

# Capel

CYMDDEITHAS TREFTADAETH Y CAPELI  
THE CHAPELS HERITAGE SOCIETY



NEWSLETTER/CYLCHLÝTHYR

6

NOVEMBER/TACHWEDD 1988

## EDITORIAL

There have been several important changes in the CAPEL Executive Committee since the last Newsletter. At the AGM held in Llandrindod last month, Miss Ann Rhydderch was appointed to the Chair in place of Dr. Prys Morgan who had announced his retirement having served in that capacity for 2 years. A new Secretary was also appointed, namely Dr. Huw Owen of the National Library of Wales; and two new Committee members were chosen, Mr. John Mortimer, Llanfyllin and Mr. Alun Jones, Aberystwyth.

This will be my last Newsletter as Editor, after the New Year a new Editor will be appointed, to whom my good wishes are extended together with a plea to all CAPEL members to please send information, articles, newspaper cuttings etc. to the Editor (c/o the Secretary for the time being).

In my dual role as Secretary and Newsletter Editor, I have come to understand the very real problems facing so many chapel congregations in Wales. It has been a privilege to try and be of assistance to such dedicated people. It has similarly been a privilege to have served on the CAPEL Executive and I wish the Society well in the future.

Recently, a new nationwide (British) chapels organisation was launched at a special meeting in London. CAPEL Committee member, Jeff Harrison from Swansea, was our representative at the meeting, and he reports that the aim of this Chapels Society is to study all non-Anglican places of worship in United Kingdom. CAPEL looks forward to a good and friendly working relationship with this new society, who have in turn stated that they will not impinge on CAPEL's 'territory' or established role in Wales.

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BIBLE CHRISTIANSThe Bible Christians and Diamond Street Church,  
Roath, Cardiff

'The Bible Christians' were an extremely influential body in south Wales during the latter part of the 19th century, and even today some methodist churches are known by that name. But very few people, even in some of these churches, are aware of the history behind that name.

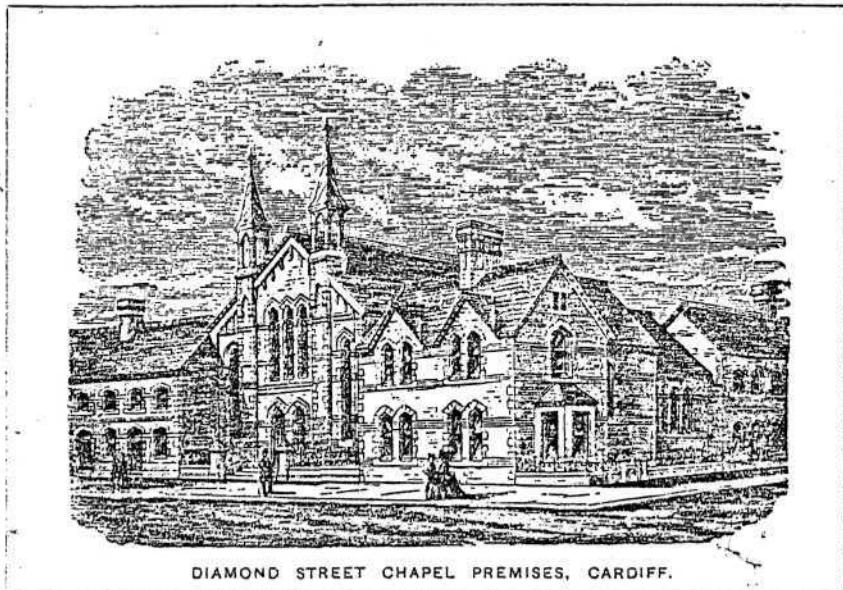
'The Bible Christians' were founded by one William O'Bryan. He was a local preacher with the Bodmin circuit of the Methodist Church, but rejected as a candidate for the ministry because of his family responsibilities - being married - he moved to Newquay and established a church there, finding no methodist society in that place. But as this was against the rules of the Methodist Church he was expelled from its society in 1810. Undaunted, O'Bryan formed his own society, much assisted by the Thorne family of Lake Farm, Shebbear.

