wheelwright
Joseph Howe of Newton. Farmer [probably of Newton House, farm of 42 acres]
William Lewis of Cowbridge. Minister
William John of Cowbridge. Relieving Officer
Edward Griffiths of Llantrisant. Minister.

1905

Welsh Church Commission evidence establishes 17 communicants and 55 adherents at Aberthin.

16th May 1906

Memorandum of Choice and Appointment. (14).

A Monthly Meeting of the Welsh Calvinistic Methodist ?? at Dinas Powis.

- (a) Chairman - John Morgan Jones
- (b) Continuing Trustees:
William Lewis now of Pontypridd, Edward Griffiths now of Connah's Quay, Flint
- (c) New Trustees:
David Thomas Morgan of Blaengarw. Minister
Rhys Davies of Penlline. Minister
David Wynne Rees of Penmark. Minister
Jenkin Jones of Barry. Minister
Howell Davies B.Sc of Barry Dock. Minister
David Thomas of Aberthyn. Farmer
William Yorwerth of Cowbridge. Retired Saddler
Jenkin Hughes of Aberthyn. Farmer
Richard Watkins of Cowbridge. Tailor

David Richards of Aberthyn. Farmer
 Iltyd Williams of Castleton, St. Athan. Farmer
 Edward Thomas of Llancadle. Farmer.

- 1920 The Hour Glass Article [Appendix 2] published which mentions the
 (a) The then correct use of the Aberthyn Hour Glass
 (b) Pewter Communion cups in use (where are the Silver ones?)
 (c) Chandelier (from Cowbridge Chapel) and Candlesticks in use.
- 1st December 1923 Receipt of the Commissioner of Church Temporalities In Wales for
 6s 8d (33 1/3p) for the Extinguishment of Tithe Rent Charge (15).
- 1933 By virtue of Section 8 of the Calvinistic Methodist or Presbyterian
 Church of Wales Act 1933 the property became vested in the
 Property Board of the Presbyterian Church of Wales.
- 1930s Picture Post Card taken copy in Fishers Notebooks (Cardiff Library
 M.S.2. 1340 Number 28).
- 1952 The Chapel fell into disuse. (Cardiff & South Wales Times
 December 2nd 1955).
- 1960's Chapel started to be used for Village events.
- 1971 Setting up of the Committee of the "Aberthin Church and
 Community Centre" subsequently re-named "Aberthin Village
 Hall".
- Early 1970's Erection of Cloak-rooms with help of a loan from the East
 Glamorgan Presbytery.
- Late 1970's Installation of suspended ceiling and provision of store-room with
 grants and other monies raised by the village. The Presbytery wrote
 off its earlier loan.
- 1981 Inspection of Property by the Pastor of the Presbyterian Church the
 Limes Cowbridge on behalf of the East Glamorgan Presbytery.
- 1982 East Glamorgan Presbytery asked the Village Hall Committee for
 details of the way in which the Hall was being used.
- 1982 Meetings with representative of the Presbytery relating to the
 condition of the property, its user, insurance, lack of representatives
 of the Presbytery on the Committee which led to discussions about
 the possibility of the Village purchasing the Chapel.
- 9th November 1982 Annual General Meeting of Aberthin Village Hall to consider
 possible purchase of the Chapel by the Village. It was resolved that
 the Presbytery should be asked to obtain a valuation of the property

so that further consideration could be given to this possibility.

- November 1983 Presbytery's proposals received.
- 8th November 1983 Annual General Meeting of the Village Hall when the Presbytery's proposals were considered. It was resolved that a Special Committee should be formed to consider the purchase and its funding of the enterprise.
- 11th November 1983 Application for a grant to assist with the purchase submitted to South Glamorgan County Council
- December 1983 Grant approved by the Glamorgan County Council and Vale of Glamorgan Borough Council subject to Welsh Office approval.
- June 1984 Welsh Office approval obtained.
- Summer of 1984 Questionnaire as to possible purchase circulated round the village the answers to which revealed an overwhelming wish to purchase the property. The Presbytery were informed in August 1984.
- 29th April 1985 Dennis Barwell and Sheila Wright, as Secretary and Treasurer of the Aberthin Village Hall Committee, contracted to purchase the property on behalf of the Village at the price of £5,000.00.
- 28th June 1985 Purchase of the property by Dennis Barwell and Sheila Wright completed.
- 6th March 1986 Aberthin Village Hall Trust Deed executed after approval by the Charity Commission. The Holding Trustees, who hold the Property on Trust for the Village and the Village Hall Committee of Management, who deal with the day to day affairs of the Charity were:
- (a) Holding Trustees:
- Eric Bailey, Great House
 - George Baugh, The Sweetings
 - Glenys Elizabeth Dobbs, 1 Sunnyside
 - Colin Hopkins, Brynawel
 - Sir William Aylsham Bryan Hopkin, Aberthin House
 - Bertram Jenkins, 3 Downs View
 - Elizabeth Mary Taylor, 2 Downs View
 - Thomas Thomas, The Pines
- (b) Committee of Management: (The Charity Trustees)
- Keith Harrap Edwards, Ivydene
 - John Harold Williams, 6 Downs View
 - Dennis Barwell, The Croft
 - Sheila Wright, Brewery Cottage
 - Susan Elizabeth Geldard, Llanquion
 - Sylvia Williams, 2 Court Close

Michael Baker, 4 The Orchard
Lawrence Stephen Golden, 8 Court Close
Pamela June Roberts, AwelFan
Richard Hendicott, Skaiffe House
Gillian Knapp, 5 The Orchard
Frank Roy Hartles, 9 Downs View Close
Alan Izzard, 61 Geraints Way, Cowbridge
(The Leader of the Cowbridge Cub pack; then meeting at the
Chapel)

- 6th March 1986 Property transferred by Dennis Barwell and Sheila Wright to the
Holding Trustees.
- 7th May 1986 Certificate of Registration as a Charity issued Registration No.
517376.
- 10th November 1987 Memorandum of Choice and Appointment of John Williams as an
additional Holding Trustee.

