

# Capel

CYMRDEITHAS TREJTADAETH Y CAPELI  
THE CHAPELS HERITAGE SOCIETY



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NEWSLETTER/CYLCHLYTHYR 10 GWANWYN / SPRING 1990

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Cynhelir Cyfarfod y Gwanwyn yng nghapel Bethesda, Barn Street, Hwlfordd ar 12 Mai 1990.

The **Spring Meeting** will be held at Bethesda Baptist Chapel, Barn Street, Haverfordwest on 12 May 1990.

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Cynhelir Cyfarfod yr Hydref yn Llanfyllin, Powys, ddydd Sadwrn 13 Hydref, 1990.

Dechreuir gyda'r Cyfarfod Blynyddol Cyffredinol yn Eglwys Annibynnol Pendref am 11.00 o'r gloch ac yna wedi pryd ysgafn yn ysgoldy Capel Presbyteraidd Moreia, ceir taith bws o gwmpas nifer o gapeli gogledd Sir Drefaldwyn i weld yn arbennig y rhai sydd â chysylltiad â'r emynydd Ann Griffiths.

The **Autumn Meeting** will be held in Llanfyllin, Powys on Saturday, 13 October, 1990.

The Annual General Meeting will take place in Pendref Independent Chapel at 11.00 a.m. and this will be followed by a buffet lunch in the schoolroom of Moreia Presbyterian Chapel and a coach tour of some chapels in north Montgomeryshire, with an emphasis on the life of the hymn-writer Ann Griffiths.

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## WEST GLAMORGAN BRANCH

Meetings of the Branch under the chairmanship of Mr J. Harrison were held at Ebeneser Newydd Chapel, Henrietta Street, Swansea on 6 November 1989 and 6 February, 1990. The following reports were made on the present situation and recent developments affecting chapels in the area:

1. Meeting held on 6 November 1989

HOREB, MORRISTON. A 'first notice' had already been served on the owners of the building to preserve its features, and as yet there had been no application to demolish. If an enquiry into the fate of the building were to be held in the future, then CAPEL might be called upon to give evidence as to the architectural value of the building.

CALFARIA, RAVENHILL. It was noted that although the chapel would be demolished for road widening, the vestry would be kept and used for worship. Some graves would have to be moved.

SARON, GENDROS. The chapel had been closed and recently sold as an Old People's Home, and its organ was to be incorporated into the Home as a feature. The Secretary was asked to see the Rev. Siôn Alun to enquire as to the future of the memorial tablets inside the chapel and also to ask whether any photographs had been taken.

MYNYDD-BACH. Members were anxious that the building should be properly photographed. Members were assured that it was possible for a chapel to make an application for a grant for repairs even though it was not 'listed' officially. Various useful suggestions were made for getting the buildings photographed and for making reproductions of the historic photos in the chapel collection.

MANSELTON UNITED REFORMED CHURCH. Structural difficulties had necessitated demolition of this chapel and it was intended to rebuild. Members felt that a polite request should be made to try to ensure that the new chapel would be rebuilt in a fine and worthy manner.

CAPEL Y BARAN, LLANGYFELACH. A delegate from this chapel had come to the previous meeting. Mrs Mascetti had in the meantime visited Baran, and gave a report on the state of the building and its graveyard.

SILOH, LANDORE. It was reported that Old Siloh had been used for commercial purposes for many years, and it had recently been repainted and re-furbished, but the schoolroom which had been used as an academy for training preachers in the early 19th century was in a deteriorating state. The Secretary agreed to write on the matter of the old schoolroom (Y Coleg) to CADW.

SILOAM, PENTRE ESTYLL. Members expressed concern at the further deterioration of this chapel building. The Chairman was asked to contact several members of the Siloam congregation with a view to obtaining information concerning the future of the building.

HOREB, LOUGHOR. This chapel had now closed, the congregation now worshipping in a neighbouring chapel. The Secretary was asked to write and ask CADW to photograph the excellent interior of the chapel. The archivist was asked to enquire as to the fate of the chapel records.

EBENESER, LLANSAMLET. The Chairman had been much in contact with the congregation, who were now taking steps to rebuild their premises after a fire. The Evening Post had given good publicity to the disaster and as a result the Appeal Fund for the rebuilding was going well.