Evangelism and spiritual life were the order of the day. And the result was that within five years there were 11 societies within the movement, and a total of 237 members. By the following year, when the name 'Bible Christians' had been accepted by them, the membership had risen to 600 in number. The first conference was held in 1819, by which time there were over 2,000 members, and the influence of the movement had grown, not only in its 'home region' of the west country, but also with circuits in London, Kent, the Isle of Wight, Yorkshire and Northumberland. O'Bryan was elected president by this conference, but a dispute occurred between him and the conference in 1829, and he withdrew, leaving James Thorne as the acknowledged leader of the movement. Thorne's presidency was so successful that by 1878 there were 1,000 churches and 32,000 members. Its rules were closely related to Wesley's so there was little disruption when the movement linked itself formally with the Methodist New Connection in 1907 and was thus merged in time within the mainstream Methodist Church.<sup>1</sup>

With the large number of Cornish, Devonshire and Somersetshire people emigrating to the industrial and coal mining centres of south Wales, it is not surprising that the 'Bible Christian' movement spread into south Wales as well. One such church was founded in Norton, near Oystermouth, in 1856, while Oxford Street Methodist Church was locally known as 'the Devonshire Chapel' as a result of the same exodus.<sup>2</sup> And even today local methodist churches in Glyncorwg and Cymer Afan in the Port Talbot area are known by their earlier name of 'Bible Christians', having been founded by people from Somerset in the 1880s.

According to the one book known to me which relates to the work of the Bible Christians in Wales, W. F. James, Seven Years' Pioneer Mission Work in Cardiff, published in 1881, the movement began mission work in Glamorgan during 1841, though whether this was to help their own members who had moved there or was purely missionary work is not recorded. Churches were founded at Neath and Swansea, but an attempt to start churches in Cardiff at Bute Street, Temperance Town and Canton failed.<sup>3</sup>

During 1874, records James, the Bible Christians realised that Cardiff was a new missionary field for their endeavours, where they would be providing a work which would otherwise be neglected, rather than competing with other churches. The population of Cardiff was then 86,000, but the churches in Cardiff could only seat 45% of this number, although in fact it was estimated that only 30% of this population actually attended a place of worship.<sup>4</sup> James was then the assistant pastor at Neath, and he was asked in December of that year to take over a pioneer work in Cardiff started by J. Jeffrey of the Newport circuit. The Sunday meetings were then held in the Swiss Hall in Crockherbtown, and attended by 16 members, all but one of whom had been born in Devon or Somerset.



As nearly all these members lived in the Roath area of the town, it was decided to build a chapel there. The Exeter conference of the Bible Christians promised a grant of £25 for every £75 raised locally. A good corner site was found between John Street and Diamond Street, offering space for a chapel, schoolroom, minister's and chapel keeper's houses. The schoolroom - the first phase of the building - would cost £663, and the whole development £4,000. At the first meeting called to raise money for this project 6d was collected and £10 promised; but in three months £150 was raised, mainly from other churches, but £22 promised was never obtained. James notes this with remorse and also that he once walked 16 miles unsuccessfully to collect one of those pounds. When the schoolroom was opened, £326 of its cost had been secured in cash or promises.

These comments by James lead us on to what may be the most interesting part of his narrative; for he relates in great detail the ways and means he employed to raise the monies required for building this chapel. Such details, and the comments he provides, are not too frequent in such

histories. It is worth noting these, even though it may appear that James' concern for financial matters became extremely personal to him. These efforts were separate from the collections made by his congregation towards this end or the donations obtained from the wealthy. In 1878 he stated, for example, £1,400 had been raised from or by his three congregations, including £100 as a donation from John Cory.<sup>5</sup> But this sum must also have included the running expenses of the mission. He mentions too that he was able to secure a loan at 4% interest through his friend J. C. Honey, then president of the Bible Christians conference, and who succeeded him as minister in Cardiff.

