

# Capel

CYMDEITHAS TREFTADAETH Y CAPELI  
THE CHAPELS HERITAGE SOCIETY



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CYLCHLYTHYR / NEWSLETTER 25

GWANWYN / SPRING 1995

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## CADW SEMINAR ON REDUNDANT CHAPELS

On 29 November 1994, a one day seminar was held at the Norwegian Church Centre, Cardiff, organised on behalf of Cadw by the Wales Council for Voluntary Action and attended by about forty people, including representatives of Capel, various statutory and voluntary bodies interested in heritage questions, religious denominations and local authorities.

The objective of the conference was 'to look at the impact of redundancy on the best ... of Wales' chapels and to explore the need to identify a mechanism in the voluntary sector which would care for the best of our historic chapels when no other use can be found for them'.

In 1993 the Welsh Affairs Committee in its report *The preservation of historic buildings and ancient monuments in Wales* recommended the establishment of a fund to care for redundant chapels in Wales. In its response, the Welsh Office confirmed its commitment to providing a mechanism to care for the best redundant religious buildings for which no other arrangement could be made and undertook to meet 70% of the cost of caring for redundant chapels of outstanding historic or architectural interest. The response envisaged that the mechanism would be in the voluntary sector and engage in its own fund-raising, probably as a charitable trust, on the lines of the Historic Chapels Trust established recently in England. Given its independent nature, it would be inappropriate for the Welsh Office to establish the mechanism directly. It was hoped to identify people in the voluntary sector with interest and appropriate skills who might be prepared to join together to take on the responsibilities of running such a fund.

Opening the day's proceedings, the Chairman, John Carr, Chief Executive of Cadw, defined the aims of the conference as establishing the need for a fund and the means to identify the chapels which could benefit and outlining a solution to the problems which face us. We were all aware that falling attendances and demographic changes meant that many fewer chapels were now needed. The Charity Commissioners insisted that surplus buildings should be disposed of at the best possible price and this had resulted in many lamentable conversions. It was now agreed that

we needed to preserve the best - not merely architecturally but also historically. Was the establishment in Wales of a body similar to the English Historic Chapels Trust the best way of doing so?

The first speaker was the Rev DH Owen, General Secretary of the Presbyterian Church of Wales, who outlined and explained the strategy adopted by his denomination to meet the problem of surplus buildings. As a result of the explosion in chapel building at the end of the last century and the beginning of this, and the fall in the membership of the Presbyterian Church in recent years from 135,00 to 59,000, the denomination had been left with an immense problem of maintenance of chapel buildings. Members were preoccupied with fund-raising and ministers frustrated because of having to work in 'Ancient Monuments'. To bring all the denomination's chapels to a proper state of repair £35million would be needed. That amount of capital was not available and even if it were, spending money on surplus buildings was unjustifiable. So it had been decided to name one centre of mission and pastoral care in each community. Resources thus released would be redistributed. Cytûn was to study the Presbyterians' Strategy to see if it could be extended to the other denominations. It had been estimated that in ten years there would be 1000 redundant ecclesiastical buildings in Wales. The Strategy would not however solve the problem of what to do with the buildings. After all there was a limit to the number of museums that were needed.

He was followed by Mr Thomas Lloyd, Chairman of the Historic Buildings Council for Wales, a shortened version of whose talk is printed in this *Newsletter*.

After the break the Conference was addressed by Mr Roger Wools on "A climate of change: a review of the problem". Considering the role of historic chapels as a focus for development, he recalled his own upbringing in Cardiff and the great variety of places of worship in Bute Street and remarked how easily a town could lose its chapels. Saving the 'best' buildings need not exclude giving due consideration to the general range of religious buildings. The Bute Street chapels were important evidence of the social and economic history of Cardiff and any chapels trust should not exclude the mosques and synagogues which are also part of our history. We should also look outside Wales to see how the problem of redundant chapels is being tackled elsewhere.

One of our difficulties was that we did not know the extent of the problem. The Lampeter Conference on Redundant Religious Buildings in 1983 had revealed that Wales had twice as many Anglican buildings per head as England. The survey carried out by his own organisation on the chapels of West Wales found 440 chapels marked on maps but had identified 514 on the ground.. Of these, 130 were not used and 51 had been converted and 50% of the existent chapels had fewer than 25 members. For Wales as a whole, even the number of chapels will not be known until the Capel/Cadw survey is completed. And that was just the beginning of a search for a solution. One had to find a suitable and sustainable use for a redundant building to avoid destruction or inappropriate conversion. The mere assessment of various uses could need substantial funds.

The investigation in West Wales had shown that there was a general lack of information, there was little consultation between the religious organisations and the conservation bodies, there was even disagreement between the English and Welsh sections of the same denomination and there was a general lack of concern for the 'built heritage'. The public must accept the need for preservation and share in the work.