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Aberthin
23 September 2006

APPENDIX 1

Details of the Trustees1749 Deed

1. Daniel Rowlands of Llangeitho (1712-1790), (AHM 144-161) (GH 504-527).
At the age of 23 he was Curate to his brother John at Llangeitho converted to Methodism by Griffith Jones in 1735 (this is the Griffith Jones Vicar of Llanddawan who was responsible for the foundation of the Circulating Schools). He was one of the five leaders of the Welsh Methodist movement and their greatest orator. Crowds of between two and four thousand attended his services with his sermon on occasion taking hours and his congregation driven into a frenzy.
His relationship with Howell Harris had always been difficult and there was a break between them in 1751.
On his brother's death in 1760 the freeholders of the parish gave the living to Daniel Rowlands son John. John however remained in Shrewsbury whilst Daniel remained as Curate at Llangeitho until 1763 when the Bishop deprived him of his Curacy. The Parishioners however continued to take Communion not at the Parish Church but at the Meeting House until 1811.
2. Howell Davies of Llon (? - 1770), (AHM 147-161).
Another of the five leaders of early Welsh Methodism was converted by Howell Harries in 1738 and became curate to Griffith Jones. He was also a fiery preacher. At the time of the Jacobite rebellion of 1745 he drew up a list of 1,500 Pembrokeshire men willing to serve King George for as long as the revolt lasted.
3. Thomas Price of Watford (), (GH 504-527).
The squire of Plas y Watford near Caerphilly a member of David Williams Church at Watford. A J.P. and trustee of Watford Church. Harris, Whitfield and the two Wesleys enjoyed his hospitality and found him a defender of Methodism. He seems to have been with Daniel Rowland and Howell Harris when the first discussions to found the Chapel at Aberthin took place.
4. Howell Harris of Talgarth, (1714-1773), (AHM 144-154) (GH497-529).
Born at Trevecca in Breconshire. His father was a joiner. His brother Joseph, who was 12 years older, was apprenticed as a blacksmith but was so talented a mathematician that he was given references that enabled him to obtain work in London. He wrote books on astronomy, navigation and commerce and became Assay Master at the Royal Mint.
The second son, Thomas, was a tailor. After apprenticeship to his Uncle at Llangorse he set up business in London as a Regimental Tailor. He did so well that he was able to become a country gentleman and was at one time High Sheriff of Breconshire.
Howell Harris's conversion to Methodism by Griffith Jones in 1735 marks the start of the Methodist revival in Wales.

He matriculated from Oxford in 1735 with the intention of taking Holy Orders but his application was refused.

He established many local societies and in 1739 met George Whitfield the leader of the Oxford Methodists. When a rift opened between Whitfield and John Wesley in 1741 the Welsh Methodists sided with Whitfield.

Howell Harries adopted the unorthodox Moravian doctrine that God himself had died on the cross. This view and his involvement with Madam Sidney Griffith led to a break between him and "Rowlandists".

He created a religious settlement at Trevecca which opened in December 1752. It was a self supporting settlement. The "community" he set up is referred to as The Family (Y Teulu). They were hard working, highly organised and disciplined with religion being the main influence. They rose at 4.00am and went to bed at 10.00pm. The day was spent in the field or workshop with no recreation at all. The day included three periods of prayer or exhortations, reading of the bible and catechising.

Several farms in the neighbourhood were purchased or rented and the settlement was one of the first members of the Brecknockshire Agricultural Society founded in 1755.

About 60 trades were carried on including spinning and weaving of wool and flax, clog and shoe making, building, tailoring, printing and bookbinding. A printing press was founded in 1756 - the most famous book printed was an edition of "Jone Carnes" Bible which contained marginal notes translated into Welsh by Peter Williams and the Rev. David Jones of Pontypool. [Is this the bible mentioned in the CMHSJ?].

Howell Harris joined Breconshire Militia in 1760 to serve against Catholic France.

He became reconciled to the Welsh Methodists but never returned to the movement. He assisted with the college at Trevecca founded by Lady Huntingdon. Considered by many as the greatest Welshman of his age.

5. Thomas Evans of Abetridwr (), (GH p518).
Also present at the Watford Association meeting and appointed "to the care of outward things at Watford". He was also a Trustee of the Groeswen meeting house, the first in Wales.
6. Richard Jones of St. Nicholas (), (GH 509-525).
One of the exhorters appointed to Aberthin, Llanilid and Aberddawan by the Watford Association meeting and a member of the Tre-hyl Society St. Nicholas. In January 1744 he was reprov'd "for worldliness and unfaithfulness" and warned he must reform. He must have done so as he was still attending meetings in Aberthin in 1748. In 1752 he was a member at Llansamlet and was a member there in 1758 when a new minister was appointed.
7. Alexander Basset of Llanblethion (), (GH 518-519).
One of the Stewards in 1750 turned out by Howell Harris and reinstated by him.
8. John Bellchamber (or Belcher) of Glamorgan (), (GH 509-520).
Present at the Watford Association meeting and appointed "Visitor of the Single Brethren at Watford".

1764 Deed

1. William Williams of Pant-y-Celyn (1717 - 1791),(AHM 147-156)(GH 504-526).
Born at Cefncoed Llanfair-ar-y-bryn near Llandovery. His father John Williams was a farmer and his Uncle Morgan Williams was one of the Congregationalist leaders in Carmarthenshire. His mother was a Dorothy Lewis of Pantycelyn and after her husband's death she returned to Pantycelyn where she lived for 40 years. He wanted to become a doctor but having heard Howell Harris preach he was converted and decided to become a preacher himself. He took Holy Orders and was ordained a Deacon.

He married a companion of Griffith Jones' wife. He became Griffiths Jones friend and another of the leaders of Welsh Methodism.

