

# Capel

*CYMRIDDIGAS TREFTADAETH Y CAPELI*  
*THE CHAPELS HERITAGE SOCIETY*



NEWSLETTER/CYLCHLYTHYR 11

HAF/SUMMER 1990

## **CYFARFOD BLYNYDDOL - A.G.M.**

Fel y cyhoeddwyd yn y Cylchlythyr diwethaf cynhelir Cyfarfod yr Hydref yn Eglwys Pendref, Llanfyllin ar 14 Hydref. Gwelir manylion y cyfarfod a ffurflen gofrestru yn y ddalen a amgacir gyda'r rhifyn hwn.

As announced in the last issue of the Newsletter, the Autumn Meeting will be held in Pendref Chapel, Llanfyllin on 14 October. Details of the meeting and an enrolment form can be found in the leaflet enclosed with this issue.

## **CYFARFOD Y GWANWYN YN HWLFFORDD SPRING MEETING AT HAVERFORDWEST**

On 12 May the members met for their annual Spring meeting at Bethesda (Baptist) Chapel Haverfordwest. The following report of the meeting has been supplied by Mr Wyn Jones FRIBA.

Haverfordwest, one of the Norman settlements of "Little England beyond Wales" as the centuries passed became absorbed into the commercial and social life of Wales. There remained one difference to this day - in both the place names and the speech of the inhabitants the English tongue prevailed. Hence the area was well placed to receive the ideals of the religious movements springing up in England in the XVII and XVIII centuries. And so Quakers, Presbyterians, Congregationalists, Baptists, Wesleyans and (unusually) the Moravians, all established their early followings in Haverfordwest.

Following an illustrated lecture by Mr Thomas Lloyd on the Architect, George Morgan, of Carmarthen (see separate account) Mr Wyn Jones gave a brief explanation of the development of the Welsh chapel through three distinct phases. These are recognisable as Primitive; Sub-classic and Classic, though

latterly in the nineteenth century there were some excursions into other styles, notably in West Wales the Romanesque.

Interestingly all the Haverfordwest Chapels are different in design.

Five remain in use in the town. After lunch the Society visited them in the order: BETHESDA (Baptist); TABERNACLE (Congregationalist); EBENEZER (Presbyterian); HILL PARK (Baptist) and the ALBANY (United Reformed but now also used by the Methodist connexion). All are in excellent condition and beautifully maintained. All services are in English.

Two other Haverfordwest Chapels were also mentioned by Mr Jones though neither is any longer in use.

The MORAVIAN CHAPEL (demolished in the 1960's) on St. Thomas' Green, had been built in 1773 by the Protestant sect. The movement originated in Bohemia and was essentially evangelical. It became an Episcopal Church. The Haverfordwest chapel was the Moravians' only meeting house ('Unitas Fratrum') in Wales. Bishop John Gambold, one of its early pastors, was a son of the Rector of Puncteston. He is buried alongside the site of the chapel (now MORAVIAN COURT).

The WESLEYAN METHODIST CHAPEL, Perrots Road, was closed in 1985 following a report on the structural, roofing and window repairs that would be necessary to retain it as a place of worship. The building is now used as a sale room of architectural antiques but is stripped of its fine pulpit, galleries and external flight of steps. Its pulpit was of exceptional design and quality and is illustrated in 'Welsh Chapels'.

Mr G Bernard Williams had made all the arrangements for the visits and gave a full account of the history of the Bethesda and Albany chapels. Mr Wyn Jones described the buildings in architectural terms and drew the attention of the Society to the various features of the buildings. Outlining the history of the Hill Park Chapel, he said that the moving force for building the chapel was a Mr James Rowlands who had previously used a house in Back Lane for services in Welsh. Like many other families in Haverfordwest Mr Rowlands' family had moved into the town from North Pembrokeshire. The Welsh services were held from 9.30 to 10.45 but the worshippers also attended the English service at Bethesda.

On his own initiative Rowlands bought the Hill Park site and built the first chapel on it, the first service being held there on 27 January 1856. Initially all services were in Welsh and the chapel was described as the only attempt by the Welsh to invade English territory in the county.