The next talk was a description of the work of the Historic Chapels Trust by its Director, Miss Jennifer Freeman. She explained that the trust had been set up to take into its care chapels and other places of worship in England which are redundant to their original use. Anglican churches are excluded as they are eligible for care by the Redundant Churches Fund of the Church of England.

The buildings eligible should be listed as Grade I or Grade II\* and of such outstanding architectural or historic interest as to require to be preserved intact. No funds are provided for acquisition of buildings: they are transferred to the Trust either by deed of gift or for a nominal sum. The Trust is not involved in conversion of chapels but carries out repairs and undertakes maintenance. It was set up via English Heritage but is an independent body. Grants of up to 70% are received and the remaining 30% of its costs are met by gifts from Friends, Charitable Trusts and individuals. They do not make high profile appeals but they are involved in constant fund-raising and they expect to raise some funds by attracting visitors to restored buildings and by organising events such as concerts or poetry readings.

Miss Freeman then described and showed slides of a dozen buildings which are in the care of the Trust or are being actively considered for acquisition. They were a very varied collection of buildings, urban and rural, from the late seventeenth to the late nineteenth centuries, from Suffolk to Wallasey, from Frome to Northumberland, and included a synagogue and a private Roman Catholic chapel in a 'stately home'

In the afternoon, the newly appointed Director of the Prince of Wales' Committee, Mr Neil Caldwell, spoke of the contribution of the voluntary sector. He described the work of his committee, which, founded in 1971, operated as an effective grant-giving body to assist with environmental problems, including environmental education and helping local groups improve their environment. As a pan-Wales organisation it has officers in each of the eight counties and receives funds from both the W.D.A. and the Development Board for Rural Wales. We were shown slides of chapels which have benefited from grants from the Committee. Unlike the buildings in the care of the Historic Chapels Trust, the chapels helped did not necessarily meet the criteria established for listing buildings as Grade I or Grade II\* but showed that in Wales the *average* chapel could be important and the preservation of buildings can be a convenient way of bringing a community together.

The Seminar concluded with a general discussion, when it was agreed that there is a need for a chapels trust in Wales, which, because of the importance of Nonconformity in Welsh social history and chapel buildings in the Welsh landscape and townscape, need not be constituted or operate in exactly the same form as the Historic Chapels Trust in England. A working party under

the chairmanship of Mr Roger Wools and representative of the various organisations present at the Seminar was nominated to examine the proposal in detail and to recommend the best way of setting up and regulating the trust. Capel was asked to nominate a member of the working party and at the Society's first committee meeting after the Seminar Ms Elizabeth Evans was named as Capel's representative.

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## THE HISTORIC BUILDINGS COUNCIL AND ITS HELP TOWARDS CHAPELS

by Thomas Lloyd

In welcoming the initiative behind this conference today the Historic Buildings Council for Wales also pledges its support for any eligible projects that a future Redundant Chapels Trust might bring forward to it for assistance. Indeed, as the gatekeepers to the grants offered by the Welsh Office for historic buildings repairs, the Council's advice in support of a project is likely to mean that it will be more successful.

Under the Historic Buildings and Ancient Monuments Act 1953, it is the Council's task (inter alia) to advise 'on the making of grants towards the repair and maintenance of buildings of outstanding historic or architectural interest'. Structures of every type (save ancient monuments) are thus potentially eligible for grant, so long as they satisfy the exacting standard of being 'outstanding'. What does this mean? It is not defined in the Act and the Council has therefore recently set down in writing the guidelines along which it has worked over the years, so that the public may understand more precisely how the Council weighs its decisions, and these have been issued for consultation. When agreed, they will be published, but so far as concerns chapels particularly, the following criteria come into account as the Council considers each application.

(a) Under 'outstanding historic interest': whether the chapel had a close association with nationally famous people or events; whether a famous preacher founded it or for long ministered in it; whether it is famous in the history of its cause; whether a great movement started there or from it great pastors, hymn writers or bible scholars sprang. No such list can be prescriptive. In recent years, for example, the Council has recommended as outstanding for grants: Hen D Cwrdd, Merthyr Tydfil, for its significance in the Unitarian cause in that town; Hen Gapel John Hughes at Pontrobert in Powys for its close connection with John Hughes, compiler of the hymns of Anne Griffiths, though of minimal architecture; and Capel y Graig at Trelech near Carmarthen, below the line architecturally but with a fine record of ministers trained there and satellite chapels sprung from it, that it passed muster historically. Historic connections are an intangible quality, often hard to assess - and not least in the huge complex history of Welsh nonconformity - but the Council strives hard to place the correct weight of emphasis on the historical value of Welsh chapel buildings.