After Howell Harries had left the movement he became Daniel Rowlands chief assistant but worked to heal the rift between the two. He wrote many hymns (over 1000), and started to print these in 1744. They were adopted by other denominations (there are 238 of his hymns in the Welsh Methodist Hymn book, 138 in the Congregationalist and 152 in the Welsh Baptist), and are an important part of Welsh Heritage and played an important part in the growth of Methodism.
2. Charles Bassett of Cowbridge
3. David Williams of Llysworney (-1792),(GH 511 524/5 + 529).
Came to Glamorgan as a servant of Christopher Bassett of Aberddawan he married in 1754. He was on advice from Daniel Rowland, ordained by the Aberthin Society and remained a Methodist until he died in 1792 when buried at Salem Pencoed.
4. Edward Morris of Siginston
5. John Williams of St. Athan (1726 - 1806)
Hymn writer – mentioned in the extract of the Calvinistic History Society Journal set out in Appendix 3.

6. David Richard of Penmark, Working Malster

7. James Prichard of Talygarn, Gentleman

8. Morgan David of Llantryhyd, Yeoman

9. Thomas John of St. Donats, Yeoman

10. Rowland Thomas of Lanhary, Yeoman

11. David Owen of Penmark, Labourer

1797 Deed

1. Thomas Jones of Picket St. Andrews Minor, Yeoman

2. James Prichard of Monkash, Yeoman

3. William Thomas of Llanblethian, Yeoman

4. William Ress of Colwinstone, Yeoman

5. Evan Mathew of Ystradowen, Yeoman

1800 Deed

1. William Thomas the Younger of Ystradowen, Yeoman

2. William Thomas of Colwinstone, Yeoman

3. John Joseph of Llanblethian, Yeoman

4. Edward Coslett of Marshfield, Minister of the Gospel

1825 Deed

1. David William of Merthyr Tydfil, Minister of the Gospel

2. Richard Thomas of Lysworney, Minister of the Gospel
3. William Evan of Llantrissant, Preacher of the Gospel
4. Edward Phillip of Whitchurch, Glamorgan, Preacher of the Gospel
5. Elias Bassett of Llantwit Major, Gentleman
6. David Davies of Llansannor, Mallster
7. Edward Jenkins of Peterson Super Ely, Farmer
8. Richard Thomas of Prisk, Farmer

1859 Memorandum

1. John James of Bridgend, Minister

2. William Williams of Swansea, Minister

3. William Howell of Liverpool, Minister

4. Evan Williams of Taiback, Minister

5. Evan David of Llantrissant, Minister

1884 Memorandum

1. David Williams of Greenfield, Ystradowen, Wheelwright

2. Richard Aubrey of Cowbridge, Wheelwright

3. Joseph Howe of Newton, Farmer
[probably of Newton House, farm of 42 acres]

4. William Lewis of Cowbridge, Minister
5. William John of Cowbridge, Relieving Officer
6. Edward Griffiths of Llantrisant, Minister

1906 Memorandum

1. David Thomas Morgan of Blaengarw, Minister
2. Rhys Davies of Penlline, Minister
3. David Wynne Rees of Penmark, Minister
4. Jenkin Jones of Barry, Minister

5. Howell Davies B.Sc of Barry Dock, Minister

6. David Thomas of Aberthyn, Farmer

7. William Yorwerth of Cowbridge, Retired Saddler

8. Jenkin Hughes of Aberthyn, Farmer

9. Richard Watkins of Cowbridge, Tailor

10. David Richards of Aberthyn, Farmer

11. Illtyd Williams of Castleton, St. Athan, Farmer

12. Edward Thomas of Llancadle, Farmer

APPENDIX 2

The copy of an extract of Volume V., No. 3 the Calvinistic Methodist Historical Journal, pages 33 to 36 dealing with "The Hour Glass at 'Y Burthyn Chapel, Near Cowbridge" was provided by Mrs. Edna Adam of Westgate, Cowbridge who for many years lived in Downs View, Aberthyn and was for several years on the Committee of the Village Hall.

Information taken from this extract is in the body of the outline in 1742-1749. The full text is:-

CYLCHGRAWN

Cymdeithas Hanes y Methodistiaid Calfaidd.

Cyfrol V. Rhifyn 3. Rhagfyr, 1920.

THE HOUR GLASS AT "Y BURTHYN"
CHAPEL, NEAR COWBRIDGE.

Is there another such relic as the Hour Glass of Aberthyn in any of our chapels in Wales? Our attention was first called to it by the late Rev. Wm. Lewis, of Pontypridd, who in his early days had been minister in the Vale of Glamorgan. (See Historical Journal, Vol II. page 64). Since then the Rev. Emrys J. Davies, the present minister of the church, has been collecting the local lore and traditions concerning the hour glass, the chandelier, the candlesticks, the pewter communion cups, the precious little Church Account Book of 1780, which was once in use at Aberthyn - which is one of the earliest Methodist churches in Glamorganshire. From the material which he has provided we have been able to put together the following Notes and to insert in this Journal a photograph of the Hour Glass and of the interior of the Chapel, which shows the cupboard in the wall to the right of the pulpit, where the hour glass is still kept, and which, when in use, instead of a clock, would be easily seen by the congregation when the door of that cupboard was open.

The pewter cups and the candlesticks are also stored in the same cupboard; but the chandelier, though rapidly becoming one of those items of furniture in our chapels which will soon be seldom seen in situ, was removed from the Cowbridge chapel to Aberthyn within living memory. The Account Book deserves a special article and will be dealt with in a future number of the Journal.