The chapel flourished and by the 1880s, although its Welsh services had

given way to English (only the text still being read in Welsh), the building was too small and in 1888 it was resolved to build a new chapel on the adjoining site and Mr Morgan of Carmarthen was appointed Architect. It was to be built of stone, with Caernarvon slated roof. Much use made of pitch pine internally and blue coloured panels enhance the woodwork. Tenders were invited and that of the lowest, an unnamed Aberystwyth builder, was accepted in the sum of £1,477. The highest was R & W Williams (£2,012). The foundation stone was laid on 12 September 1888.

Things however went badly wrong. The south wall - behind the pulpit - collapsed after the roof had gone on. When that was rebuilt the opposite wall was found to be 6" out of plumb, and the architect ordered that wall also to be taken down and rebuilt. This was more than the contractor could stand with the result that he was bankrupt. As a consequence local builders merchants were unpaid. The Minister, The Rev. John Jenkins, declared that he could not preach again as long as the creditors were unpaid - though it was no fault of the church. As a result the offertories of three anniversary services were devoted to the creditors and to one in particular, McMaster, a Pembroke timber merchant.

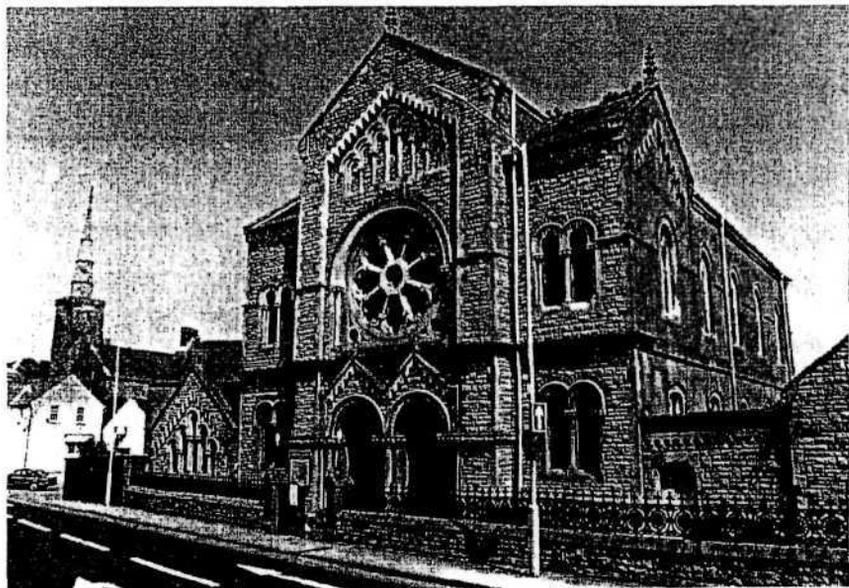
New tenders were invited for the completion and this time R & W Williams were successful and the chapel was completed for £2,026, only £14 more than the original tender. It was opened on 26 July, 1891.

In connection with Albany, Mr Williams (who is an elder at that Church) said that though it was claimed that the Cause had commenced in 1638 (making Albany "The Mother Church of Nonconformity in Pembrokeshire"), he readily admitted that documentary proof could not now be produced as the relevant Church records had been totally destroyed in a fire on the 28 April 1902 whilst stored by the Church Treasurer at his home. The chapel premises however were completely restored in 1890, and there was no doubt about the accuracy of the engraved inscription (overlooking St. Thomas's Green) which reads:

Founded in 1638  
Built in 1651  
Restored in 1890

The Reverend Christopher Gillham gave an account of the history of the Congregational connexion in Haverfordwest in the Tabernacle Chapel and the Reverend Arwyn Thomas likewise described the movement of the Calvinists away from the Tabernacle and the development into the Presbyterian Chapel of Ebenezer as it exists today.