BRUNSWICK CHAPEL, SWANSEA. Some structural alterations to the Victorian façade were reported.

BETHESDA, BRITON FERRY. The future of this chapel was discussed, in view of its association with the hymnwriter Mary Owen and the musician D. Afan Thomas, and it was decided that its deteriorating state should be reported by the Secretary to CADW as soon as possible.

### GRAVEYARDS

The state of chapel graveyards was discussed and Miss S. Lewis gave information of various schemes which might be able to help to keep them in a more sightly and tidy state, such as the 'Living Churchyard' project under the care of Miss Eve Dennis of the Nature Conservancy. Information on the project could be had from Church and Conservation Project, Arthur Rank Centre, National Agricultural Centre, Stoneleigh, Warwickshire. Another project mentioned was that of Shell Better Britain Campaign, Nature Conservancy Council, Westminster House, Peterborough.

### ARCHIVES

Miss Beckley the West Glamorgan Archivist reported on chapel archives, notably the deposit at the County Archives of the MSS of Maesyrfhaf Chapel, Neath, a rich collection covering the period from 1800 to 1950. It was

reported that Bethesda Baptist Minute book had been deposited at the National Library of Wales. The Secretary reported that he had collected the archives of Penuel (Presbyterian Church of Wales) Llanmorlais, and had placed them in the National Library at the request of the church. Photographs of Penuel taken by one of the members, Mrs Measday of Llanrhidian, had been sent by the Secretary to the National Monuments Record at Aberystwyth.

### CHAPEL FURNISHINGS

A long discussion on possible incorporation of chapel windows, tablets etc. into new buildings brought to members' attention how often this had been done with the fittings of Swansea chapels.

#### **2. Meeting held on 6 February 1990**

HOREB, MORRISTON. There was a long discussion on the rapidly deteriorating condition of the empty building, its most striking architectural feature, the rear wall, being in danger of collapsing onto St. David's Church below.

CALFARIA, RAVENHILL. The vestry was damaged in the storms of January and February.

MYNYDD-BACH. It was reported that Miss S. Lewis had had reproductions made of the important 1865 photograph of the chapel and that a copy would be forwarded to the National Monuments Record at Aberystwyth.

SARON, GENDROS. Dr. Morgan stated that some of the church documents were in the hands of members of the congregation; and that he had photographs which would be forwarded to the National Monuments Record.

MANSELTON U.R.C. A photographic record of the church has been made and the old records are well cared for. No plans for a new building have yet been formulated.

SILOAM, PENTRE ESTYLL. The church was not in use but the building was being looked after by a caretaker. The roof had suffered some damage during the storms.

SILOH, LANDORE. Dr. Morgan stated that he had reported the school building to the listing officers of the Historic Buildings Council and he had had enquiries about the building from a historian of educational buildings.

HAFOD METHODIST CHAPEL, NEATH RD. This has been sold but its present use is uncertain. More information regarding the building was requested.

ARCHIVES. It was reported that the church records of Horeb, Loughor had probably been destroyed inadvertently. It was decided to ask Dr. Quick to give publicity to the need for chapel officers and their heirs to send all unwanted records to the local or national denominational repositories.

Prys Morgan, Secretary.

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## THREE HUNDRED AND FIFTIETH ANNIVERSARY

On 21 November 1989 the South East Wales Regional Group held a successful joint meeting with the United Reformed Church History Society at Tabernacle Chapel, Llanfaches, Gwent, to celebrate the 350th anniversary of the Church. The Minister, the Reverend S. Morgan, gave an account of the history of the chapel and Mr Brian Ll. James presented the following paper, describing the circumstances in which the chapel was founded and placing the event in the context of the history of early nonconformity in South East Wales.

### LLANFACHES - THE BACKGROUND

The story of the founding of the first gathered church in Wales, at Llanfaches, in November 1639, is familiar enough in ecclesiastical and theological terms. And the importance of the long-term influence of Llanfaches upon the practice of religion in Wales needs no new emphasis. But one does not have to be a Marxist to appreciate that William Wroth, his converts William Erbery and Walter Cradock, and their followers, lived in a political, economic and social context as well as a spiritual one. And it is their secular lives that I want

to talk about, since I think this is nearly as important as their spirituality if we want a full understanding of the origin and early history of Nonconformity in south-east Wales.