Thus in furtherance of this fund-raising, Miss Marriane Farningham was brought to Cardiff to give her celebrated lecture in Wood Street Chapel, 'The rush and the hush of life'. The costs came to £10 and the profits over £30. Other lectures were given by Mr. Winks, a local minister, on 'The story of the English Bible' but as this with another lecture only brought in a profit of 11s., after much hard work had been expended on publicity, the series was soon abandoned. Mr. James concluded that there were too many lectures being given in Cardiff.<sup>6</sup>

A great bazaar was held in the assembly rooms of the town hall. The preparations took over 2 years, and £120 worth of articles were obtained, posters and handbills distributed by the thousands, and hundreds of people personally invited. Though the bazaar was meant to run for 2 days, a third day was necessary in order to recover costs, but even then James' reckoned that his £40 of toil only brought in £7 of profit. Again he claimed that there was a mania for bazaars in Cardiff during this time.

A Christmas tree was provided for the Sunday School, though James writes that he had to walk out of Cardiff for some distance in order to obtain a fine tree. But at least this was successful for a profit of £20 was obtained, though this was mainly spent on the purchase of a harmonium.

James' little book was also another means of fund raising. In 1881 he wrote that he needed to raise £100 to repay debts incurred in the building work of the church. Friends and other churches had responded liberally to ensure that two thirds of that amount were found, but he hoped that the remainder would come through the profits of publication.

As the lease of the site required him to build a chapel within a number of years or to vacate it for another denomination,<sup>7</sup> it was decided to proceed with the building of the chapel and manse before the cost of the schoolroom had been met. To save money James acted as the clerk of works, and he later stated that £4,000 had passed through his hands, including £415 which came from the central funds of his denomination.

One time-honoured way of obtaining money on such occasions as laying the foundation stone of a chapel, was to have a number of such stones, duly inscribed, and persuade people to give a handsome donation for the privilege of taking part in this ceremony, apart from having one's name inscribed on one of these stones. The 'stones', as James put it, brought in £109, and it seems that each of the ten stones was 'awarded' to one of the other denominations. The Church of England stone was laid

by Hussey Vivian, MP, who contributed £20, the Welsh Methodists £10, Wesleyan Methodists £5.10s., the Primitive Methodists £10, United Methodists 2 guineas, the Sunday School stone £12, and the church and congregation £14, besides others. But James commented, that had it been better weather more people would have been present and would have placed more money on the stones, so that they would have benefited by another £50 - which was the cost of the proceedings. It appears that a donation was secured from the person selected to lay one of these stones, and then members of that denomination were invited to increase that donation by placing money on the respective stone itself. Possibly this was a well-known practice at the time.

At the luncheon that took place on this occasion the toasts were drunk in good French coffee, and this sufficiently inspired Hussey Vivian to hope that the churchman who were about to attend the next church congress to be held that year at Swansea would attend a Welsh non-conformist church for worship as well as their own.<sup>8</sup>

As the chapel was being built it was decided to increase the 450 seats by another 150 by means of a gallery, at an additional cost of £100. James writes that he soon collected £42 towards this additional amount 'by begging'.<sup>9</sup>

Diamond Street Bible Christian Church was opened on 18 July 1879. The proceedings brought in £88, but James expressed alarm that an appeal made for more money at a public meeting held in connection with the opening was overdone, with the result that 6 guineas promised was never paid. Even that £88, he felt, was a reflection on the generosity of the congregations, for it required ten sermons and three lectures by 'gifted ministers', 'a tea meeting well served' and 'a public meeting nobly addressed' to raise such a sum. The hard-pressed minister obviously expected far greater things from these events. Money, in fact, was so short that after the opening of the chapel they did without heating, while the gas lighting alone, James remarks, cost between 6 and 8 shillings a Sunday. Eventually, a builder offered to install the necessary heating apparatus and was prepared to wait a year for payment, and in the expectation that warm hands promoted generous giving his offer was accepted.

Throughout his 7 years of ministry in Cardiff, James calculated that he had preached an average of 3 times per week, travelled 15,000 miles, half on foot, made 10,000 'begging calls', written 20,000 pages in various magazines, presided over 200 business meetings, and passed 800 resolutions, many of which he claimed could take a day to prepare. But when he left the debt was still at £2,200, and at an interest rate which was more than the church could really afford to pay.