(b) Under 'outstanding architectural interest': this may seem the simpler test but apart from the obviously famous, perhaps a dozen or so chapels headed by the Morrision Tabernacle,

drawing the line can be remarkably hard. Is it among the best of its type? Or of its date? Or in its state of preservation? Or in its setting or area? Is it innovative in use of materials, in its plan form or style? Is its architect famous and how does this building rank in his *œuvre*? In answering this the Council is conscious that much research and recording remains to be done, and whilst it is confident that, with the aid of its architectural advisers, it can make decisions with accuracy, it looks forward to the completion both of Cadw's listing survey of Wales and to the joint project of the Royal Commission and Capel in recording Welsh chapels "in toto".

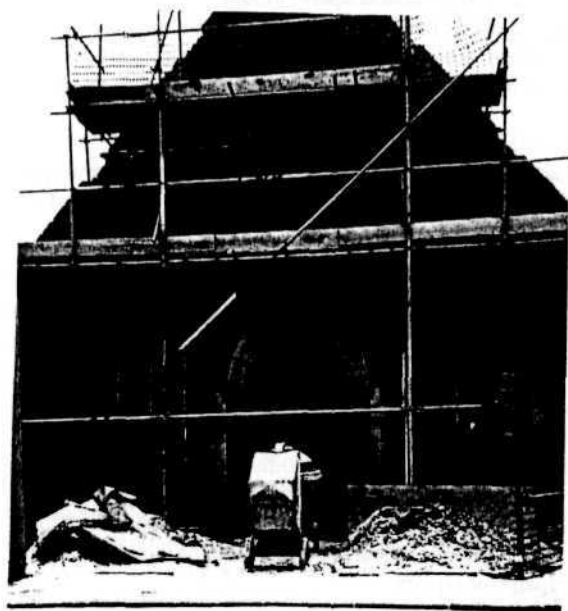
Perhaps what needs most to be emphasised is that the Council is not just looking for grandeur but for the best of all ages and types. Thus tiny Caebach at Llandrindod from the late 18th century or the older Pales Meeting House in Radnorshire easily qualify alongside the best 'thousand seaters' from the turn of this century.

The rate of grant offered for religious buildings at present is 50% but can change under the weight of demand. Eligible work covers both exterior and interior repairs to the fabric which must all be carried out to best conservation standards.

Often of course, the Council has to say no. Many chapels were never well enough off to afford much display. Others, by contrast, in that idiosyncratic Welsh style (which breaks so many rules!) try so hard to impress that the quality suffers: oddity only will not suffice without merit. Yet help comes to many by virtue of being within a declared Conservation Area, i.e., a part of a townscape or villagescape of historic quality so designated by a local authority. External (only) repairs may be grant-aided here where the building is of listable quality and where the repairs will significantly enhance the Conservation Area. The rate for buildings of worship is 40% for the present, and numerous chapels below the line of 'outstanding' have been vitally helped. Additional impetus is also provided in selected Conservation Areas for specific periods of time by the designation of Town Schemes, where Cadw and local authority combine to provide a 50% grant rate to encourage a targeted campaign of repairs.

Though these 'second line' grants have no doubt saved a number of chapels, a Redundant Chapels Trust should inevitably focus only on chapels that will be considered outstanding. Only this releases the full measure of grant likely to make projects viable (and moreover, though no firm promise is offered, the Council does have the power to recommend a higher level of grant to charitable trusts where the project requires it or merits it). Moreover, a Trust should only anyway be interested in saving the best: lesser chapels, though often in themselves and in their setting important, have more scope, if they fall out of use, to take on new roles, since planning permission for internal and sympathetic adaptation should gain listed building consent. But with the very best chapels, should one become vacant, few changes if any could gain such consent and, indeed, hopefully they would not, thus making re-use (and most certainly demolition) for commercial purposes very unlikely. Such buildings, which would therefore attract only a low purchase price, if any (given the liability they thus become to their owners), are the true target for Trusts. There is no need to compete where other uses or community benefits can be created. The already considerably successful Historic Chapels Trust in England has shown this quite clearly.

## Conversion by *Clwydfro* of the former English Congregational Chapel, London Road, Corwen



*London Road Chapel, Corwen*

### **Brief History**

In the year 1865, when the branch line opened from Llangollen to Corwen, there was no facility in the area to provide the workers, many of whom were English nonconformists, with a place of worship. Several temporary buildings were used for this purpose until the English Congregational Chapel was opened in 1879, having cost approximately £800. The first minister the Rev I I Cooper saw this debt repaid within three years. The chapel served the community as a place of worship for 85 years but for the last 30 years has been subject to redundancy and decline.