First, the leading Nonconformists. I should admit at the beginning that few details about them have come down to us, and that not all the people mentioned definitely belong to the earliest phase of the history of Llanfaches - that is up to 1660. William Wroth himself belonged to a minor landed family living in the Abergavenny area - some say that he came from Llangattock nigh Usk, others say Llanelen; when he was registered as a student at Oxford in 1590 they wrote down that he was the son of a gentleman. Richard Blinman was born in Chepstow into a fairly prosperous family, probably tradesmen; and such too was the family background of Richard Symons, a native of Abergavenny. Henry Walter was the son of the squire of Piercefield, near Chepstow; Walter Cradock came from Trevela in the parish of Llangwm, where he was a freeholder. These were the early Puritan preachers in Monmouthshire, all of them educated at Oxford University, all of them ordained Anglican clergymen and all of them from substantial but not wealthy backgrounds. They were "middling" sort of people, as they would say in the seventeenth century.

And the two Cardiff ministers, too, William Erbery and Christopher Love, the latter probably not so prosperous as the former, though there were well-to-do Loves in the Vale of Glamorgan. Erbery's father had an ironworks in Merthyr Tydfil, and he leased some land there and in the Cynon Valley - he had come from Somerset where the Erberys were leading people in the cloth trade. His mother belonged to a well-to-do burgess family in Cardiff - her brother and his son were dominant figures in the town under the Commonwealth in the 1650s.

The leading laymen - as far as we know anything about them - were people of similar status: small landowners and gentlemen farmers such as Edward Herbert of Magor and Samuel Jones, also of Magor, or William Blethin of Dinham (whose grandfather and namesake had been Bishop of Llandaff in Elizabeth's reign), Henry Rumsey, the squire of Sudbrook, who may have had something to do with establishing a regular ferry between Black Rock and Redwick in Gloucestershire to replace the Old Passage between Beachley and Aust. Or there was the Rogers family of Llanfaches - Wroth Rogers who became governor of Hereford and M.P. for the City under Cromwell, and his son Nathan Rogers, author of the *Memoirs of Monmouthshire* (1708). Wroth Rogers and another member of the family whose name is indecipherable witnessed William Wroth's will in 1638; there was clearly some family



connection. Mr Julian Mitchell has recently identified this Rogers as Audrey or Audrian, but I have doubts about this. For a woman to witness a will must have been unusual, and Audrey Rogers would only have been an infant in 1638. (Apart from this point on which we disagree, I find Mr Mitchell's recent article on the Wentwood Case very illuminating).

I am sorry to throw so many names at you. All that matters - all that needs to be remembered - is that these men and families belonged to the middle ranks of society; they were neither rich nor poor, but people with fairly comfortable livings and more than a modicum of education.

The next point I want to make is that society in the seventeenth century was very strictly layered. Everyone had his place on the ladder, so to speak, but what I want to stress is that everyone had his patron and every patron had his clients. These clients might be his tenants, or his servants, beholden to him for land or employment or a favour of some kind, even for protection if this were needed. In this particular way seventeenth-century society was knit together. The men I have just mentioned had their clients, among the tenant farmers, craftsmen and labourers of (especially) the hundred of Caldicot. We can know very little of such persons, of course. But it is the patrons of the leading personalities of Llanfaches that really matter as far as this story goes. Their patrons were two of the great gentry families of Monmouthshire and Glamorgan: the Morgans of Tredegar and the Lewises of the Van, and especially the latter.

William Wroth's dependence upon the Lewises is well known and it extended virtually throughout his life, at least from the time that he was Sir Edward Lewis's servitor at Oxford in the 1590s, and down to the time when the estates were held by Lady Anne Beauchamp, the widow of Sir Edward's son. She lived at Edington in Wiltshire, where her splendid tomb can be seen, though Wroth is said to have been her chaplain; he certainly acted as a kind of agent for her interests in Wentwood. The Lewises were lords of the manor and patrons of the living of Llanfaches.

The Lewises were the Erbery family's patrons too, and this is less well known. Thomas Erbery was the tenant of two Lewis farms in Merthyr and his ironworks stood on Lewis land. Sir Edward's son, Sir Thomas Lewis of Penmark, appointed William Erbery vicar of Cardiff in 1633.