But if James left debts which haunted him, he also left a significant work behind him, for during those years of feverish activity the Bible Christian cause in south Wales had prospered; chapels had been built at Llantrisant and Tonyrefail, and the number of members had increased from 23 to 140 by 1878, the adherents from 45 to 500, and there were 4 Sunday Schools and 310 scholars. Part of the reason for this increase lay in a mission held by a Miss Hockling. During one night 630 were

present and 50 were converted. On the first Sunday of this mission the collection weighed 13lbs and 8oz, and came to £6.5s.5d. In association with other churches in the Roath area a tract society had been formed and this gave details of the services and churches to every home in the area. However, a church had been started in the Gwaelod area of Pentyrch, but it had not been continued as others had taken over it, and also because James found it hard to walk home the 8 miles to Cardiff after the services there.<sup>10</sup>

J. A. Jenkins and R. E. James in their history of Cardiff nonconformity<sup>11</sup> state of the Bible Christians :

'No denomination in Cardiff had greater initial difficulties and trials to contend with than this, and no minister ever braved those difficulties more manfully and successfully than Mr. James.

He was succeeded by the Rev. J. C. Honey, who consolidated the work. So successful were his efforts, that he would probably select his 5 years' labours in Cardiff as "the crowning mercy of his ministry".'

Honey was able to open a chapel at Miskin Street, the schoolroom being opened in 1885 and the chapel in 1890 - at a cost of over £3,400 - and later work was started in Swansea Street, East Moors, in a school-chapel in 1893, and at Canton as well in 1898. As Jenkins and James conclude in their history :

'After 26 years there are 3 beautiful chapels, with schoolrooms and one large mission hall, providing about 2,100 sittings, and with an average congregation of 1,000 people. The value of the trust property is estimated at £13,000.'

Although the church seemed prosperous enough in 1939, according to a report in the Cardiff Times<sup>12</sup> - by which time, of course, the church had been incorporated into the Methodist Church - the movement of population and the ravages of a materialistic culture forced Diamond Street Chapel to close its doors in the 1970s. Its site is now occupied by private housing.

Roger L. Brown  
Tongwynlais

#### NOTES

1. Garlick's Methodist Registry, 1983, p. 35.
2. M. and R. O. Roberts, Two Centuries of Mumbles Methodism, (Swansea, 1977), pp. 7ff.
3. W. F. James, Seven Years' Pioneer Mission Work in Cardiff, (London, 1881), p.9.

4. James, p. 8.
  5. James, p.45.
  6. James, p.73.
  7. James, p.40.
  8. James, p.54.
  9. James, p.61.
  10. James, p.145.
  11. J. A. Jenkins and R. E. James, A History of Nonconformity in Cardiff (Cardiff, 1901), p. 198.
  12. Cardiff Times, 24 June 1939.
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Cymdeithas Treftadaeth y Capeli - CAPEL - The Chapels Heritage Society

3rd Annual General Meeting held at The Radnorshire College of Further Education, Llandrindod, Powys, on Saturday, 15 October 1988

(32 members present)

1. Apologies : Iorwerth Rees; Prof. A. Jones (Chicago USA); D. McLees (Cadw); D. P. Raine; Elizabeth Davidson (Scottish Civic Trust); Mrs. P. Moore; Mrs. M. Bowen Evans; Rev. R. Brown.
  2. Minutes of the previous AGM : held on Saturday 17 October 1987 at Aberystwyth were accepted as correct and approved.
  3. Matters arising from the minutes : none
  4. Chairman's Address : Dr. Prys Morgan announced that he would be retiring at this meeting having served for two years as Chairman. He noted that 3 Newsletters had been published during the past year (nos. 3, 4 and 5); that an Information Sheet on Chapel Archives had been produced; and that a further two, on photographing chapels and on recording graveyards and gravestones, were in the course of preparation. He also thanked the Secretary for his support during his term as Chairman. Dr. Morgan drew the meeting's attention to the recent formation of a society for non-conformist (ie non-Anglican) architecture in the UK. Mr. J. R. Harrison had represented CAPEL at the society's inaugural meeting in London and it was hoped that the two organisations would be able to co-exist without the latter impinging on CAPEL's established role in Wales. (It was noted that the new society was primarily concerned with buildings whereas CAPEL covered the nonconformist heritage in general.)
- Dr. Morgan mentioned that the lecture on Bishop William Morgan given by Dr. J. Gwynfor Jones at Pontypridd had been well attended as had the Spring meeting held at Newport, Gwent, organised by Mr. & Mrs. Martin Culliford and also the Gwynedd Day School held on 2 July, organised by Miss Ann Rhydderch. CAPEL had made representations on several