It was in the seventeenth century that hour glasses became necessary to a church or chapel's furniture. There was usually an iron bracket to hold the hour glass, and this was fixed to the pulpit or to the wall near the pulpit. An hour was in those days the recognised sermon limit; and the sand in the glass at Aberthyn has been tested, when the aperture in the neck is neither expanded nor contracted by extreme heat or cold, and when the sand is not damp, to spend the full hour in passing from one bulb to the other. In measurement the Aberthyn hour glass is 10 inches in length and 5 1/2 inches across the widest part of the bulb. Of course, clocks and watches were known and used in England and Wales during the 15th and 16th centuries, but they were seldom found in chapels before the end of the eighteenth century. It would be interesting to find out when and where the first clock was used in a Methodist chapel.

The Aberthyn pewter cups are plain in design, four inches deep, with one handle each, and were in use for the Communion down to about eight years ago, when Mr. Yorwerth presented the church with individual communion cups. What becomes of the old pewter cups and plates in the chapels where the newer silver ones or the individual sets are being introduced? Does any Methodist chapel still possess china mugs which were used at Communion services in the early days of the Connexion?

With regard to the chandelier and the two brass candlesticks at Aberthyn, there are some of the oldest members now living who remember candles being used to light the chapel. Does any chapel still possess the snuffers once used to trim the lighted candles? On many of the old Account Books, which cover the period between 1800 and 1850, can be seen entries concerning the candles and snuffers. For instance, Mr. Griffith Harris of Carmarthen writes in his Account Book of Water Street Chapel as follows:-

1822 - Jan. 24. - Paid for 6 snuffers, 2s.
Febr. 2. - Paid for 12 candles, 8s.

There is a photograph of Aberthyn Chapel, built in 1749, to be seen on page 360 of Volume I of "Y Tadau Methodistaidd."

The earliest references to the Religious Society at Aberthyn, or "Y Burthyn" and "Burthin" as Howell Harris spells the name, are to be found in his diary, under the following dates:-

Diary 91.

July 10, 1742. Harris at New House near Llantrissant, from which place he rode toward Burthyn, 4 miles, at 11 a.m. reading on the way Mr. Griffith Jones's Welch Piety for 1741 and blessing God for the great man's good work. From 1 to 3 he discoursed at Burthyn [that is, at a farm of that name], but experiencing no great power, he became depressed and prayed 'Give my children or I dye.' The prayer was answered and the sermon on Luke 19 resulted in many conversions. From Burthyn Harris proceeded to Aberddaw, disputing with a Dissenter and praying at an old gentleman's house on the way. Sunday, July 11th, was spent with his friends - the Bassetts of Aberddaw, who accompanied him mid-day to hear Mr. Hodges preach on Romans 7, 10, at Wenfo Church. After dining with Mr. Hodges he proceeds to St. Nicholas against 5, preaching there on Isaiah 40, ult., in English and Welsh, & then rode towards St. Andrews, completing the 14th mile for that day.

Diary 102.

On Thursday, August 11, 1743, Harris is at Watford. He rode to St. Nicholas by 3 o'clock, discoursed there, & then came to Burthyn for the evening. He was preaching there at 9 p.m. On the following day he left Burthyn for Aberddaw, where he had a service at 10 a.m. By Saturday he has come to St. Andrews [Dinas Powys], where he preached.

Diary 104.

On Friday, Nov. 4, 1743, Harris is at Havod in Margam, from whence he rode to Burthyn by 9 o'clock. On the way he was meditating on the Divinity of Christ till the glory of the truth overwhelmed his spirit. At Burthyn he felt great liberty in praying for Bro. Beaumont. At 4 p.m. on Saturday he leaves Burthyn for Eglwy Ilan and arrives at Watford in time for Sunday.

Diary 109.

On Friday, April 27, 1744, Harris is at Pentyrch, where on the previous night he dreamt he was out in Georgia doing evangelistic work with George Whitefield. He rode to Burthyn in the afternoon and discoursed there on Zech. 13, 10 and felt great power when expounding the words 'I will pour my Spirit.' On Saturday while still at Burthyn he wrote to Whitefield, discoursed on Canticles 8, 5 and then left for Aberddaw, Wenfo and Dynys Powys.

Diary 116.

From a Monthly Association at Watford, April 25, 1745, Harris rode to Burthyn on the 26th, discoursed there on Matt. 28, 18 and then left for Aberddaw. On Sunday he hears Mr. Hodges preach at St. Nicholas and takes the Sacrament.

Diary 120. - On Wedn. Jan. 1, 1746, Harris is at Dynys Powys, has a long conversation with John Butler, & then rides 11 miles to Aberddaw against 1 o'clock. Another 4 or 7 miles brings him to Burthyn where he discoursed with much liberty on Isa 9, 6. On Thursday he examined the private Society at Burthyn. Bro. Thomas Williams brings him the news that the Society at Llantrissant was divided and scattered - which led him to wrestle with God in prayer. He leaves Burthyn for St. Nicholas, but we find him on his way to Llantrissant at 3 p.m., where in a private Society he explained to them how he came to his views concerning the mystery of God in the flesh, for divergent opinions on this doctrine was the root of the trouble at Llantrissant.

Diary 122.

On April 24, 1747, Harris is at Trefyrhyg spending the day with the Rev. Henry Davies. He is gladdened in spirit for the Brethren present him with a horse for his journeys. He was discoursing at Llantrissant at 2 p.m., after which he rode to Penprysc, preached there and reached Burthyn that evening. At 9 on the 25th he is conducting a Private Society at Burthyn, and another at St. Nicholas in the afternoon. On Saturday the 26th he meets with Nathanael Price from Cardiff as he leaves St. Nicholas.

Diary 124.

From Dynys Powys, where he preached on Sunday, Nov. 16, 1746, he rode to Burthyn to the Private Society, spends the night there & next day proceeds to Llantrissant.

Diary 127a.

On Tuesday Oct. 6, 1747, Harris rode from W. Powell's at Llanfabon to Llantrissant where he discoursed on Ephes. 3, 8. By the evening he has reached Burthyn and although tired he preaches on 'O Israel, thou hast destroyed thyself, etc.' before he retires to sleep. Next day he preaches at Aberddaw on the Confession of Thomas - in Welsh and English - & then leaves for St. Andrews. Mr. Hodges accompanies him on the journey.