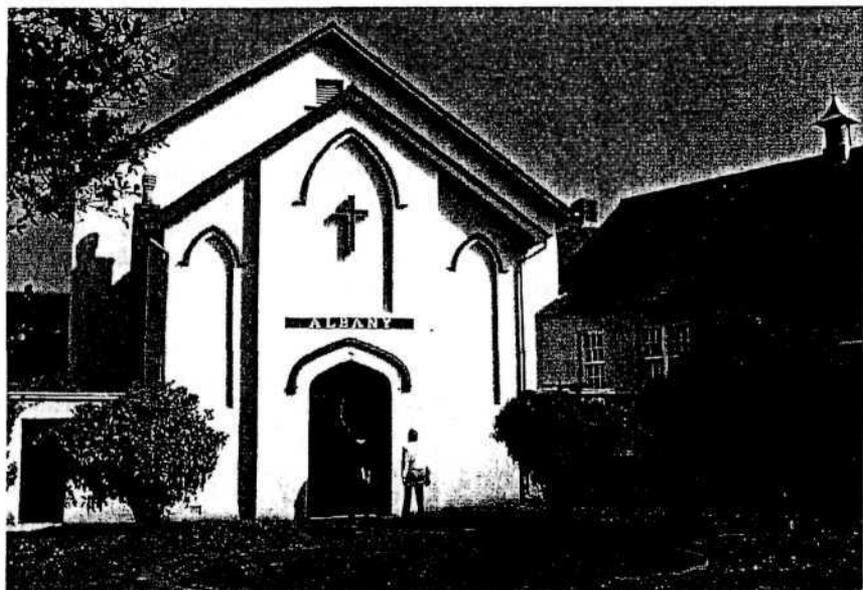
## CHAPELS OF HAVERFORDWEST



1. Bethesda (Baptist)



2. Tabernacle (Congregational)



3. Albany (United Reformed)



4. Hill Park (Baptist)

## **GEORGE MORGAN OF CARMARTHEN, ARCHITECT (1834-1915)**

**by Thomas Lloyd**

George Morgan's career was a success story in the approved Victorian manner. Starting from a background that offered no advantage, he rose by natural talent and honest endeavour to become a leading member in South Wales of his profession and head of an architectural practice whose huge output makes a telling contribution still to many local town and village street scenes.

He was a farmer's son, born at Newton near Laugharne but brought up at New Moat in Pembrokeshire. The family were Baptists and his mother's brother was head of the Baptist College, Pontypool. In about 1855 however, he left home and whatever prospects that had offered, to further his own choice of career as a builder in Carmarthen. In 1858 he married Esther Williams of Meldrim, in due course raising a family of eight children, including two architect sons, Howard (b.1865) and Vincent (b.1875). Their first home was 32 Lammas Street but by 1870 they were at 24 King Street (now Amman Shoes), which remained the family home and office of the practice.

George Morgan first appears as a member of a partnership of Carmarthen builders, Howells, Williams and Morgan, who contracted for several important works, including the New Wesleyan Chapel, Carmarthen 1861, Bancyfelin Bridge 1862 and the large new Court House, Narberth 1863. Williams subsequently left to join up with his brother so that only Howells and Morgan appear as builders and contractors in Slater's 1868 Directory.

By 1871, George Morgan was out on his own. Directories of the 1870's call him 'builder and surveyor' and it seems he held back from the title 'architect' until after 1880. He was by all accounts a shy and very modest man and, being entirely self-taught, seemed content to wait until his works could speak as loudly for him as the academic qualifications of fellow, formally trained rivals. In reality, his architectural practice had begun when he set up on his own. His first accredited entry into the annals of architecture could hardly be more dramatic: indeed it is not easy to believe that this, the splendid English Baptist Chapel in Carmarthen, with its towering Corinthian portico could really have been the very first. At all events it made his name as an architect of chapels and he was in constant demand thereafter by Baptist causes (and sometimes Independents), from as far afield as Abergavenny and Aberaeron, in the three counties of Powys and everywhere in Dyfed.