occasions regarding threatened chapel buildings, but lack of feed-back meant that it was often difficult to assess whether such action had been effective or not. It would also be useful, he said, to have a list of chapels in Wales, with a note as to their current condition, and especially of early 20th century chapels. Such a list could eventually be published. Dr. Morgan then called on the Secretary to present his report.

5. Secretary's Report : Gerallt Nash announced his intention to retire as Secretary of CAPEL, having served in that capacity since the Society's formation following the Gregynog Conference on Chapels in October 1982. It had been a privilege to have served as CAPEL's first Secretary, a post that had put him in contact with a large number of people and congregations throughout Wales. Some of the latter especially faced considerable problems with small congregations being expected to meet large bills for repairs to their buildings, but he had been struck by the determination of so many of these small congregations to keep their causes alive.

Mr. Nash thanked Dr. Prys Morgan for so ably chairing the CAPEL Executive Committee during the past 2 years. He also suggested that the post of Secretary and Newsletter Editor be split, and to make life easier for both, a plea was made on the one hand for members to keep the Secretary informed of any chapels or archives that were under threat or of county group meetings being organised; and on the other, for articles, information and newspaper cuttings to be sent to the Newsletter Editor. If this was done then both would be able to execute their work that much more efficiently and effectively.

In conclusion, Mr. Nash extended his good wishes to his successor as Secretary and to CAPEL.

6. Treasurer's Report : Richard Carter presented a Statement of Accounts for the year ending 30 September 1988 which had been audited and found correct by Mrs. Valerie Bird, Penarth and Rev. Roger L. Brown, Tongwynlais. The Statement showed that the General Account contained £155.91 and that the Membership Account stood at £446.51. The Treasurer's Report was accepted by the meeting and approved.

7. Election of Officers : In accordance with Clause 5 of the Constitution the Officers retired. Dr. Prys Morgan (Chairman) and Gerallt Nash (Secretary) had announced their intention not to stand for re-election. Nominations were invited for the offices of Chairman and Secretary; the following were elected :

Chairman : Miss Ann Rhydderch	Proposed from the Chair Seconded by Prof. Ieuan Gwynedd Jones
Secretary : Dr. D. Huw Owen	Proposed from the Chair Seconded by Mrs. V. Bird
Treasurer : Richard C. Carter	Re-elected. Proposed by Graham Rosser Seconded by Prof. Ieuan Gwynedd Jones

8. Election of Committee : The following were elected to serve on the Executive Committee :

Mr. J. Mortimer	Proposed by G. Rosser Seconded by J. B. Hilling
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Mr. A. Jones, Aberystwyth

Proposed by Prof. I. G. Jones

Seconded by Mrs. E. Evans

9. Appointment of Auditors : Mrs. Valerie Bird, Penarth and Rev. Roger L. Brown, Tongwynlais, were re-appointed as Auditors.

0. Discussion :

- a) Mr. Martin Culliford, Newport reported that a survey of all the graveyards in Gwent was currently being undertaken by one man (on a bicycle). He enquired whether CAPEL might be able to help financially (Referred to Executive Committee for discussion). Mr. Donald Moore, Aberystwyth suggested that the Cambrian Archaeological Association or the Board of Celtic Studies might be able to help.
- b) There was a short discussion on the need for a list of chapels in Wales. J. B. Hilling referred to the 1905 Census which formed a good basis for such a list. Dr. R. Hetherington, Llanddewi reported that he and his wife had carried out a survey of all the places of worship in Birmingham, numbering some 800 buildings. He used 2 parallel indexes, one of causes and one of buildings so that it was possible to cross-reference and also to list different buildings on the same site (This suggestion to be referred to the Committee).