### **The Development**

The decline of the old chapel was a cause of worry to the community and consequently in 1993 an Approach was made to the Welsh Office under their Rural Initiative scheme to acquire and develop the old chapel into something that would once again be an asset to the community.

Clwydfro's application was accepted by the Welsh Office through Clwyd County Council and steps were taken to utilise the £90,000 grant to acquire the building and develop it into a business centre which will contribute to raise the profile of Corwen and help to create jobs. The building work has now been completed but the centre has not yet begun operating.

This facility will be the responsibility of Clwydfro Enterprise Agency which has a remit for the economic regeneration of the area. Clwydfro's main activities include business advice and counselling to all businesses, financial assistance, business and enterprise training, workshop provision and socio-economic development. Also Clwydfro have a policy to identify redundant churches and chapels and other properties in rural areas and to endeavour to seek funding to retain such buildings for the use and benefit of the community.

The development of the old chapel at Corwen is a step towards achieving that objective and it is hoped that it is only a first step and that such buildings can be retained for the benefit of our rural communities

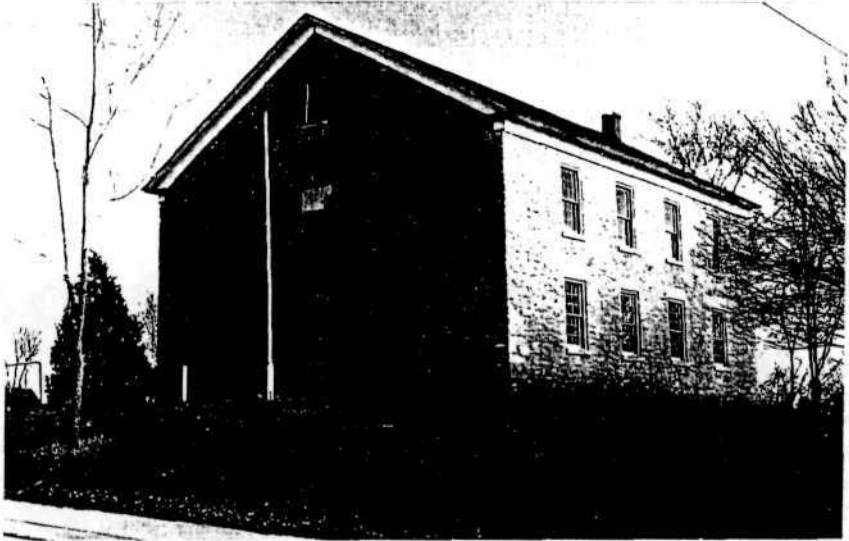
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### WELSH CHAPELS IN AMERICA

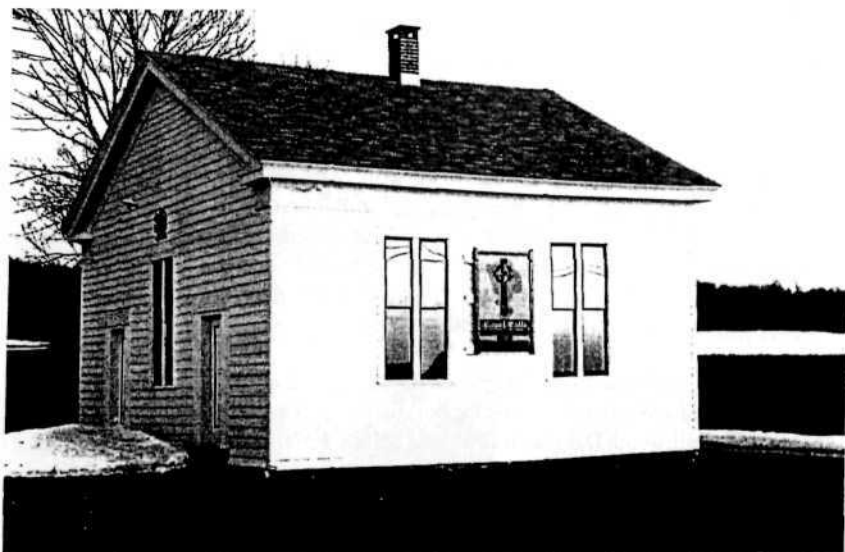
In our *Newsletter 11* mention was made of the work of the Remsen-Steuben Historical Society's efforts to preserve some early Welsh chapels in the State of New York. We have recently received from Mr L T Wynne photographs of some of the Remsen chapels, including the Stone Meetinghouse, built in 1831, which has now been restored to its original state, Capel Enlli, which has been repaired and redecorated, Bethel and the French Road Church. The photographs have been added to the collections of the National Library.