His three great classical chapels are no doubt his best known: Carmarthen; Mount Pleasant, Swansea 1874; and Newtown 1881. They show in their general correctness of form; application of motifs then in current fashion, as

in the 'beaux-arts' detailing at Newtown; and in the general avoidance of the architecturally quirky forms of other chapel architects ('glorification' arches and the like), that Morgan was striving to identify himself with the mainstream of British architects of his day.

These three buildings are not however typical, being no doubt particular requests in point of style. For his own preference, he adopted for his facades a model derived from North Italian Romanesque originals. Its significance, when compared to other chapels of the period, with their various eclectic borrowings, is that Morgan seems to have been striving to give his chapels the same sort of European architectural pedigree that ecclesiastical architects of the same period were trying to put into, or back into, their churches. There was of course no specific connection between Wales and Italy, but the classic Italian churches that Morgan would have had in mind had no transepts and so were eminently suitable as models. The chief architectural debate of his day centred on finding the appropriate style from the past for the present and here was Morgan's suggestion for chapels. Such philosophy on his part seems to transcend the approach of his rival chapel designers.

His best three chapels in this genre have grand central rose windows and carefully detailed and correct Romanesque mouldings around doorways and supporting capitals: Bethesda, Haverfordwest 1878; Dinas Noddfa, Morriston 1884; and the earlier and freer Frogmore Street Chapel, Abergavenny 1877. Many are much smaller - that at Login, Pembrokeshire is most attractive (also 1877) - and they all display the same carefully controlled, muscular, hammer-dressed limestone facades with Bath stone trimmings, with their round-headed window openings that are his hallmark.

For all his talents, Morgan was forced to bear one particular cross that irked him deeply. Because his training was not recognised officially, he was denied all work in connection with the restoration of parish churches, which therefore went to English architects appointed by the diocese. It was held that self-taught men would not have the appropriate knowledge to tackle medieval architecture. Disapproval of the bad work often done in churches in the Regency period was behind it and the attitude was understandable, but to one of Morgan's calibre, it rankled, especially as there was no bar to him designing several rectories.

Excepting churches, Morgan's work in fact covered the whole range of buildings. After chapels, schools claimed most of his attention and the first known of these, like his first chapel, is a fine one, being that at Whitland of 1875. The Anglican gentry certainly approached him for their homes, Glanolmarch at Llechryd and Rhosygilwen at Cilgerran being his, among a number more. In Cardigan and especially Carmarthen he built many commercial premises, banks and homes.

After 1885 however, he was joined in practice by his son Howard who had been fully trained in London. Howard took over all the draftsmanship, so that it becomes difficult thereafter to see the individual hands of father and son. The practice expanded hugely and the results, though never falling into mere stereotypes, are usually easy to recognise - the big schools at Llandovery and Milford Haven, the Art School and Barclays Bank, Carmarthen and Bush House near Pembroke being characteristic later examples.

It is however in the early chapels of the period 1875-85 that we come closest to the real George Morgan, at Ferryside, Aberaeron and the like. It is fitting also that the only known photograph of him, taken in the last year of his life, in a group with the elders of the Baptist Chapel, Carmarthen, should hang in that, his first and perhaps his most dramatic building.

### **CAPEL IN AMERICA**

Although the Society cannot hope to take an active role in conserving or even in preserving the records of Welsh chapels abroad, we were most interested to receive the following letter and article from Mr and Mrs Leonard Wynne of the Remsen-Steuben Historical Society. Remsen is situated just north of Utica in up-state New York. Utica was one of the principal areas of Welsh settlement in the United States, and many Welsh books were published there during the nineteenth century.

#### **Remsen-Steuben Historical Society Remsen, New York 13438**

March 20, 1990

Dear Dr Owen,

We received a copy of the brochure CAPEL with a calendar from friends in Wales. We thought you might be interested in the status of four Welsh Chapels in Remsen, N.Y.

CAPEL CERRIG - 1831. This chapel has been purchased by the Remsen-Steuben Historical Society. It will be used as society headquarters, meeting-house and house museum. It will retain the character of a chapel. It has been listed on the New York State and the National Register of Historic sites.