Diary 135a.

On Friday, May 26, 1749, Harris leaves Watford for St. Nicholas - a 10 mile ride. Daniel Rowland of Llangeitho is in Glamorgan at the time. Harris goes to Cowbridge to hear him preach, & his topic that day was Temperance. By 10 o'clock Harris was at Burthyn conducting a Private Society, but seeing some of those present whispering and disturbing the meeting he was very cutting to them. That night Harris was not in bed, for he and Daniel Rowland and Brother Price of Watford were engaged in a heated argument about the relationship & respective duties of preachers and stewards. On the following day, May 27, Harris goes with Bro. Rowland to settle about building a New House [at Burthyn]. His patience is much tried

for Rowland and he could not agree as to the form & cost. Harris leaves for Groeswen at 9 a.m., felt more love to Bro. Price than Bro. Rowland on the way. John Belsher comes to Harris to seek his forgiveness for having withstood him at Burthyn. On Sunday May 28, Harris is at Watford.

We close the quotations from the Diary with the above reference to the building of the chapel at Burthyn in 1749. The extracts will illustrate the indefatigable labours of Howell Harris, the nature of the texts he preached on, his mode of conducting a Private Society, his fellow labourers and the places he was fondest of visiting in this section of Glamorganshire.

M.H.J.

APPENDIX 3

The extract of Volume VI of the C.M.H.J. was also provided by Mrs. Adams. Information taken from this extract has been set out in the body of the outline when dealing with:

- (a) The subscribers to the 2nd Edition of Peter Williams Bible
- (b) Money collected and costs of erection of the Chapel in 1780
- (c) Renovation of the Chapel in 1863

The full Text of the Extract is:-

AN ACCOUNT BOOK (1773):
ABURTHYN CHAPEL, GLAM.

In Volume V., No.3, page 33, of the C.M. Historical Journal, reference was made in the article on the "Hour Glass of Aburthyn Chapel near Cowbridge" to another relic connected with that church which was said to be interesting enough to deserve special notice in a future number of the Journal. The reference was to a small Account Book of some 156 pages, 9 inches long by 3 1/2 ins., in width, bound in calf and bearing the bookmark -

HENRY THOMAS
his Book, 1773

I have not been able to ascertain who this Henry Thomas was; but the Rev. J. O. Evans, the present C. M. Minister of Trehill, St. Nicholas, who kindly lent me the Account Book, informs me that Henry Thomas might very possibly be an ancestor of Mr. J. C. Thomas, J.P., Boverton, a prominent member at Bethesda'r Fro to-day. It seems that a number of sympathizers with the Rev. Peter Williams of Carmarthen, left the Methodist Connexion in the neighbourhood of Aburthyn at the time of his expulsion in 1796 and formed a separate community adopting the same Sabellian view of the Trinity; and judging from the contents of the Account Book, Henry Thomas was very probably among those seceders.

The Rev. J. O. Evans found the Account Book amongst the papers of the late Mr. W. Morgan, Pant, his father in law and the joint editor with the late Dr. J. Morgan Jones of "Y Tadau Methodistaid". It had been given to Mr. W. Morgan by the late Rev. W. Lewis of Pontypridd, who had for some years been minister of Penmark and St. Athan in the Vale of Glamorgan.

Briefly stated the Contents of the Account Book are these:-

- 1 A List of Subscribers for the Parts of the Second Edition of Peter Williams's Bible.
- 2 The Sums of Money collected towards the building of Aburthyn Chapel in 1780, and another towards the renovation of the building in 1863.
- 3 A short list of the texts of Sermons preached at an Association in Cowbridge in July, 1843 and again in Oct. 1883.

4 Miscellaneous items

Out of the 156 pages in the Account Book 92 are blank and 5 or 6 leaves have been torn out. Entries are to be found in it in other handwritings than that of Mr. Henry Thomas, and he himself began making his entries at both ends of the book. The miscellaneous items are not worth transcribing here, they are simply jottings about a Road and Poor Tax paid in 1795 and 1796 at Llanblethian, a bill for cheese and butter paid by Thomas Jones, an Account of Captain Picton settled on July 6, and a payment for paper down to 1785, paid by Mr. Prichard to Henry Thomas. Does this last entry and the fact that Mr. Henry Thomas sold Peter Williams's Bible to subscribers suggest that he himself served as a kind of stationer and bookseller for the district round Cowbridge? A receipt on page 26 says that H. Thomas lived at Cowbridge.

The entries about the Cowbridge 'Associations' are in two different handwritings in the middle of the book. The former simply records the texts on which the Rev. William Morris of St. David (1783-1861) preached at Cowbridge in a Quarterly Associated July, 1843, and these were I Peter ii. 13:Romans VI, 23 and Proverbs XXVIII, 13.

The latter entry is in a lady's handwriting who signs herself J-D-Cowbridge, 18th Oct. 1883. It reads as follows:-

"Sassiwn held at Cowbridge 9th, 10th and 11th October, 1883. Principal Edwards of Aberystwyth, the Rev. J. Evans, Tredegar and the Rev. D. Williams, Llanelly, preached at 6 O'clock on Tuesday. Wednesday at 3 p.m., in the C.M. Chapel - the Rev. W. Jenkins, St. Davids and Principal Edwards. At 10 a.m., on Thursday, the Rev. Wm. Williams, Swansea and Rev. Dr. Hughes, Rev. Thos. Levi and the Rev. D. Lloyd Jones, Rev. J. Cynddylan Jones, Rev. Mr. W. Powell, Rev. Thomas Evans and others".

Neither of the above associations are recorded in Mr. Robinson's "Canmlynedd o Gymdeithasfaoedd", printed in 1900; nor are they mentioned in the "Trysorfa" for those respective years.