We have also received from Mrs Nansi Owen, of Stanhope, co. Durham, details of the establishment of a Welsh colony and the building of Calvinistic Methodist and Congregational chapels at Powell, South Dakota, in 1883. The colony suffered considerable damage in a tornado in 1911 but the chapel was immediately rebuilt on the same site and Mrs Owen enclosed a photograph of the building as it appears today. (Mrs Owen has also presented to the Library a transcript of an address in Welsh, delivered in November 1938, on the history of Tabernacl Independent Chapel, Rhostryfan, Gwynedd.)

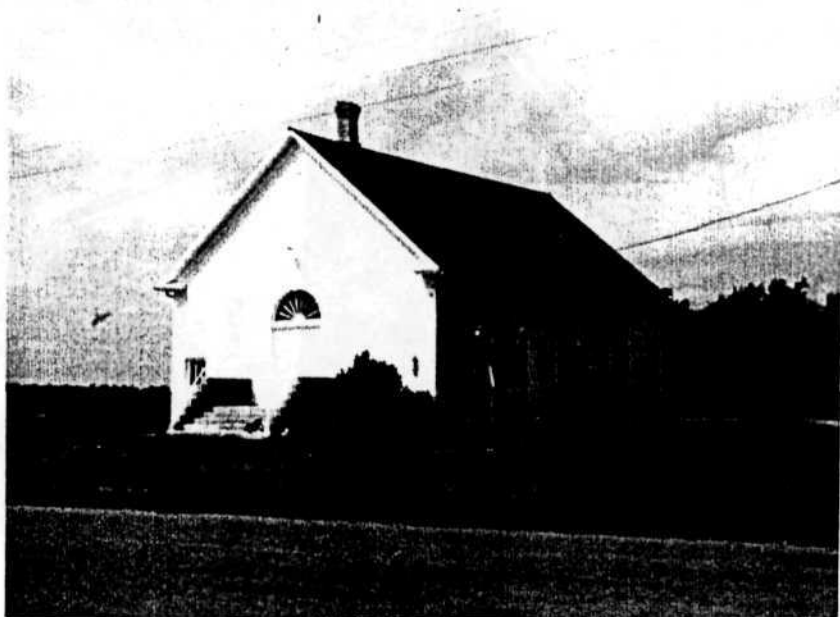
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*Stone Meeting House*



*Capel Enlli*



*Chapel at Powell South Dakota*



## LLYFRGELLOEDD CAPELI

Yn rhifyn diweddaraf *Y Casglwr* (cylchgrawn Cymdeithas Bob Owen) mae erthygl gan Rhiell Elidir a fydd o ddiddordeb i lawer o aelodau Capel. Sôn y mae am dwf a dirywiad y llyfrgelloedd a sefydlwyd mewn cynifer o'n capeli ddiwedd y ganrif ddiwethaf. Bu'n chwilio drwy nifer fawr o gapeli Methodistiaid Calfnaid Gogledd Cymru, o Rosesmor i Dderwen-las ac o Frynsiencyn draw i Groesoswallt ac mae'n gobethio gwneud astudiaeth lawn o'r maes. Os oes gennych wybodaeth am rai o'r llyfrgelloedd hyn anfonwch air ati yn Erw Wen, 2 Tai Idris, Ffordd y Gader, Dolgellau. Oes yna rywun yn gwneud astudiaeth gyffelyb yn y De neu yng nghapeli'r enwadau eraill?

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### A PICTORIAL RECORD OF WELSH CHAPELS

In seeking to conserve Wales's chapel heritage, we could learn valuable lessons from the endeavours made to document and maintain the vestiges of the Welsh coal industry. The accelerated decline of the collieries during the mid 1970s was accompanied by not only the rapid demolition of their architecture but also a concerted effort, on behalf of bodies such as the National Coal Board, to record in photographs, paintings and drawings the coalfield's physical aspect and way of life. The chapels have been in decline far longer than the collieries, but significantly less has been accomplished in terms of establishing a purposeful and aesthetically credible pictorial document. Still less has been achieved with regard to undertaking a thorough and scholarly study of the chapels' architecture and material culture.

Until recently, the creation of a visual record of Welsh chapels has been unsystematic, uncoordinated and, for the most part, the labour of amateurs (in the best sense of that term). In contrast, the coal industry has attracted professional photographers, draughtsmen and painters of considerable merit, who, together, have made a comprehensive, methodical and graphic record of its every facet. The reason for this disparity is painfully clear: the coal industry, despite its failing fortunes, has had far more disposable income with which to finance the account of its own decline than the struggling chapel congregations. If Nonconformity in Wales possessed the wherewithal similarly to commission artists, some headway towards establishing a comparable record could be made. However, even if there were the vision, funding for such an undertaking would be extremely difficult to secure. Time is running out.