CAPEL ENLLI - 1848. This small wooden structure is in the process of being transferred to the Remsen-Steuben Historical Society. It is located near a restaurant. It could be used for weddings with the reception at the

restaurant. It could also be used as a location for church retreats.

CAPEL BETHEL - 1838. This chapel is used once a year for services and the annual meeting of the church and the cemetery. There has been some discussion of transferring this chapel to the Remsen-Steuben Historical Society.

CAPEL HEBRON - 1828. French Road Church. This building is being maintained and preserved by a local community group headed by Edward Credle. It also includes an adjoining cemetery.

Sincerely,

Dorothy and Leonard Wynne

## CAPEL CERRIG - THE STONE CHURCH

The Stone Church (Capel Cerrig) is listed on the New York State and National Registers of Historic Places. It is one of four Welsh chapels remaining in the Remsen-Steuben area that at one time held scores of Welsh churches of various denominations. It is the only remaining Welsh church structure built of native limestone.

The Remsen-Steuben area is one of the oldest Welsh settlements in the United States. The first Welsh settlers arrived in 1795, and for the next forty years poured into the area known for its dairy farms and as the last resting place of Baron Steuben, patriot of the American Revolution. The Welsh emigrants brought with them the fervour of the Methodist Revival that had earlier taken place in England and Wales. One faction of this revival, the Welsh Calvinistic Whitefield Methodist Society, erected the Stone Church (Capel Cerrig) in 1831.

The exterior of the building has not changed in appearance, except for the slate roof and missing shutters, since its erection in 1831. There are two doors on either side of the front of the church. Tradition says that one door was for the men to enter and sit on one side of the sanctuary, and the other door was for the women to enter and sit on the opposite side. Over the entrance on the front of the church is a stone tablet with the following inscription (in Welsh):

Adeiladwyd y Ty Hwn  
gan y Trefnyddion (Whitefield)  
Calinaidd Cymreig  
i addoli'r Arglwydd, yn y flwyddyn  
1831

(This house was built by the Welsh Calvinistic (Whitefield) Methodists to worship the Lord, in the year 1831).

Below that inscription, a verse from Scripture is quoted:

Y neb sydd ganddo glustiau  
i wrandaw gwrandawed

(He who has ears to hear let him hear. Matthew 13:9).

The interior of the church was altered in 1872, 1888, and again in 1923. However, much of the interior remains original, and the alterations are well documented. This presents an unique opportunity to use the restoration process as an interpretive tool, and the public is encouraged to come and see what the restoration reveals both historically and architecturally.

The acquisition of the 158-year old building was a goal of the Remsen-Steuben Historical Society in order to restore and preserve the building as a classic example of early 1800's Welsh church construction. The building will eventually house the Society's collections, a gift shop, and a museum, and also be available to the community for civic and cultural events.

## MONUMENTAL INSCRIPTIONS

Mr V H Williams of the Association of Family History Societies of Wales has drawn up a list of the chapel burial grounds whose monumental inscriptions have been transcribed, whether by the societies or privately. The list is too long to be printed in the *Newsletter* but a copy will be available for consultation in the National Library. Some of the transcriptions have been published, some are available on microfiche and others are deposited at local Record offices. Mr Williams's list was compiled from information supplied by the family history societies of Dyfed, Glamorgan, Gwent and Gwynedd and the Bulth Wells and District Heritage Society. The lists for Clwyd and Powys have not yet been received.

Coverage varies greatly in different parts of Wales. Fifteen chapels in Ceredigion have had their monuments transcribed, but only two in Pembrokeshire, nine in Carmarthenshire, seventy-two in Gwent, forty-one in Glamorgan, nine in Anglesey, seventeen in Caernarfonshire, fifteen in Merioneth and fifteen in Breconshire. The Gwent society has even transcribed the monuments of three chapels over the border in Herefordshire and one in Gloucestershire.

## SWANSEA AND WEST GLAMORGAN BRANCH

In the meeting held on 24 April at Ebenezer Newydd Chapel, Swansea, the following reports were made concerning individual chapels in the area.