The Account Book also refers to a visit of the Rev. Thomas Richards (1783-1856) Fishguard, to preach in October 1844 at S Bonvilstone and Cowbridge. His texts on those occasions were Psl. 62. 8 and Rom. 10. 12.

In our previous article on Aburthyn Chapel we quoted extracts from the Diary of Howell Harris, which showed that Harris was very fond of visiting this place and that he had a Meeting House set apart for the Society there as early as May, 1749. The Rev. J. O. Evans suggests that the Meeting House of 1749 was probably no more than a wing or room added to the dwelling house known in those days as Y Berth Ynn, or Y Berthen, and that the first chapel was built in 1780 as recorded in Henry Thomas's Account Book. But whether the chapel of 1780 be the first or the second built at Aburthyn, the detailed account given by Henry Thomas is worth recording here.

It seems both he and the Revd. David Jones of Llangan collected money towards the Building Fund, the former brought £174 and the latter £20. There are some 40 names in the list of subscribers and their contributions vary from ten guineas to a shilling. It would be interesting to know whether descendants of these early subscribers still belong to the Methodist

Connexion and are now attached to the same homes and chapel. These are some of the names:-

George Prichard of Newton - He not only contributed £5.5s.0d. himself, but collected £20 in London towards the Chapel;
 Edward Williams, Llantrisant;
 Thos. Lewis and W. Thomas, Pendoylan;
 David William, Beauper;
 Margaret Miles, Maindy;
 Anne Thomas and David James, of Burthin;
 Anthony Thomas and Mr. Williams, of St. Athan;
 Mr. Robert Thomas, St. Mary Hill;
 Walter Coffin, Bridgend;
 John Griffith, Malster, Edward Thomas and Anne Prosser, of Cowbridge;
 Mary Jones, Ioan Jones and Mr. Williams, Lisworney;
 John Llewelin, Ca Main;
 Thomas Williams, Fleminston;
 W. Cadogan and John Griffith, St. Hillary;
 Catherine Miles and John Thomas, of Newton;
 Rd. William, Port Ciry;
 Thomas the Miller, of New Mill;
 W. Thomas, Caia;
 W. Evan, Goodwel;
 John Thomas, Landough;
 Lewelin Yorath, Lantrithyd;
 Evan Morgan and John Morgan, Lanblethian;
 James Prichard, Tallygarn;
 Evan Prichard, Collenau;
 Thos. Williams, Lantwit;
 Thos. John, Ty'nycaia;
 Richard Thomas, Nash;
 John Lewelin, Caera;
 Edward Lewelin, Celly Seren;
 Wm. David, Treguff;
 Edward William, Mas Mawr;
 Mr. Bassett, Aberthaw.

The last mentioned contributor seems to have taken special interest in the building of Aburthin Chapel, for like the Rev. D. Jones of Llangan, Mr. Prichard of Newton and Mr. Williams of St. Athan, he brings £10.10s.0d, also to the Fund which he had collected from his own circle of friends.

The Rev. Christopher Bassett, M.A., the son of Methodist parents and converts of Howell Harris, who lived at Aberthaw, was himself one of those zealous clergy who sided with the Methodists and itinerated to preach at their Societies. He served as curate of St. Fagans and Porthceri and died in 1784, at the early age of 31. Mr. Williams of St. Athan was the well known hymnist, John Williams (1726-1806) who wrote the popular hymn, "Pwy welaf o Edom yn dod". An interesting book in this connection is the following:-

Llythyr, oddiwrth Dafydd ab Ioan y pererin [ie., David Jones, Llangan] at Ioan ab Gwilym y Prydydd [ie., John Williams, St. Athan]: yn rhoddi byrr hanes - Christopher Basset o Aberddawen. Yngyd a Marwnad ar ei farwolaeth - gan Ioan ab Gwilim, & c. Trevecca, 1784. 36 pp.

[This volume contains also the first printed version of the above-mentioned hymn.]

John Williams of St. Athan as well as Thos. William of Bethesda'r Fro wrote elegies on Peter Williams of Carmarthen and these were printed together in P.W.'s Memoir (1817).

Following the list of subscriptions towards the Building Fund we have an Account by Henry Thomas of how the money was disbursed. The following items will illustrate the cost of materials and labour as well as the customs associated with building in 1780:-

	£	s.	d.
For Ale when the foundation was laid, 8th April 1780	0	1	6
For Ale when the Couples was raised, May ye 20th, 1780	0	3	0
For Ale for the Tylers when raising the Stable couple	0	3	0
For 1,000 tile stones from Heol y Cawl	1	0	6
For haling 2560 tile stones from Aberthaw	0	12	0
For 7 Crannugs and 8 pecks of Lime for ye tylers	0	15	0
For tiling 14 pools and 2 1/2 yards at 9s. per pool	6	11	10
For trimming 12000 tyles at 2s. 6d., per 1000	1	10	0
For 55 foot of free stone Crests at 7 per foot	1	12	0
For Table stones from Kevan hirgod Lost in four light guineas	11	6	2
Lime for White liming the house and for turnpike from St. Hillary	0	0	9
Paid John Griffith, blacksmith for Ironwork	1	5	4
To Henry and Thos, William for making Causeway	0	10	0
Pd John Davies, Carpenter	85	0	6
Pd Jno Griffith, Mason	56	6	6
Pd Francis Thomas, Glazier	0	10	0
For 12000 Pembrokeshire Tiles	5	2	0
For 3500 Laths @ 1s. 3d. per 1000	4	0	6
For paint and oyl and carriage	1	14	2
For 5 deal boards from Bristol via Aberthaw	1	0	10
For slitting the said boards	0	1	3
For 1/2 hundred nails	0	0	6
To Dd. Hopkin for making benches and cupboard	1	1	0

For 12 days work in painting @ 1s. 6d.	
per day	0 18 0
Ironwork done by Jenkin Jeremiah	0 10 6
Candlesticks for ye pulpit	0 10 0
Total expenditure	£179 18 10 1/2

On page 130 of the Account Book we have a short list of 23 names, written in Welsh, viz., the members of Aburthyn chapel who contributed towards its renovation in 1863. The largest contribution is £2 and the smallest a 1s., the total sum being £18 3s. It would be interesting to know how long after 1863 the Welsh language continued to be used at Aburthyn Chapel. All the contributors belonged to the village with the exception of a Thomas and Morgan of Prisk, a David of Maindy, Thomas of Park, Rees and John of Trerhingyll, Davies of Penteyrn, Harris of Pant Wilkin and Collier of Penylan.