This year, students at the School of Art, University of Wales, Aberystwyth have without financial assistance begun documenting the chapels in the Aberystwyth area. (The drawing and painting of chapels is now a prescribed element of some second year courses.) It is hoped that out of this initiative will emerge a joint National Library of Wales and School of Art archive of chapel images, as well as a series of periodic exhibitions. Historical research into chapel architecture in the Ceredigion area is presently pursued at Third Year level. Both the pictorial and the historical research lay the foundation for more extensive postgraduate study in the future.

My own research on the material culture of Welsh Nonconformity has examined the numerous and varied religious artefacts serving to decorate the chapel and home, commemorate the great

leaders and events of the movement and visualize its teaching. (A book entitled *The art of piety: the visual culture of Welsh Nonconformity* will be published by the University of Wales Press in a few months' time.) I am at present engaged in a trawl of Nonconformist writings as part of an historiographic project on art in Wales funded by the University of Wales, Aberystwyth. This is with a view to determine thoroughly Nonconformity's aesthetic values and outlook on art. My contribution to the foundation of the pictorial chronicle is currently conceived in terms of Capel/Place, an exhibition of drawings based on the chapels and landscape of Wales, planned for late 1997.

John Harvey

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## A.G.M. AT ABERYSTWYTH

The 9th Annual General Meeting of the Society was held at Aberystwyth on Saturday 15 October 1994.

- 1) Apologies for absence were received from Robert Anthony, Mr and Mrs Aneurin Davies, Elizabeth Evans, David Gillman, Naomi Hughes, B. Mortimer, The Rev. D H Owen, Nia Rhosier, Christina Van Melsen, Barry Wood and Mr and Mrs Wood.
- 2) The minutes of the 8th AGM held at Glasbury on 16 October 1993 were accepted.
- 3) **Chairman's Report**
  - i) The Chairman paid tribute to the work of Ann Rhydderch, the previous Chairman of the Society, who had retired at the last AGM. On behalf of the membership he thanked her for her loyalty and devotion to the work of CAPEL and for organizing the 1994 Spring Meeting in Gwynedd.
  - ii) During the year the denominations had been invited to nominate their representatives for membership of the Executive Committee. To date representatives had been nominated by the Union of Welsh Independents, The English Baptists, the Society of Friends, and the Presbyterian Church of Wales.
  - iii) Consultations had been held with representatives of CADW regarding the establishment of a redundant churches and chapels fund, and a conference to consider the future of redundant historic chapels in Wales was to be held shortly.
  - iv) The survey of chapels in Merioneth had been completed during the year and work had begun on the survey of Montgomeryshire chapels.
  - v) As CAPEL was approaching its tenth anniversary, it was felt by the Executive Committee that it would be appropriate for this to be celebrated by a travelling exhibition.
  - vi) The Chairman expressed his thanks to the Society's officers and committee members for their work during the year.

#### 4) **Secretary's Report**

- i) The 1994 Spring Meeting was held in Gwynedd. The morning meeting had been held at the Lloyd George Museum at Llanystumdwy and the lecture had been given by Mr Rufus Adams on 'Lloyd George and Nonconformity'. During the afternoon members had visited chapels in Cricieth which had associations with David Lloyd George and his family.
- ii) The 1995 Spring Meeting would be held at Pontypridd and would take the form of a day-school arranged jointly with the Department of Continuing Education at UWC Cardiff.
- iii) The South East Wales branch of CAPEL had held regular meetings throughout the year.
- iv) CAPEL had been consulted regarding planning matters concerning a number of chapels including Soar, Cwmaman, Bethel Trecynon, Bethesda Ton Pentre, and New Siloh, Landore.
- v) The Secretary expressed her thanks to Dr D Huw Owen and the staff of the National Library of Wales for their continuing support regarding printing and mailing the Society's literature to members. She particularly thanked Ms Elizabeth Evans for her advice and assistance in responding to planning consultations.

#### 5) **Treasurer's Report**

The Treasurer presented the Statement of Accounts for the year ending 31 August 1994. He advocated the use of standing orders for payment of annual subscriptions to the Society. He expressed his thanks to Pontypridd Town Council for funding postage costs for CAPEL, and to the National Library of Wales and the West Glamorgan County Archive Service for clerical and practical support.

#### 6) **Election of Officers and Committee Members**

The following officers were re-elected:

Chairman:	Mr Kevin Matthias
Secretary:	Miss Susan Beckley
Treasurer:	Cdr A F Mortimer

The committee members were re-elected for a further year.

#### 7) **Subscription Rates**

The Chairman reported the recommendation of the Executive Committee that from 1 January 1995 the subscription rates should be raised to £5.00 for individual members and £7.50 for institutional members. The meeting agreed that the recommendation be accepted.