Now, does this mean that the Lewises were themselves Puritans? It is unlikely, I think, that they were "born again Christians" in the phrase now current. Neither were they likely to separate themselves from the Church of

England. But there was an important strand of moderate Puritanism within the Church and it is clear that the Lewises favoured this kind of churchmanship in opposition to the policies that Charles I and Archbishop Laud were trying to impose. The Lewises' relatives, the Morgans of Tredegar, and also the Thomases of Wenvoe and the Mansels of Margam, two other families of similar rank, also took a similar view, for reasons which may become clear. By promoting such men as Wroth and Erbery, the Lewises made an important contribution to the success of Puritanism in south-east Wales, and out of that Puritanism developed Nonconformity.

The Lewises, Mansels and Morgans - powerful though they were on the local scene - were themselves the clients of a yet more powerful man: the Earl of Pembroke, the head of one of the greatest of Welsh landowning families - the Herberts. Although resident in Wiltshire, the Earl carefully maintained his influence in Wales, and he too was a man with Puritan leanings. He was opposed to the religious policy of the King and the Archbishop, and he eventually entered the Civil War on the side of Parliament.

There is yet another strand to be mentioned. There was a rival structure of power and patronage in south-east Wales, headed by the Earl of Worcester, who ruled his vast estates from the grandeur of Raglan Castle. Worcester was a Roman Catholic, an intimate of the King and one of Charles's most loyal backers during the Civil War. He had his clients among the Catholic gentry of Monmouthshire and Glamorgan, like the Morgans of Llantarnam and the Turbervilles of Penlline, and also among the High-Church-Royalist families such as the Stradlings of St. Donats and the Kemeys of Cefn Mabli. They in their turn had their tenants and other retainers; in fact the Catholic faction dominated much of central and northern Monmouthshire and southern Herefordshire.

The Earls of Pembroke and Worcester thus headed the two great political and religious power blocks of south-east Wales (it was impossible to separate politics and religion in the seventeenth century); the greatest possible animosity existed between the two groups; the politics and religion of Monmouthshire (much more so than Glamorgan) were polarised between them.

As far as the Llanfaches district is concerned, the great bone of contention between the two religious and political factions was Wentwood, the great forest, eight miles long and four miles wide, stretching almost from Newport to Chepstow. The Earl of Worcester was the feudal lord of Wentwood; the Lewises and Morgans, Blethins, and their henchmen and tenants had certain rights in the forest - to pasture their animals there, to take timber for fuel and



for repairs to their houses and fences (the ancient rights of estovers and pannage, house-bote and hay-bote). All these were valuable perquisites for the small farmers of parishes like Llanfaches and Llanfair Discoed and a dozen or so other places, and there had long been disputes between them and the feudal lord. The Earl obtained authority from King Charles I to enclose the forest, thus excluding all these people and their flocks and herds; the Earl wanted to take the valuable timber for his own profit, particularly to make charcoal for the ironworks at Tintern, evidently a very profitable sideline for him. The struggle to prevent the Earls of Worcester and Dukes of Beaufort (as they became in 1682) enclosing Wentwood went on for several generations; it is the central theme in Nathan Rogers's book - Rogers suffered several periods in gaol for opposing the powerful nobleman. William Wroth, too, was involved at an early stage, partly since he was himself a freeholder with rights in the wood, but also as the local representative of Lady Anne Beauchamp, lady of the manor of Llanfaches.

This clash of interests helped to consolidate the opposition to the Catholic, Royalist Earl of Worcester, and it seems that such families as the Pembrokes and Lewises encouraged the growth of Puritanism as a counterbalance.

This local clash of interests merged into the national conflict of 1642-46: the Civil War. For these years the Earl of Worcester and his followers reigned supreme, and the power of the Earl of Pembroke and his followers in south-east Wales collapsed. It was for this reason that members of the Independent churches at Llanfaches and Cardiff had to flee across the Severn to the safety of the city of Bristol. "The sword scattered us all into England", as Erbery put it. Pembroke, the Lewises and the Morgans were not able to protect them from their enemies in wartime conditions - Pembroke himself came out for Parliament, but the Morgans and Lewises kept their heads down and waited for the whole thing to blow over. (Lady Anne Beauchamp sent her sons, the Lewis heirs, to the continent so that they would not become embroiled). William Erbery himself joined Cromwell's army as a chaplain, but Wroth had been spared the horrors of war, having petitioned that "he might never hear a Drum beat in order thereto", in the words of the Broadmead Records. He died in 1641 or 1642.