### Horeb, Morriston

The chapel was demolished on the day after the previous meeting, the dangerous condition of the building taking precedence over its conservation status. Some damage was reported to the gravestones. The site is to be cleared for flats, possibly with a garden of remembrance to surround them. The local branch of the Family History Society would be informed and asked to record remaining gravestones as soon as possible.

### Mynydd-bach

Storm damage to the roof was serious, but it has now been repaired. The chapel has now presented its remaining collection of archives to the National Library of Wales.

### Bethel, Ton-Mawr

Mr Harrison and Dr Morgan had been contacted regarding the future use of the pulpit and organ of this chapel, now being converted into a private residence. It was decided to try to contact the officials of the church in order to track down the chapel archives.

### Old Siloh Chapel, Landore

Dr Morgan had contacted Cadw regarding the possible examining and listing of this unusual building, 'Yr Hen Goleg', which was reported to be externally in a very good condition, though converted for secular use.

### Hafod Methodist, Neath Road, Swansea

This chapel was now for sale. The building is in a very poor state and vandalism has been reported.

### Philadelphia, Neath Road, Swansea

The congregation has now moved elsewhere. The chapel is for sale and is in an excellent state of repair.

There followed a discussion of several chapels in the Neath Road area, which it was felt should be examined by Cadw and possibly listed, such as the two above mentioned chapels of Hafod and Philadelphia and in addition Ebenezer English Methodist, Plas Marl, Swansea, and Salem English Baptist chapel, Plas Marl, Swansea. It was agreed that Dr Morgan should write to Cadw about these chapels.

## Noddfa Trust

It was reported that trustees were to develop the Noddfa Chapel at Taibach as a Christian heritage and archival centre, which would try to index former and present places of worship, collect all photos and memorabilia of chapels in the area. The chairman had been in correspondence with the Reverend Michael Phillips of the Noddfa Trust and the initiative of the Trust was greatly welcomed by the meeting.

## Archives

The Archivist of West Glamorgan reported that Hebron Chapel, Clydach, had presented graveyard lists and other items to the West Glamorgan Archives, and that records on Unitarianism for South and West Wales, records of the Swansea Gospel Mission dating as far back as 1872, and the Swansea baptist marriage registers (mainly twentieth century), had all come to the West Glamorgan Archives.

The meeting had earlier decided that all chapels should be urged to make photocopies for their own use of all their important documents, and then to present the originals to local archival repositories.

At the next meeting, held on 10 July, there were many who were present for the first time and so the Chairman gave a general introduction to the work of CAPEL and emphasized the importance of local cooperation in the gathering of information about chapels in peril.

## July Meeting

Further reports were received about several of the chapels discussed in the April meeting. The gravestones and memorials at Horeb, Morriston, have now been recorded by the Family History Society and an appeal was made for volunteers to assist in recording the gravestones in Mynydd-bach burial ground. Dr Prys Morgan agreed to write to Cadw to ask whether a listing officer could go to examine Mynydd-bach chapel and also Philadelphia Morriston, and whether the 'Hen Goleg' building at Old Siloh Landore could not be listed separately from the 'Chapel plus vestry', there. Dr Morgan reported that he had failed to persuade Cadw to list Bethesda, Britton Ferry, despite the chapel's distinguished musical tradition, but Mr Kerl Evans offered to visit the chapel to engender support among chapel members.

There followed a discussion of chapels at Onllwyn and Ystradgynlais, which concluded that there remained a great need to bring to the attention of society in general the importance of chapels in the general heritage of all people, as part of the 'built environment' even of those who had never had any connection with any chapel.