This concluded the formal business of the AGM.

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CULTURAL, LIBRARIES AND RECREATION COMMITTEE  
RECORDS ADVISORY PANEL  
5 OCTOBER 1988

Clwyd Chapels Project

A report on the first phase of the Clwyd Chapels Project was presented to this Panel in October 1987. In it much was expected of the second phase which had already started. The project is now officially over, and although three staff are working out the remainder of their contracts at the Record Office, it seems appropriate here to give a summary of the achievements of the project.

The second phase of the Clwyd Chapels Project incorporated a photographic survey of the 721 chapels which feature in the study. This has been particularly successful. To date, 661 photographs have been taken and mounted using the standard record office procedures. It is hoped to complete this element of the project before staff leave.

Travelling to locations for taking photographs has been difficult as the budget for travelling expenses was small and visits to list records and to take photographs had to be combined. Another difficulty has been in locating some chapels featured on the maps. Some of those which project members hoped to photograph had been demolished and other buildings now occupy the site, some have been skilfully disguised as private houses, and others can be easily confused with adjacent schools or other institutions. The result however will be an important archive available to the public which will obviously grow in significance as a resource as time passes.

Another part of the project's intention was to trace the holders of original documents relating to the nonconformist history of the county. In the second phase over 200 circular letters have been sent, apart from correspondence which has taken place with individuals. This has resulted in some 134 surveys of records held by ministers or chapel officials who wished to retain custody of the documents. This work of contacting holders of documents is a part of the Record Office's work and will continue after the end of the project.

Sixty-five deposits of chapel records at Hawarden and Ruthin have resulted from the second phase. These consist of just under 1,000 items including three baptism registers. In addition a further forty-five registers have been photocopied and returned to their owners. It may be some time however before the registers appear in the search-rooms as they have first to be processed and bound. The depositing of such a large number of nonconformist records has meant additional work for record office staff.

Even though many individuals have retained their collections it is thought that apart from the advantage of now having a reference to these collections for enquirers, the record holders will have a knowledge of the Record Office's services and may use its facilities in the future.

The response has been varied from holders of records mainly because different religious denominations have different policies concerning the deposit of records. The project's work was made far easier by the English Methodist Church which appoints its own archivist for each presbytery whose job it is to facilitate the deposit of records in local repositories.

Although there have been other achievements, the objective of the project has always been the production of information sheets on each chapel giving basic information, including details of existing records and a brief history. At present 283 sheets have been completed with the remainder partially complete.

The sheets have been compiled from index cards of which there are nearly 6,000. The task of transferring the information from the cards to the sheets has been held up considerably by the difficulty in obtaining and retaining the services of a typist. The project now has its third typist since the beginning of the year. If the present typist leaves it will now not be possible to appoint a successor. This element of the project may indeed need to be continued by members of Record Office staff.

Record Office staff are already able to use the index cards to help with enquiries and it is gratifying to see members of the public approaching chapel project staff directly to gain information on chapels which had previously no references in Record Office's indexes.

The supervisor of the scheme leaves his post on 21 October and supervision of the two remaining project members will be continued by the Senior Assistant Archivist. It is hoped that these members of staff will be able to serve out the remainder of their contracts

into the New Year in the Record Office unless they succeed in obtaining permanent employment.

Unfortunately it does not seem that the Employment Training scheme introduced on 5 September will be suitable for small projects such as those which have been successful in the Record Office. However the Record Office has supplied the County Council's training agency with the details of its requirements. It is unlikely however that any such future schemes will have individual supervisors appointed. This would mean that permanent record office staff would be involved in the daily administration of schemes, as well as in the training of staff which is an important element in the new system.

A probable future development which will make the information gathered by the project available to a wider public is the incorporation of the information sheets into the record office's computer data base. This would also enable the staff of the record office to easily amend and supplement the project's work in the future. The work of preserving the records of the county's nonconformist churches is one which the County Archivist and his staff continues to undertake and to which they are committed in the future.

A 200-YEAR-OLD remote chapel, steeped in history, is in danger of extinction unless urgent repairs are carried out.