With the defeat of the Royal Army at Naseby in June 1645, the King withdrew to Raglan where he attempted to raise another army. Raglan itself fell in August 1646 after a siege of ten weeks, and the Civil War was over. The Puritans were able to return to repossess their property and rights and to re-establish their church once again on Welsh soil here in the neighbourhood of Llanfaches.

Brian Ll. James

## CHAPELS OF NORTH BRECKNOCK DISTRICT AND THEIR MEMORIALS

[The following report on the present condition of chapels in the Builth Wells - Llanwrtyd area, particularly of their memorial stones and burial grounds, was received from Mr W.H. Faulknall of Builth Wells. Though clearly incomplete we considered it valuable not only for the information it gathers together but also as an indication of the work which still remains to be done in all parts of Wales. Similar reports of 'Work in Progress' from other areas will be welcomed. Ed.].

### BUILTH WELLS

#### ALPHA, Strand Street (Calvinistic Methodist)

Founded on this site in the eighteenth century, rebuilt for the second time in 1903. Still in use, it is said that it is called 'Alpha' since it was the first Calvinistic Methodist chapel in Wales.

There are 3 memorials leaning against the boundary wall near the main doors but it is not thought that the actual burials are at that spot. Inside there is one stained glass window and a war memorial. In the vestry there are many framed and inscribed photographs, all recorded.

#### HOREB, Church Street (Congregational)

The first chapel was built in 1808, rebuilt in 1829 and the present chapel was built in 1869. It is still in use and has two burial grounds, one either side. There are 13 memorials on the north side, whilst on the south the gravestones have been stacked against the back (west) wall and trees planted in front of them. These are not accessible. There are ten memorials inside, all of which have been recorded, together with the 13 on the north side.

#### MEMORIAL, West Street (Baptist)

Built in 1899 and still in use, there is no burial ground. But there is one memorial inside and a foundation stone commemoration in the porch. All recorded. This chapel replaced:-

EBENEZER, Bank (Baptist)

This building was demolished in 1989 to provide parking and an entrance to a veterinary surgery established in an old house adjoining. The plaque reads "Ebenezer Baptist Chapel, rebuilt 1824". This plaque is at present not fixed and its future location has not yet been decided.

WESLEY CHURCH, Garth Road (Wesleyan Methodist)

It is interesting to note that the term "Church" is used rather than "Chapel". It was built in 1895, has no burial ground, but there is one memorial on the wall and various other memorial inscriptions on hymn boards, collection plates, etc., which have been recorded. In the porch there is a plaque, removed from the original Wesleyan Methodist Chapel, which reads:

WESLEYAN CHAPEL ERECTED 1804 RESTORED 1865  
"Keep thy foot when thou goest to the house of God"

Below the stone tablet on a brass plaque is:

"THE ABOVE TABLET REMOVED FROM THE OLD CHAPEL  
IN CASTLE STREET AND ERECTED IN PRESENT POSITION 1895"

This original chapel was later used as a school and is now two private houses.

REHOBOTH, Kings Head Lane (Apostolic)

A timber building built about 1936-38.  
Destroyed by fire on 20th August 1978.

CILMERI,

CEFN-Y-BEDD (Congregational)

Still in use. No burial ground or interior memorials.

OLEWYDD, (between Cilmeri and Garth) (Congregational)

Built in 1847 and still in use. Two interior memorials and a war memorial. A burial ground of about 70 memorials, not yet recorded. There is a planning application to extend the burial ground.

## BEULAH

### BEULAH chapel (Congregational)

Built in 1821, rebuilt in 1841 and extended in 1883, still in use. The interior has not yet been viewed, but there is a burial ground of about 200 memorials. Not yet recorded.

## LLANLLEONFEL,

### SALEM (Baptist)

Situated on a lane turning off the lane which leads from Beulah to Llangammarch Wells. Map Ref. S.N. 917492 (not marked on current maps).