The last and probably the most interesting entry in the Account Book is its List of 260 Subscribers for the Second Edition of Peter William's Bible. To the Rev. Peter Williams of Carmarthen (1722-1796) belongs the credit (a) of writing the first Welsh Commentary on the whole Bible; (b) of having the Welsh Bible printed for the first time in Wales. Of course it had to be done in a clandestine manner, inasmuch as the Copyright which the London and Oxford and Cambridge Printers solely possessed in those days to issue the Bible text, could only be over ruled by publishing Annotations and Comments along with the text. The success which attended Peter Williams's venture has been remarkable, for not only was he able to supply the growing need of the spiritually awakened Welsh people with Bibles, but his Notes at the end of each chapter have been so enjoyed by the readers from his own day to ours that some 38 editions of Peter Williams's Bible have been issued between 1770 and 1900. Much of the popularity of his 'Bible' was also due to the fact that the text was printed in large type and that it was issued in periodical parts at one shilling each, being thus brought within the reach of the poorest peasant.

From "The Bible in Wales" (London: Sotheran & Co., 1906) we glean the following particulars about the first two editions of Peter Williams's Bible:-

1770 Y Bibl Sanctaidd: sef, Yr Hen Destament a'r Newydd, Gyda Nodau a Sylwiadau ar bob Pennod.Caerfyrddin, Argraffwyd dros y Parchedig Mr. P. Williams, gan I. Ross. MDCCLXX.

4 to (8); double columns, with marginal notes and references, and commentary at end of each chapter.

This first edition of Beibl Peter Williams was published by the author, in shilling parts, the first appearing in 1767 and sold complete, with or without the Apocrypha for £1. 8,600 copies printed.

The second edition was printed 1779-81 and issued without the Apocrypha and a few of the Tables at the end of N.T. 6400 copies printed and issued in 15 shilling parts.

From the Account Book we gather that not only Henry Thomas but the Rev. Christopher Bassett as well, helped to sell a large number of the above Second Edition in the Vale of Glamorgan; and that the Parts came to the subscribers' hands on the following dates, - Part I, May, 1779; II Sept.; III Oct.; IV Dec. 1779; V March, 1780; VI July; VII Sept.; VIII Dec., 1780; IX April, 1781; X May; XI Aug.; XII Oct., 1781; XIII March, 1782; XIV June; XV

Oct., 1782; Complete Bible in Jan. 1783.

To add to the interest of the above entries in the Account Book, the payments for the Parts are actually receipted in the Book - the first by Peter Williams on May 19th, 1779, and the remaining four by John Williams "for my father P.W.", on Sept. 2, Oct. 18th and 21st, and March 3rd, 1780, respectively. Judging by the names and addresses of the subscribers in the list we gather that not only some of the most characteristic surnames of families in the Vale of Glamorgan are included, e.g.:-

David, Cadogon, Hopkin, John, Miles, Mathews, Howel, Bassett, Millward, Gronwow, Prosser, Wade, Morgan, Thomas and Williams; but that Henry Thomas and Christopher Bassett had scoured the whole county for purchasers, as these place names will indicate:-

Ewenny, St. Hillary, Coychurch, Pendoylan, Leckwith, Llantrithyd, Britton, Colwinston, Goodwell, St. Mary Hill, Ystrad, White Cross, Lansannor, Lisworney, Llwnhelig, Llanmaes, St. Andrews, Bonviliton, St. Nicholas, Wick, Welsh St. Donats, Penlline, Langan, Groeswen, Castella, Pentyrch, Peterstone, Dyffrin, Landough, Newton, St. Brides Major, Lanquian, Landaff, Lantrisant, Trecclement, Caerphilly, Llanwonno, Myndd Islwyn, Lantwit, Bridgend, St. Mary Church, Trehinygll, St. Athan, Dynas Powis, Radir, Caera, Drope, St. Lithans and Llanharan.

Anyone acquainted with the itineraries of the early Methodist Preachers will see at once that most of the above place-names are situated along the routes usually followed in the preaching tours of Howell Harris and his contemporaries; but one would like to know, if data could only be got, why Peter Williams and his Bible became so popular in this part of Glamorgan. Was he a greater favourite and therefore less persecuted around Aburthyn than in other parts of Wales? Do we find in the zeal of Henry Thomas and Christopher Bassett to get as many as 260 subscribers for Peter Williams's Bible, the origin of the movement that led to the secession of so many members from the Methodist Churches in the Vale under the leadership of John Williams of St. Athan and Thomas Williams of Bethesda'r Fro, as a kind of protest against the expulsion of Peter Williams by the Sasiwn in 1791, for his Sabellian comments on the 1st Chapter of St. John's Gospel? Until further light comes on this controversy, we recommend the reader to read Vol. II, pages 58-82 of the Biography of Thomas Charles of Bala, by the Rev. D. E. Jenkins, Denbigh (1908). He deals in a very able and exhaustive manner with the Expulsion of Peter Williams and refers to the disastrous effects of P.W's visit to Aburthyn after the expulsion.

M.H.J.

This is part of a letter from Iolo Morganwg to Theophilus Lindsey, a Unitarian minister in London, dated Cowbridge, 8-10 February 1797.