Susan Beckley  
*Secretary*

The business meeting was followed by talks delivered by Mrs Mary Brown and Dr Geoffrey Brown on the history of Wesleyan Methodism in Aberystwyth and the reasons for building the new St Paul's Centre to replace both the Welsh St Paul's chapel and the English Queen's Road chapel. We heard of the aims and thinking behind the construction of the Centre and the planning and fundraising difficulties which the Church had encountered and overcome. We were then guided around the building by members of the church before moving on to the National Library to hear a series of reports on recent and current projects to record Welsh chapels in word and picture. Shortened versions of most of the reports were printed in *Newsletter 24* but there was no room for John Harvey's account of the research project of the School of Art of the University of Wales, Aberystwyth, and we are therefore printing it in this issue. Following the talks there was an opportunity to view the Library's permanent exhibition of the archive of the Presbyterian Church of Wales and a selection of our Treasurer's drawings and plans of the chapels of Montgomery and Merioneth, which he has presented to the Library.

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### CYFARFOD BLYNYDDOL YN ABERYSTWYTH

Cynhaliwyd 9fed Cyfarfod Cyffredinol Blynyddol y Gymdeithas yn Aberystwyth ddydd Sadwrn 15fed Hydref 1994.

- 1) Derbyniwyd ymddiheuriadau oddi wrth Robert Anthony, Mr a Mrs Aneurin Davies, Elizabeth Evans, David Gillman, Naomi Hughes, B. Mortimer, y Parch. D H Owen, Nia Rhosier, Christina Van Melzen, Barry Wood a Mr a Mrs Wood.
- 2) Derbyniwyd cofnodion yr 8fed Cyfarfod Blynyddol a gynhaliwyd yn y Clas ar Wy ar 16 Hydref 1993.
- 3) **Adroddiad y Cadeirydd**
  - i) Rhoddwyd teyrnged gan y Cadeirydd i'w ragflaenydd Ann Rhydderch a oedd wedi ymdeol o'r swydd yn y Cyfarfod Blynyddol diwethaf. Ar ran yr aelodau, diolchodd iddi am ei theyrngarwch a'i hymrwymiad i waith CAPEL ac am drefnu Cyfarfod y Gwanwyn yng Ngwynedd.
  - ii) Yn ystod y flwyddyn, fe wahoddwyd y gwahanol enwadau ymneulltuol i enwebu cynrychiolwyr i'r Pwyllgor Gwaith a hyd yma enwebwyd cynrychiolwyr gan Undeb yr Annibynwyr, y Bedyddwyr Saesneg, Cymdeithas y Cyfeillion ac Eglwys Bresbyteriaid Cymru.
  - iii) Cafwyd trafodaethau gyda chynrychiolwyr CADW ynglŷn â sefydlu cronfa eglwysi a chapeli dianghenrhaid a chyn hir fe drefnir cynhadledd i ystyried dyfodol capeli diangen hanesyddol yng Nghymru.
  - iv) Cwblhawyd arolwg o gapeli Meirionnydd yn ystod y flwyddyn a dechreuwyd ar arolwg o gapeli Maldwyn.

- v) Gan fod y Gymdeithas yn nesáu at ei degfed penblwydd, barnai'r Pwyllgor y byddai'n addas dathlu'r achlysur gydag arddangosfa deithiol.
- vi) Diolchodd y Cadeirydd i swyddogion ac aelodau pwyllgor y Gymdeithas am eu gwaith yn ystod y flwyddyn.

#### 4) Adroddiad yr Ysgrifennydd

- i) Cynhaliwyd Cyfarfod y Gwanwyn yn 1994 yng Ngwynedd. Yn y bore ymwelwyd ag Amgueddfa Lloyd George yn Llanystumdwy, lle y traddodwyd darlith gan Mr Rufus Adams ar 'Lloyd George and Nonconformity'. Yn ystod y prynhawn bu'r aelodau yn ymweld â hapeli yng Nghricieth a chanddynt gysylltiadau gyda David Lloyd George a'i deulu.
- ii) Cynhelir Cyfarfod y Gwanwyn yn 1995 ym Mhontypridd ar ffurf Ysgol Ddydd wedi'i drefnu ar y cyd gyda'r Adran Addysg Barhaol, Prifysgol Cymru, Coleg Caerdydd.
- iii) Trefnwyd cyfarfodydd yn rheolaidd drwy'r flwyddyn gan gangen De-Ddwyrain Cymru y Gymdeithas.
- iv) Gofynnwyd barn CAPEL ynglŷn â materion cynllunio cysylltiedig â nifer o gapeli, yn eu plith Soar Cwmaman, Bethel Trecynon, Bethesda Ton Pentre, a Seilo Newydd, Glandŵr.
- v) Mynegodd yr Ysgrifennydd ei diolch i'r Dr D Huw Owen a staff Llyfrgell Genedlaethol Cymru am eu cefnogaeth cyson a drwy argraffu a dosbarthu cyhoeddiadau'r Gymdeithas i'r aelodau. Diolchodd hefyd yn arbennig i Ms Elizabeth Evans am ei chymorth a'i chynghor wrth ymateb i ymholiadau ynglŷn â chynllunio.