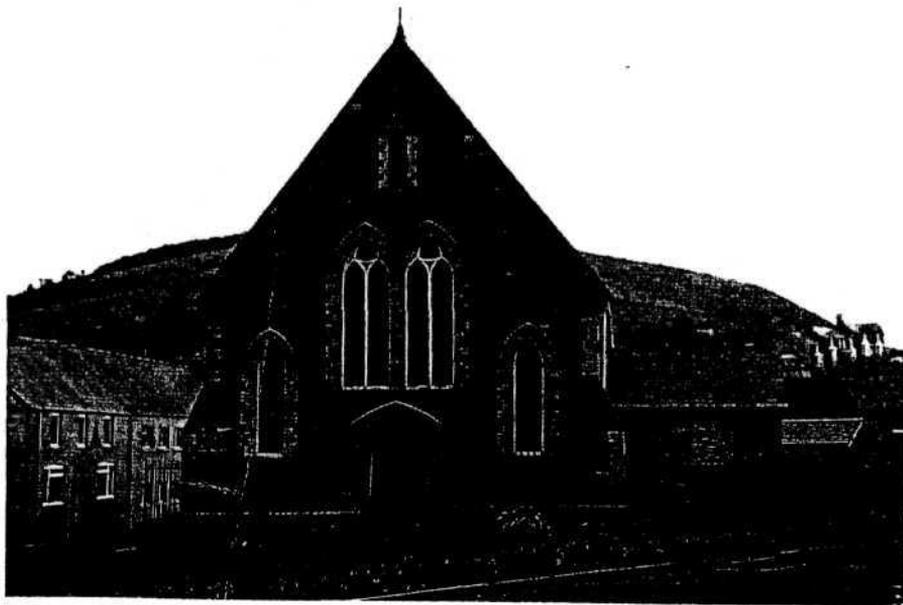
Prys Morgan (Secretary)

## YSGOLDY BACH TREFECHAN

Ym mis Mawrth dymchwelwyd Ysgoldy Bach Trefechan, Aberystwyth, i wneud lle i faes parcio ac i hwyluso datblygiadau yn ardal yr harbwr. Adeiladwyd yr ysgoldy ym 1895 gan Eglwys y Tabernacl, yn un o bump ysgol Sul a gynhelid gan y Methodistiaid yng ngwahanol ardaloedd y dref yn ystod y ganrif ddiwethaf. Yn 1910 yr oedd yno 135 o aelodau ond erbyn 1963 yr oedd nifer y mynychwyr wedi disgyn i saith. Penderfynwyd cau'r ysgol. Defnyddiwyd yr adeilad am gyfnod gan aelodau'r Eglwys Apostolaidd ac wedyn fel ystordy llyfrau gan Goleg Prifysgol Cymru.

Cymerwyd ffenestri'r ysgoldy a pheth o'r gwaith coed i'w defnyddio mewn adeilad ym Mhenuwch, a chludwyd y garreg â'r dyddiad 1896 arni i'w diogelu yn festri'r Tabernacl. Dyfynnwn eiriau Dr Moelwyn I Williams wrth gloi ei erthygl ar y dymchwel yn *Yr Angor*, Ebrill 1990.

"Dywedir bod difodi Ysgoldy Trefechan yn rhan o gynllun trefol sydd ar droed i ddenu twristiaid i'r dref. Ond oni fyddai diogelu ein hen adeiladau yn foddion i ddwyn i ymwybyddiaeth y cyfryw dwristiaid natur arbennig ein hetifeddiaeth gyfoethog... Wrth i'r awdurdodau ganiatau dinistrio Ysgoldy Trefechan, buont yn euog, unwaith eto, o ddifodi rhan fechan o'n hetifeddiaeth a'n 'cof cymdeithasol'."



## THE SOCIETY OF FRIENDS IN PENLLYN

On Saturday 9 June at Bala a joint meeting was held between the Merioneth Historical and Record Society and CAPEL. Mr Ifor Owen, Llanuwchllyn, gave a detailed talk about the history of the Friends in Penllyn and this was followed by a guided tour of some of the more important Quaker homes in the area.

Richard Davies, Welshpool, established a meeting in Penllyn in about 1662: "some friends and tender professors there received me kindly among them in the power of God." The Quakers of Penllyn suffered persecution. Colonel William Price of Rhiwlas certainly did not want Quakers as tenants on his estate. One tenant, Cadwaladr Thomas, was forced off his land and Friends who met in Cadwaladr's house were heavily fined. A famous Quaker trial was held at Bala in 1676 when seven men and two women appeared before Justice Thomas Walcott for not attending their parish church. When they refused to take the Oaths of Allegiance and Supremacy, Walcott threatened to proceed against them with a charge of high treason at the next assizes. Such a charge carried the death penalty. The friends were imprisoned and one - Edward Rice - died.