The complete letter is printed in G.H.Jenkins and others (eds.), The Correspondence of Iolo Morganwg, vol.2, pp.12-17.

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APPENDIX 4

This is also believed to be an extract from a C.M.H.J. and was once again provided by Mrs. Adams.

"At Aberthin, in the neighbourhood of this Town, there is a Society of Pedobaptist Dissenters. the regular members are about 90. of these about 70 have become Unitarians of the Sabellian, and some of the Socinian persuasion. The Trinitarians are about 20, and the present Minister of their party, these under the instigation of the Church-and-King parsons, and the Methodist, became lately very turbulent, exited Mr. Davies the Minister to preach up Trinitarianism with might and main; the Methodists crowded the meeting house, bawled out heresy against the unitarians, &c. these however resolved to take the sense of the Majority of the Church, when of their side there appeared 70 against 20. they gave notice to the Minister that, as his doctrines were offensive to a great majority of the members, they wished him to depart at May, when his year was up (he was engaged for 30£ p annum) he "Knowing, (like his Prince) that he had but a short time" broke out into "great wrath", and uttered strange expressions not only as a servant of the Society but as a Christian, even disgraceful to a professed infidel. The Sunday following he came attended by a mob to the meeting house. Some of them declared that it was their intention to beat down the meeting house if the doors should be found shut against Davies. but this was not the case nor was it ever intended. Davies of course entered the pulpit and previous to his preachment made a very abusive discourse bitterly aspersing the Prestleyans as he called when one of his mob cried out from the gallery "we will tear them to pieces". I was present. I saw and heard all this, and many other indecent things besides. Sometime afterwards a Methodist gave notice in the Society that on a subsequent day (which was last Thursday) a certain Itinerant Methodist preacher, well known as a Trinitarian firebrand, was to preach there. This house has about 14 Trustees, one of them the Trustee in actual possession as they term him, kept the key, is an Unitarian, he consulted the Church, and the majority of them advised him not to open the door on that day, and having been credibly informed that a riot was then intended advised the unitarian party not to appear on that day, this was done. I and a friend neither of us members of this Society went there that day, the mob assembled, and it was declared amongst them that it was with the fixt resolution of breaking open the house, some of the Trustees are not members of the Society, but red hot church-and-Kingists. three of these appeared with Davies, at the head of the mob. Davies tried to open the door, pushed and shook it then three Trustees (not members as I have observed) became with hammers and other implements proceeded to break open the door, not producing, or had they ever obtained any legal authority to do so from two justices of the peace, as we are informed was necessary at all events before they could break open any door of a place of which the immediate possession was at the time in another and legally so, as was here the case. I minutely attended to all this, tho my friend and self were pointed out to the mob, and exclaimed against, as persons who came there intentionally to observe what was passing. In went the door breakers and their followers. Davies entered the pulpit, led in the Methodist preacher, whom he stuck up on and by his side. Davies instantly bawled out praise to the Three coeternal existences, (wallice Tri thragwyddol hanfod) for enabling him and his adherents to enter the Den of thieves and Heretics, and drive them out. I shuddered for a moment, I felt it horrible, but not being an assenter to such things I soon became composed. Not many members on either side read English, and fewer are able to write it, hence they have desired me to assist them in such an English correspondence as they may have an occasion to engage in, and in obtaining such advice as they want, the attorneys the Barristers, the Magistrates, and all, in our part of the Country are such virulent Church-and-Kingsists that we

cannot hope for any advice or information but such as will lead us astray. I know Sir that you take a very active part in whatever concerns the doctrine of the Divine Unity, and those doctrines that result from it. I have presumed Sir to beg the favour of such advice as you may be able to give, or procure for us: I think that there are of your own Society Sir some that are skilful in the laws that apply to our case. I know not whether Mr. Lash of the Inner Temple is not one of them. I am authorized by the Aberthin Society to say that whatever the fees for proper information and advice may be, they shall be remitted to you Sir or to those that we may be informed of".

St. Athan
April 14th 1799.

Sir,

An intelligent Gentleman with whom I lately had some conversation assures me that nothing, or but very little has been done towards bringing the Aberthin meeting house cause before the Court of Chancery. no Evidence has been properly examined at the Commission. tho' we are at the expe(nce) of it nothing has been done in it, an(d) matters were not in that state of readiness or preparation which they might have been, to proceed the last great Sessions. the leading members of our Society have lately had a meeting to consider of these matters and we are come to a determination to request sir that you would do all in your power to prepare every thing for bringing on the business next Great Sessions, or otherwise to inform us that it is either of no use to us, or not convenient for you sir to proceed in the affair. I address this to you sir that you may have time to consider these things against an opportunity that I intend to take soon of waiting upon you to know your sentiments and intentions. we think it better to give up our claim tho' we conceive it just, than continue so long in anxious suspense, and being thus at repeatedly great expences to answer no useful purpose. we find that, in all probablity, the purchase, or erection of a new Meeting House would have been less expensive than the present lawsuit threatens to be, or seems so to us; we are at all events determined to bring this disagreeable matter to a speedy conclusion one way or another. we know partly the evil of giving up our claim, just as we think it, but not that of going on, we know not to what length, in a tedious and expensive Lawsuit-in short we wish to see this affair ended. we think it best to prefer the known to the unknown Evil, and rather than not be assured that it will be finally decided next Great Sessions we will discontinue the proceedings, and be at the loss of both house and money expended in the present Suit. a long protracted Lawsuit is in our opinion to vexatious and too dangerous to think of persisting in.

I am Sir

Your most humble sert.

John Williams

Mr. Humphreys

Allt Graban".

Letter from John Williams of St Athan to William Humphreys of Garth Graban, Llantrisant, an attorney. It is preserved among Iolo Morganwg's papers in the National Library of Wales, and was almost certainly actually written by Iolo himself. It was printed in Y Cofiadur, vol.25 (1955), p.28.