It is derelict with three walls of uncoursed stone standing to roof level. The east wall would have had the main window. The north wall had two windows either side of the only door, over which the timber lintel is sagging dangerously. The west wall has largely collapsed. There is no roof but one tie beam remains in place. There are two trees of 20-25 feet in height growing within the building.

The burial ground has 59 memorials some of which have fallen or are broken.

Vegetation is mainly "Box" which has grown to 15' in height and is entwined round many stones. All recorded and mapped.

A small ruin in the NE corner is said to have been a stable.

## LLANGAMARCH,

### NAZARETH (Calvinistic Methodist)

Built in 1818 and still in use. No burial ground. Interior memorials refer to local men killed in the two world wars and the Korean war. All recorded.

## CEFNGORWYDD,

### GOSEN (Calvinistic Methodist)

Built in 1778 and rebuilt in 1927. Still in use. Three memorials inside. A burial ground lies about 75 yds to the rear and has about 225 memorials. Not yet recorded.

## TIRABAD

### HERMON (Calvinistic Methodist)

Built in 1862 and still in use. An area of ground immediately to the rear appears to be intended as a burial ground but there are no memorials. Inside there is a "Gee Medal" in a case and a brass plaque on the Deacon's chair. All recorded.

## ABERGWESYN

### MORIAH (Congregational)

Built in 1828 and rebuilt in 1867 and still in use. A small burial ground with 5 memorials. There are 2 memorials inside. All recorded.

### PANT-Y-CELYN (Baptist)

Built in 1774, rebuilt in 1832 and restored in 1980: still in use. The interior not yet viewed. A burial ground of about 190 memorials of which 117 have been recorded. Work suspended until the spring 1990.

## LLANWRTYD WELLS

### BETHESDA (Calvinistic Methodist)

Situated near the bridge over the river Irfon, built in 1808, rebuilt in 1867 and extended in 1907 and still in use. There is a small burial ground with 12 memorials. Not yet recorded and interior not yet viewed.

### VICTORIA ROAD (Baptist)

Now a builders store, with no trace of any memorials inside and no sign of a burial ground. No dates known.

### BUILTH ROAD (Congregational)

Built on this site in 1867 and still in use. Replaced Gelynos (See below). There are 3 memorials and a war memorial inside but no burial ground. Not yet recorded.



GELYNOS [Llanwrtyd to Abergwesyn Road]

A burial ground and site of chapel so overgrown when first viewed in May 1989 that very little could be determined. There are some memorials and it is hoped to tackle this in spring 1990 before there is too much growth.

TROED RHIW DALAR chapel (Congregational)

Built in 1714, rebuilt in 1811, enlarged in 1854 and again rebuilt in 1886, still in use. The interior not yet viewed. A burial ground of about 400 memorials most of which are on a steep hillside. They are much eroded and in urgent need of recording. A priority for 1990.

**LLANFIHANGEL BRYN PABUAN**

PISGAH (Particular Baptist)

Built in 1848 and still in use. The interior not yet viewed. A burial ground of about 80 stones in generally poor condition.



## LLANAFAN FAWR

CAPEL RHOS, Brongarth (Congregational)

No trace remains of this chapel which is believed to have been built c.1860.  
No memorials.

## LLANWRTHWL

PENUEL (Baptist)

Built in 1852 and rebuilt in 1890. Still in use. Interior not yet viewed. A burial ground of about 100 memorials not yet recorded.

## CRICKADARN

HEBRON (Congregational)

Built in 1854 and still in use. Interior not viewed. A burial ground of 135 memorials in excellent condition. Not yet recorded.

## ERWOOD

HEPZIBAH, (Baptist)

Recorded in the 1851 religious census as "Epsiba" Crickadarn. Date of building not yet established and interior not yet viewed. A burial ground of about 120 memorials in good condition.

## LLANEGLWYS

RAMAH, (Baptist)

Situated east of the lane leading from Crickadarn to Llaneglwys down a track (not suitable for cars) by a stream. Built in 1855. There is one memorial inside and a cradle roll recorded. There is a small area of ground around the chapel but no memorials. It is assumed burials were at Hepzibah but this not yet checked.