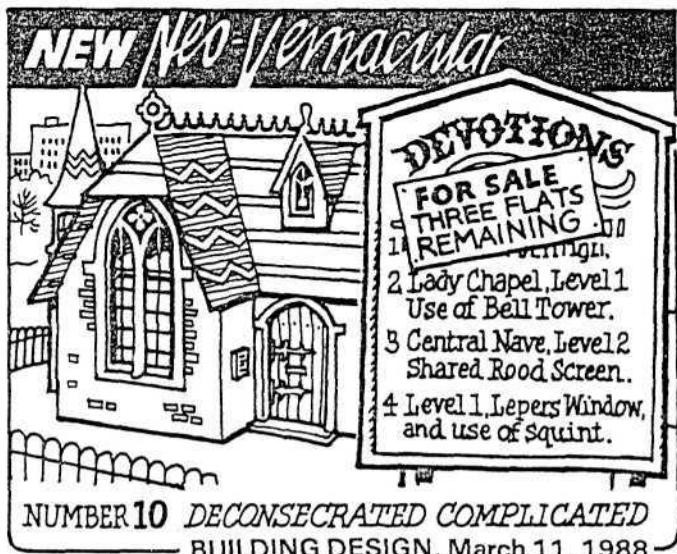
Fund-raisers face a race against time in the fight to save the Congregational Chapel, on Baran Mountain in the Amman Valley, before another winter sets in.

Once the focal point of the isolated community, it attracted a weekly congregation of more than 400 worshippers, but now Baran Chapel has a membership of just 19 and opens its doors only once a month for communion.

The remaining members, whose forefathers worshipped at the chapel in its heyday, say the building is fast becoming derelict and is in desperate need of re-building and replastering if its rich heritage is to live on.

**PITHEAD REVISITED** is the theme of a unique festival timed to coincide with renewed interest in the South Wales Valleys.

The move is to give people a taste of the Valleys before much of the first phase in the £10m development gets underway, said park development officer Mr Andrew Hood.



A historic Rhondda chapel will get a new lease of life when it is transferred stone by stone to become the first building of the mining village of the Heritage Park.

Mr Hood said they were absolutely delighted that the first building for the planned mining village on the Lewis Merthyr Colliery site would be a valley chapel — Cymmer Chapel from Cymmer, Porth.

12

HINTS ON RECORDING CHAPELS IN A RURAL AREA by John Mortimer

These notes result from practical experience :

- a) When deciding on the area to study, don't be too ambitious - remember that a circle of only eight miles radius encloses an area of 200 square miles!
- b) Obtain Ordnance Survey 1:25,000 maps for the area. If possible, try to use first edition maps (in light blue cover) as they were based on pre-1939 surveys, with major corrections only, and will therefore indicate many now-closed chapels.
- c) Keep a tabulated list, of which a suggested example is appended, and take at least one good photograph of each chapel as it is entered in the list.
- d) Beware the casual local informant. Without meaning to deceive, the helpful and apparently knowledgeable local contact can often mislead.
- e) Try to obtain the local circuit year book, newsletter or preaching roster for each persuasion as these contain the names and addresses of church officers.
- f) Once a reasonable collection of photographs and recorded notes has been accumulated, the task becomes progressively easier as you now have some tangible evidence of what you are doing and the collection becomes your introduction to ministers, deacons, caretakers and others who can provide access to chapel interiors and records.

Finally, I wish you as much enjoyment as I found exploring, over a period of eighteen months, my own 200 square miles and finding and recording over 120 non-conformist chapels (not to mention 29 churches) in it. Several chapels have closed during the period of my survey and I have the satisfaction of possessing a photograph and details of one now demolished!

NGR	LOCATION	NAME	SECT	DATES	ARCHIT. & HIST. NOTES	PRESENT STATUS
SJ 143193	Llanfyllin	Pendref	Independent	1707, 1717, 1829	Mellow brick. Side entrances flanking pulpit. Gallery. 1717 memorial stone in situ.	In use and thriving
SJ 111155	Llanfihangel	Gad	Calvin	1858	Rubble. Small. Rear entrance. Cottage under same roof. Excel. brass oil lamps	In use, struggling