Although persecution in Penllyn had diminished by the early 1680s many Quakers from Merioneth decided to emigrate to Pennsylvania in the vain hope of establishing a Welsh Quaker settlement. Of the known Friends who emigrated, 49% came from Merioneth. Penllyn provided the largest contingent and it was this area which was most impoverished by Quaker emigration. The Penllyn Quakers formed a company to buy land from William Penn. John ap Thomas of Llaithgwm and Dr Edward Jones of Bala were the main movers in this venture agreeing to buy 5,000 acres, land which was then resold to about 15 families.

During the afternoon we visited Rhiwlas, the home of Colonel Price. We then proceeded to Coed y Foel Isaf, the home of Edward Foulk (1651-1714). He and his family left Penllyn in 1698 on board the *Robert and Elizabeth*. Time prevented us going to Llwyn y Brain and Llaithgwm but we were able to see that area from a distance. We ended

the afternoon with a visit to Frongoch - the home of Cadwalader Evans, the ancestor of Abraham Lincoln.



Coed y Foel Isaf.

The meeting which was attended by about 70 people aroused an enormous amount of interest. Tea had been prepared for us at Ysgol Y Berwyn, Bala, where Mr Owen had also set up a small display and where he answered numerous questions.

Ann Rhydderch

### CARDIAU CYFARCH / NOTELETS

Y mae CAPEL wedi paratoi cyfres o gardiau cyfarch yn dangos golygfeydd o'r capeli canlynol :-

Capel Pendref, Llanfyllin [gweler dalen flaen ffurflen gofrestru'r Cyfarfod Blynyddol]; Capel Newydd Nanhoron; Capel Mawr Rhosllanerchrugog; Soar-y-mynydd; Argyle Chapel Abertawe; Hanbury Road Baptist Chapel, Bargoed.

Pris i aelodau'r Gymdeithas, 60c am set o chwech (80c yn cynnwys cludiant), oddi wrth Cdr. A. F. Mortimer, Allt Goch Uchaf, Llanfyllin Powys, SY22 5EP

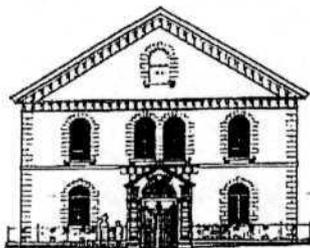
CAPEL has prepared a series of notelets showing views of the following chapels :-

Capel Pendref, Llanfyllin (see illustration on AGM registration form); Capel Newydd, Nanhoron; Capel Mawr Rhosllanerchrugog; Soar-y-Mynydd; Argyle Chapel, Swansea; Hanbury Road Baptist Chapel, Bargoed.

Price to members, 60p per set of 6 (80p including postage) from Cdr. A. F. Mortimer, Allt Goch Uchaf, Llanfyllin Powys, SY22 5EP.

## Pontypridd

### Historical and Cultural Centre



A beautifully restored Welsh Valleys chapel beside the River Taff  
and next to Pontypridd's famous Old Bridge

The Centre will be closed for September. It will re-open in October and a series of exhibitions will be organised on the history of Pontypridd, and on the history of Nonconformity in Wales.

#### *Tourist Information Centre*

Open: Tuesday - Saturday 9am - 5pm  
(& Bank Holidays)

Admission: Adults 25p      Children 15p

Bridge Street, Pontypridd, Mid Glamorgan CF37 4PE  
Telephone (0443) 402077/480786

**How to get there:** The Centre is about 500 yards from the A470 -  
Ynysybwll exit (6 miles from M4 junction 32)

At the "Gateway to the Valleys"

### Canolfan

**Hanesyddol a Diwylliannol Pontypridd**