## GWENDDWR

### BRYN ZION (Sion) (Congregational)

Built in 1888 and still in use. Two interior memorials and foundation stone recorded. There is a burial ground about 100 metres down the lane to the rear of the chapel with 44 memorials in good condition.

### BAILYHEULOG (Congregational)

Situated like "Ramah" in the bottom of a valley south of the lane from Gwenddwr which leads westwards to Nantyroffeiriad Fawr Farm. It is directly below Groswen Farm which is empty. Track down to the chapel is unsuitable for cars. Date of building not yet known but still in use. There are 3 interior memorials and a burial ground of 22 memorials.

## LLANYNYS

### LIBANUS (Calvinistic Methodist)

On a minor road from Builth Wells to Llangammarch Wells. Built about 1845 and attached to a private house. It is used as a store and woodshed, the ceiling is falling in and in a generally derelict condition. There is one memorial on the North wall (recorded) and marks suggest a second memorial has been removed from the south wall. This latter item not traced. Used in its early days as a day school\*.

No Burial Ground.

\* *Vide* Religious Census 1851.

### SALEM, Maesmynis (Congregational)

Built in 1826, rebuilt in 1874 and still in use. Interior not viewed. A burial ground of 67 memorials showing some erosion.



## **CORWYNTOEDD**

**1990**

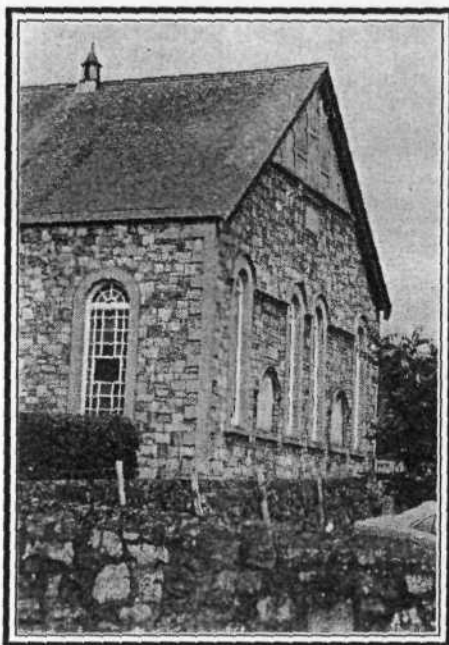
### **STORM DAMAGE**

Collodd eglwys Horeb, Rhydargaeau, ychydig i'r gogledd o Gaerfyrddin, ei do yn stormydd diwedd Ionawr a Chwefror. A oes gan aelodau CAPEL luniau neu fanylion am gapeli eraill a ddoddefodd golledion cyffelyb yn y tywydd garw a gawsom eleni?

Horeb Baptist church, Rhydargaeau, near Carmarthen, which lost its roof in the gales at the end of January and beginning of February. Have any members of CAPEL information or pictures of other chapels which have suffered similar damage in the recent storms?

## PORCHES

Research in North Montgomeryshire reveals that until 1860, very few chapels possessed porches and other similar effete draught-excluding devices, although most churches had long been so equipped. However chapels built in the second half of the last century usually incorporated a porch at the outset and most earlier chapels were modified during the same period.