#### 5) Adroddiad y Trysorydd

Cyflwynodd y Trysorydd ddatganiad cyfrifon y Flwyddyn hyd 31 Awst 1994. Anogodd yr aelodau i ddefnyddio archebion banc parhaol i dalu tanystrifiadau blynyddol i'r Gymdeithas. Mynegodd ei ddiolch i Gyngor Tref Pontypridd am ei help yn talu costau post y Gymdeithas ac i Lyfrgell Genedlaethol Cymru a Gwasanaeth Archifau Sirol Gorllewin Morgannwg am eu cefnogaeth ysgrifenyddol ac ymarferol.

#### 6) Etholiadau

Ail-etholwyd y swyddogion canlynol:

Cadeirydd:	Mr Kevin Matthias
Ysgrifennydd:	Miss Susan Beckley
Trysorydd:	Cdr A F Mortimer

Ail-etholwyd aelodau'r pwyllgor am flwyddyn arall.

#### 7) Tanystrifiadau

Adroddodd y Cadeirydd fod y Pwyllgor Gwaith yn argymhell codi'r tâl aelodaeth ar 1 Ionawr 1995 i £5.00 am unigolion a £7.50 am sefydliadau a chymdeithasau. Cytunodd y cyfarfod â'r argymhelliad.

Susan Beckley  
Ysgrifennydd

Ar ôl y cyfarfod busnes cafwyd sgyrsiau gan Mrs Mary Brown a Dr Geoffrey Brown ar hanes Methodistiaeth Wesleiaidd yn Aberystwyth, y rhesymau dros adeiladu'r Ganolfan newydd i gymryd lle capel Cymraeg St Paul a chapel Saesneg Heol y Frenhines, amcanion y Ganolfan a'r anawsterau a gafwyd wrth ei gynllunio ac wrth gasglu arian i'w godi. Yna cawsom ein harwain o gwmpas yr adeilad gan aelodau'r eglwys cyn symud i'fny i'r Llyfrgell Genedlaethol i glywed cyfres o adroddiadau ar y gwahanol gynlluniau sydd ar waith i gofnodi capeli Cymru mewn gair a llun. Argraffwyd yn y *Cylchlythyr* diwethaf grynodedau o'r rhan fwyaf o'r adroddiadau ond ni fu'n bosib cynnwys adroddiad John Harvey ar gynllun ymchwil Ysgol Gelf Prifysgol Cymru, Aberystwyth, ac felly fe'i hargraffwn yn y rhifyn hwn. Ar ôl y darlithiau bu cyfle i weld arddangosfa barhaol y Llyfrgell o greiriau Eglwys Bresbyteraidd Cymru a detholiad o ddarluniau a phlantiau ein trysorydd o gapeli Maldwyn a Meirionnydd, sydd wedi'u cyflwyno ganddo i gasgliad y Llyfrgell.

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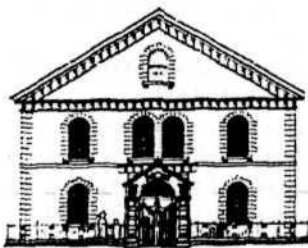
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# Pontypridd

## Historical and Cultural Centre



The history of Pontypridd and its people, told through a variety of exhibits

*Working models.* Including a model railway and a model colliery.

*Objects.* Used at work, in the home and in recreation.

*Recorded voices.* People of Pontypridd telling their own history.

*Archive film.* Important aspects and moments of the history of the town and the valleys.

The Centre is located in a converted chapel whose pipe organ is still used for recitals. A new audio visual programme explains the origins of the chapels and traces the influence of Welsh religious dissent at home and overseas.

There is also a full programme of visiting exhibitions on historical, scientific and artistic subjects.

### *Tourist Information Centre*

Open: Monday - Saturday (inc. Bank Holidays) 9am - 5pm

Evening group visits by arrangement

Admission: Adults 25p      Children & O.A.P.'s 15p

Bridge Street, Pontypridd, Mid Glamorgan CF37 4PE  
Telephone (0443) 409512

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

At the "Gateway to the Valleys"

## Canolfan

## Hanesyddol a Diwylliannol Pontypridd

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Argraffwyd yn Llyfrgell Genedlaethol Cymru  
Printed at the National Library of Wales