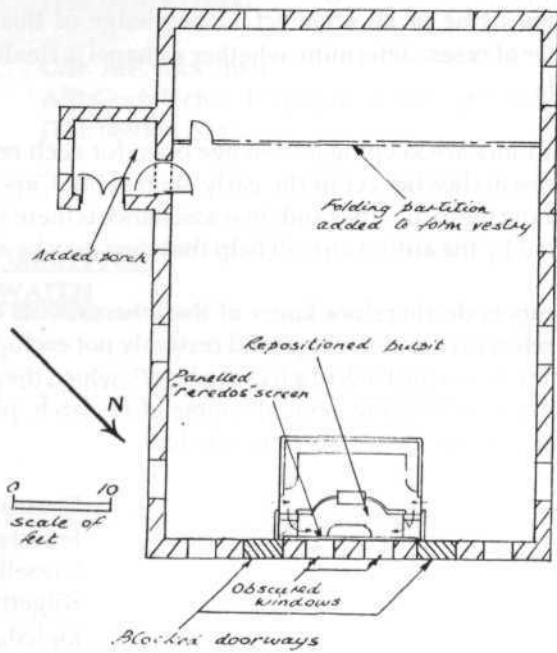
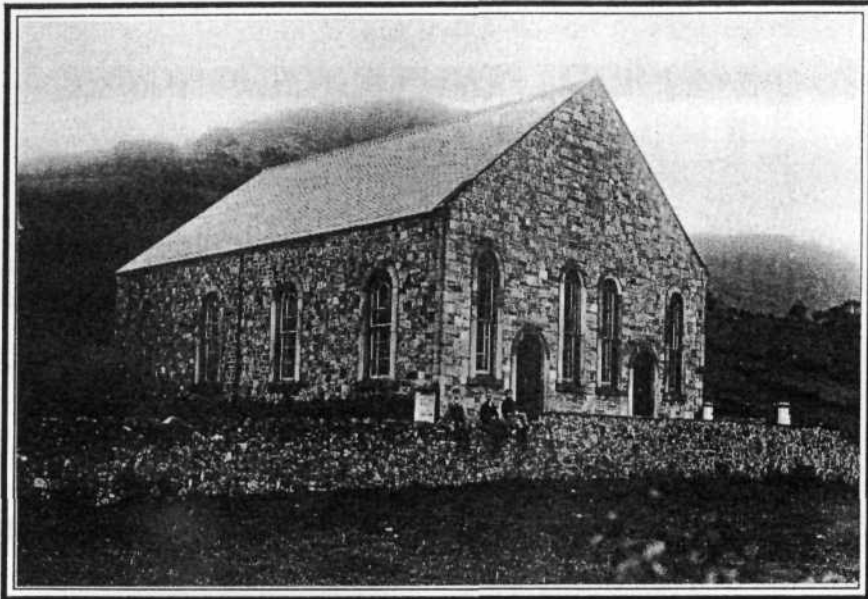
A particularly striking example of the modification of an earlier draughty structure is provided by Penuel in Llangynog at the head of the Tanat valley. Originally established in 1820, this large chapel was opened on its present site in 1868. Although in a very exposed position it was built with doors in its north east-facing facade opening straight into the chapel, and appears thus in the John Thomas photograph of the late 1870s.

At some time before 1900 these doors were blocked off, a large porch was built, the pulpit was moved to the opposite end and the pews reversed. The new porch and the masonry work in the blocking-off of the end doors was very carefully carried out to match the original. Internally, the move of the pulpit necessitated the obscuring of two of the end façade windows by a reredos-type panelled screen, while allowing the partitioning-off of a vestry.

### Acknowledgements:

Mrs Enid Jones and Mr E. Morris of Llangynog.  
NLW for permission to reproduce John Thomas' photograph.

A.F. Mortimer



# REQUEST FOR INFORMATION

## Chapels in Dyfed

The 'Dyfed' volume in The Buildings of Wales series (Penguin) is now being prepared by Julian Orbach and the present writer.

It is naturally intended to include all chapels of sufficient architectural (or historical) merit but as those familiar with the series will appreciate, it is of great importance wherever possible, to give the name of an architect. Knowledge of this may, in a number of cases, determine whether a chapel is finally included or not.

The authors are keeping a keen eye open for such references in their researches (as yet in the early stages) but Capel members will know the difficulties and their assistance is therefore humbly solicited by the authors for all help that they may be able to give.

If members do therefore know of the whereabouts of architectural references or drawings (and certainly not excluding any by the minister on the back of a hymn-sheet!), which the authors are unlikely to find in the general course of research, please could they contact the present writer as below.

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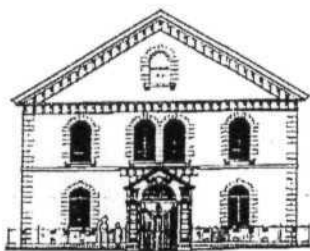
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## Pontypridd

### Historical and Cultural Centre



A beautifully restored Welsh Valleys chapel beside the River Taff  
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May	The Home Front	
June	Light and Colour.	Gwynfa Camera Club
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August	Pioneers of Flight	Photographs by Darren Warner

#### *Tourist Information Centre*

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At the "Gateway to the Valleys"

## Canolfan

### Hanesyddol a Diwylliannol Pontypridd

